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v. 7

1900



The Japan Evangelist.

VOL. VII.

JANUARY, 1900

No. 1.

NEW YEAR'S DAY IN JAPAN. *

By Rev. A. A. Bennett.

THERE probably never lived a people who did not notice the changes of the moon. It is therefore not strange that we find traces of the observance of new moon in very remote antiquity. The recurrence of the seasons soon led each nation to choose some moon or month as its initial one. The choice was by no means uniform. January, February, March, April, September, October, December, and perhaps others, have each in some country or other had this honor. The festival of such a new moon would soon have some specific marks of its own, and would somewhat eclipse that of the others. This would be the New Year's festival. Perhaps the oldest of these of which we have any clear account was the Jewish Feast of Trumpets, described nearly 1,500 years before Christ, or 3,400 years ago. The Rabbis tell us that on that day even the boys could blow trumpets. The Jews thought that the day was the anniversary of the birthday of the world, and that on that day, each year, all men were judged, while they as sheep passed before God, the great Shepherd. "The Roman Calends of January was," an ancient writer tells us, "the one great festival annually kept throughout the empire." It was supposed

to have been instituted by Numa Pompilius, 675 B.C., or shortly before the accession of the famous Jimmu Tennō of this country. Numa is said to have made this month the first of the year, naming it after the double-faced Janus, the god of the door or gate.

In the New Year's observance as it now is there are doubtless commingled elements from ancient Japan, from Corea, from China, and from other Asiatic nations brought in with Buddhism (introduced during the reign of the Emperor Kimmei about A. D. 540) and, much later, from Europe and America.

New Year's day is called the day of the 3 beginnings (*Sanshi*) because it gives us a new day, month and year. On the previous night no one is supposed to sleep at all. The accounts of the year must all be settled up, and whatever cleaning is to be done must be done before dawn. To sweep on New Year's day would disturb the pure atmosphere of the New Year. If through over-weariness one should sleep during the previous night he must certainly wake at about 4 o'clock, or, as they used to say, at the hour of the tiger. About this time the hair-woman comes to fix the hair of the female portion of the household, receiving on this day something more than the from three to ten cents of ordinary days. The barber also comes to men who can afford to call him to attend to their half of the household—now, simply to shave in foreign style, or perhaps cut the hair, but anciently to shave also

* This paper was originally read before the Yokohama Reading Circle and published in a magazine for private circulation only; but it has been revised for the JAPAN EVANGELIST.

parts of the pate, and tie and dress the rest of the hair in accordance with the age, rank, etc., of the man attended. After the hair has been fixed the whole person is bathed in the hot bath, private or public, and those who can afford it put on entirely new clothing. Officials must salute their superiors before receiving salutations from others, and thus even the Emperor receives calls by seven o'clock a.m., or did so until recently. The master of the house is in turn saluted by his wife, children, and servants, who one after another, in order of rank, enter the apartment where he is seated for the purpose, and profoundly bowing, say, while the forehead still touches the floor, "*Kiutō wa iroiro osewa samani narimashita, mata tōnen mo aikawarazu negaimasu.*" ("Last year you did all sorts of kind offices for me; let me ask that you will do so this year also without change.") The master graciously bowing, but not so profoundly, responds "*Dō itashimashite?*" ("What have I done, pray?") A like interchange of expression occurs frequently during the day between those who, for any reason, are deemed of different rank; but if the rank is essentially the same, after one party has used (or while he is using) the humbler form of salutation, the other quickly replies with the same form, prefaced by the words "*Dō itashimashite, watakushi kosowa*" ("What have I done, pray? Especially is it for me to say, 'you have done many kind offices,' etc."). By the heathen of the land, now as of old, the gods of heaven and earth and then the ancestral tablets are saluted prior to the living members of the family.

Some special kinds of food and drink are used on this day. A preparation called *toso* is put into the ordinary *saké* or liquor made from rice. This *toso*, like old Saxon *wass hael* (literally "to your health") contains a variety of ingredients, mostly spices, and was supposed to give *health* to the drinker for the ensuing year. In it are put

anise seed, caraway, "mountain pepper," two kinds of a root called *jitsu* (probably the *atractylodes lancea*; its taste resembles somewhat that of the sweet-flag), and sometimes cinnamon and a kind of dried orange peel. These ingredients are supposed to be put together on the previous night in a bag made of a material called *moni*, a red silk texture, and suspended till day-break in the well, but not in water. The color, red, is deemed essential, probably as symbolic of infancy and childhood. The water drawn from the well before New Year's dawn is called *young water*. The preparation of this *toso* falls mainly to the family doctor, and is an appropriate gift for him to give. It is supposed to prevent serious maladies for the year. It is drunk at the morning meal as well as afterwards and is offered to New Year's callers. Its name is suggestive, the syllable *to* meaning "to slay," and the syllable *so* meaning "to raise again." The idea seems to be that of killing the old year and of raising a new one. In drinking *toso*, the family assemble and solemnly drink (or go through the ceremony of drinking,) commencing from the youngest to the oldest. As an English writer says in regard to this day, "The man who does not at least propose to himself to be better this year than he was last, must be either very good or very bad indeed." Tennyson reminds us that we must make our dead selves stepping-stones to higher things, so the name of this mixture suggests a resurrection, that can only take place after that which is old has been slaughtered, or at least has vanished away. Alas that so beautiful an idea should be vitiated in the drink of a bacchanal! A kind of food proper for the day is called *zoni* (mix-boil). This resembles a stew, as its name would suggest. It contains *mochi* (glutinous rice), *imo* (potato), *na* (greens), *chikuwa* (hashed fish made into the shape of a grooved cylinder but cut in star shaped slices), *tsuyu* (soup),

etc. A famous priest named Ikkyū Dshō wrote, "*Ozo ni ya imo ari namo ari omedetashi*," which may be translated either, "In *zoni* there is potato, there are greens, let me congratulate you," or, "In the idol there is strength, there is renown let me, etc." Other articles of food have also double meanings; for example, *kazunoko* is the name of the roe of the *nishin* or herring, but the word may be rendered "numerous offspring" and is used with this signification on New Year's Day. The play on this word is more striking when we remember that *nishin* may also mean both parents. *Nimame* is boiled beans, and *gomame* is the name of some small dried fish, probably sardines. But their use on New Year's is interpreted to mean "*watakushi ni mame, anata mo go mame*," of "health to me and health to you, too." These three kinds of food are always used on New Year's Day.

The streets at New Year's are a beautiful sight. In Japan we have not only the reproduction of the old Roman sending of gifts at this season and of the Saxon feasting, but even of the Druid mistletoe in the altered form of the more picturesque bamboo and pine. The gate decoration (*Kado-matsu*) is said to have had this origin. *Susano-no-mikoto*, the cruel brother of the sun-goddess, when on his way to the Southern Sea, sought rest in the house of a great man by the name of Kotan Shōrai, but he was not received. He then went to the humble dwelling of Somin, who did many acts to evince the genuineness of the hospitality he extended. The god, on leaving, told Somin to plant a pine tree by the gate, which he accordingly did. During the ensuing year the household of Kotan Shōrai was afflicted with many and grievous diseases, none of which ever entered the pine-marked gate of the humble Somin. This myth reminds us of the facts of the ancient Passover, which fixed the religious (not the civil) New Year for the Jews.

With hopes of receiving the immunities of Somin, after generations yearly placed the pine tree at the gate, but many who now follow the custom know nothing of its origin. With the pine, which sometimes appears as a tree, sometimes as branches only, sometimes as fire wood surrounding the sand used to support its more delicate consort, is coupled the bamboo. The wood alone without the sand is also used. As the pine, though it should live a thousand years, being ever green is an emblem of old age, so the green bamboo, whose leaves will drop with the weight of the winter's snow, only to lift themselves unbroken when the snow has melted, is an emblem of that patience which marks this race. The bamboo too, it is said, always sends up from the new shoots a taller stock than that of the preceding year, each successive generation being better than the past, and so is prophetic that Japan's *posterity shall excel its ancestry*. The strong pine and the graceful bamboo (belonging respectively to the two great divisions of plants into *exogen* and *endogen*) may also represent the male and female principles in nature, each by "a tree whose leaf shall not wither." In New Year's decoration, a kind of bitter orange called the *daidai* is joined with the leaves of a weed called *yuzuri*, but *daidai yuzuri* may be interpreted to mean "from generation to generation may you yield your place to your successor," an idea akin to the promise made to David, "There shall not fail thee a man on the throne of Israel." Other oranges are also used, perhaps following a Chinese custom with whom the name of one kind of orange gives the same sound as that of the word for *luck*, and so the former becomes a symbol of the latter. Another noticeable element of the decorations of the day is the *Ebi*, (prawn or shrimp). *Ebisu* (the character for child is sometimes pronounced *su*, so the child of the *Ebi* would be *Ebisu*), that personification of good-for-

tune which attends to fishing and fishermen. His worship was once so general that it was supposed to have caused a plague, and was consequently abandoned at the suggestion of a member of the Court named *Soga no Iname*. *Ebisu* is usually represented as having caught a large kind of perch called *tai*. This fish is given, by a pun upon its name, as a congratulatory gift signifying *o medetai* (let me congratulate you). A proverbial phrase says "*Ebi de tai wo tsuru*," which may either be translated "Using a prawn to catch a perch"—(compare our 'making a cats-paw of a person') or it may be translated "To fish for the (of-fish-all) congratulations of *Ebisu*." Joined with the *ebi* there commonly are leaves and branches of a plant called *hondawara*. This plant looks as if it was made up of a vast number (*yorodsu*) of pieces of another plant called *kobu*, and these two words are blended, forming the word *yorokobu*, "to rejoice." The symbol thus becomes "Even in old age, when your loins are bent like the prawn, may you rejoice." On this day also are used dried chestnuts called *kachiguri*.^{*} But this sound may also mean "victory comes" or "send the victory around," and anciently these chestnuts were given, with this play on their name, to soldiers starting out on their campaign. One stanza of the ball-song, sung by the girls in their game to-day, is "*Toshigami sama no, okazari wa, daidai kachiguri hondawara, hondawara*," which may mean "The ornaments of the year-god;—these are the bitter orange, dried chestnuts, and the *hondawara*," or it may mean that these ornaments are "From generation to generation let victory come (or send round the victory), rejoice, oh, rejoice!" There may also be a play on words in the use of the fern *shida*, whose sound would mean in vulgar parlance, "It is the day," or "It is the sun." The dried persimmon is used on this day because of the significance of its *heta* (the terminal part of the stem which clings to the fruit when plucked). They say of

it "*heta nagara tamotsu*," which may mean, "It will keep while this part of the stem remains," or it may mean, "Though your work be not the best, yet it will endure."

^{*} *Kachikuri* is a species of chestnut [*kuri*]—the edible variety, of course,—or rather of a sweetened dough-cake containing a bit of chestnut, which was greatly affected by Japanese warriors of yore, not only on account of the punning allusion to victory (*kachi*) in the name, but also because of the sweetmeat being considered a very wholesome diet. Evolutionists would perhaps recognize the *kachikuri* as being one of the initial stages of the *marron glace*, which it resembles about as much as a London fog does an Alpine sunset. Still there are those who hold that this undeveloped *marron glace* is toothsome; it is certainly sweet. At all events a confectioner in Tokyo made a large quantity of these which he announced for sale on the Emperor's birthday (Nov. 3, 1894). Each purchaser was further presented with a little printed slip extolling the victories of Japan hitherto, and showing that the confectioner had acted as a true patriot in making these excellent *kachikuri*. The little essay wound up with the following well-conceived punning poem:—

Hataraitē
Shina o make ni
Itashimasu;
Tsuizuite tanto
Katte kudasai.

This verselet has two distinct meanings. *Shina* can be written with ideographs denoting either "goods," "articles" or "China." *O make* is either "great reduction" or "great defeat"; while *katte* can be written "buying" or "conquering." So we have either,— "By hard work I sell these goods at a great reduction; please continue to buy large quantities"; or, "By hard work we have inflicted a great defeat on China; please continue to conquer largely." The result showed that the confectioner had done well in advertising his wares in this original manner. The whole stock was sold out before nightfall.—*Japan Mail*.

(To be continued.)

We gladly make note, by request, of the fact that those desiring a complete list of the Addresses of Missionaries in Japan, as well as the Statistics of all Christian Missions, can get copies, at 10 *sen* each, by addressing.

Rev. David S. Spencer,
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One of the new Bible classes organized by the Yale Association is composed of fifteen Japanese students.—*Intercollegian*.

WAYS IN WHICH WE CAN HELP OUR JAPANESE ASSOCIATES.*

By Rev. Geo. M. Rowland.

THIS subject in general has engaged my attention at the least since the spring of 1890. And still I am unprepared to discuss it with satisfaction even to myself.

One good Japanese worker of another denomination than our own, traveled abroad and experienced at home, said to me that he thought it the province of missionaries in Japan to be "pastors of pastors." Another man, pastor in still another fold, said to me in substance, "No doubt the direct work of you missionary leaders is valuable, but if you can educate and help the ordinary workers, thus increasing their power and efficiency, you will easily manifold your influence." And you remember the saying of Mr. Moody that it is better to set ten men at work than to do the work of ten men. You remember too the well established principle in the science of missions that the mass of the people of any nation must be evangelized by their own nationals.

These thoughts taken together,—(1) "pastors of pastors," (2) trainers of workers, (3) set others to work efficiently, and (4) Japan for Christ by Japanese workers—these four thoughts furnish many suggestions. Now it is evident to begin with that we foreign missionaries can of ourselves alone do very little; we are too few in number. Do our best, fulfil our most sanguine hopes, and the number of individual people we can personally and directly build up in Christian faith is exceedingly insignificant when compared with the 40,000,000 we long to see saved. And our touch on society at large is too slight for us to do much in a social way. Again we blunder so wretchedly when we work alone; and ignorantly trample under

foot the traditions and feelings of our best friends among the people and so far tear down what we seek to build up. In view of these considerations, these expressions of some of the best Japanese workers and this one foundation principle of evangelization, it seems an unavoidable conclusion that we foreign missionaries can help Japanese workers comparatively little by way of simply assisting them to do their work, simply assisting them to evangelize Japan. On the other hand it is possible for us foreign workers, with generations of Christian life back of us, with personal faith comparatively well grounded, and with some special equipment for the work of evangelization on scientific principles, that is, on principles of force—it is possible for us to help our Japanese associates themselves, not as assistants to them in work but as helpers of them in person. There are many forms of personal helpfulness. Touring with an associate furnishes one good opportunity for helping him. Traveling with a man, working with him shoulder to shoulder and heart to heart, eating with him, rooming with him, living with him ought to help him. And I am glad to testify that this kind of fellowship has been of inestimable advantage to me personally. If it has been of as much advantage to my companions in travel and in work as it has to me, they have been truly helped. Help and be helped. This seems to me the ideal.

In what ways then can we help our Japanese associates? In many ways. But first and foremost and as a necessary step to every other form of help we would render them, let me say,—

(1) By establishing frank and cordial relations of confidence and sympathy with them severally and individually. Love them. Give ungrudgingly of self for them. Win their love, not only their respect and confidence, but also their personal affection. This is the first and best way to help our associates. And failing in this way there is little use of trying any other ways. Nothing

* Read before the annual meeting of the Japan Mission of the A. B. C. F. M.

can take the place of the heart beat of love and sympathy. And the missionary who either through carelessness or mishap has let slip this mutual personal confidence in, and affection for, his Japanese associates, should at once set about regaining it. And failing to regain it, in my humble opinion, he should take passage for home.

(2) I will next mention a way of helping our associates that was suggested to me by a Japanese worker, namely, "Give the evangelists a new book, they will not expect any other gift," This was a word spoken to missionaries by Mr. Miyagawa in Sapporo last fall at a meeting of workers of all denominations of the vicinage. It seems like an excellent suggestion. Most of us would be glad no doubt to follow it to a limited extent and give a new book now and then to the evangelist with whom we are personally associated. For one I had tried it in a small way years before Mr. Miyagawa mentioned it to us. But the results in my experience have not been flattering. Two men whom I lately asked had not read so small a book as Stalker's Life of Christ that had been given to them a twelve month previously. Indeed a Ministers' Library, which was started in Sapporo by Mr. Curtis and which now has 129 volumes in English, is used by the ministers only slightly, though the books are sent them free of charge when desired. Probably the way to help these ministers is first by way of stimulating the importance of reading and study, but in this line my success has not been conspicuous.

(3) Akin to this above mentioned "way" and of far greater effectiveness has been a loaning library of small books in Japanese, biography, applied Christianity, Christian experience, Christianity explained, etc. The books range in price from a few *sen* to 35 or 40 *sen* with a very few larger volumes. We began the collection last December, lecting with care, adding a few at a time, experimenting in the art of the

loaning library, feeling our way step by step. We now have 172 volumes which cost slightly less than 40 *yen*. During the first six months of experimenting when the books were few in number the results were as follows:—

| | |
|--|-----|
| Number of different individuals | |
| who have drawn books..... | 101 |
| Number of different books drawn... | 85 |
| Number of times books have been drawn..... | 167 |

This does not include a large number of the books that have been sub-loaned by two evangelists in their fields. *Not a single book has thus far been lost.*

| | |
|--|---|
| The books most frequently drawn are,— | |
| Fujin no Kagami (K. Matsumura) 10 times, | |
| Shō Fun Gai Roku (K. Uchimura) 9 | " |
| Jikken Jō no Shukyo..... | 8 |
| Shinkō no Riyu and Lord Fauntleroy (each)..... | 7 |
| Life of Neesima and Okayama's Genko Roku (each)..... | 5 |

The chief aim of this library has been to help the rank and file of believers rather than the workers. Much pains has been taken to put good literature into the hands of our brethren who are too remote from the preaching places to attend regular services. But it has been, I think, a help to our workers in emphasizing the importance of keeping a hold on believers who are isolated beyond the reach of ordinary means. It has also demonstrated the practicability of this one method. But it requires constant attention to keep the books at work and keep them from getting lost.

(4) Another means successfully used in Sapporo Station for promoting mutual acquaintance and for helping the workers to get into touch with all believers, even those who have hitherto been unknown to any of the workers, is the printing in Feb., 1898, and again in December, of a list of all *Kumiai* Christians in the Hokkaidō, together with Christians of other orders who may be for a time worshipping with our people in any of our preaching places. The first issue contained some 275 names. The list revised after ten

months contained some 360 names. And now the number of Christians with whom we are in touch is still further considerably augmented. A copy of the list was sent to each family named in it. The revised list was sent at New Year time with a brief letter of greeting, which stated some of the results of the work of 1898, asked for information about any brother or sister not named in the list, and appealed for more earnest endeavor during 1899 for the evangelization of Hokkaido. There is reason to believe that this means has been truly helpful. This, like the loaning library, has been primarily an effort to help all our brethren rather than simply the workers. But it has been approved and greatly aided by the workers. And we feel that it has been a help to them by way of indicating a method and emphasizing the value of fellowship.

(5) A local, annual workers' conference (*Kyokkishakwan*) is an institution we found established on our return to Japan in 1896. The workers themselves prize it highly. They count it a valuable means to their greater efficiency. This is one thing in which the missionary can help considerably; FIRST, he can often make it possible by a little financial aid; SECOND, he can secure the presence and help of some experienced worker (Sapporo has had Drs. DeForest and Gordon and Rev. Mr. Miyagawa); and AGAIN, the missionary can on these occasions give much personal help, advice, counsel and instruction. This personal part of course depends entirely upon the missionary's own qualifications for the task.

(6) Another way in which we can help our associates is by way of private suggestion as to methods of work. As we go about among the workers and compare their different methods and note what sort of effort succeeds and what sort is attended with less of good result, we have special opportunities for enabling us to judge what methods are likely to succeed best under any given

circumstances. The workers themselves laboring on from month to month in their own several fields may be squandering time and strength without ever expecting it, while the touring missionary ought to be able readily to detect such wastefulness of effort and to suggest methods that might never be discovered by the worker himself, at least until he have opportunity for foreign travel and personal inspection of the methods of some other worker or workers. The missionary can thus be a means of communicating good among the workers. And besides this too, he presumably has training and fitness for the wise use of force that his average Japanese associate does not possess. This special equipment fits him for special usefulness in the line above indicated and just to the extent of his special equipment.

To suppose a case,—Here is a man who is gathering into a church a nice company of believers, but he is failing to give instruction in the essentials of the faith sufficient to ground his new followers in the truth so that they will be prepared to withstand in the evil day. A suggestion to this effect, and the worker, recognizing the need at once—he may have partially felt it himself—sets about plans for giving the needed instruction. A worker has been helped. Another worker has no Sunday morning service because most of his people do not rest from manual labor on the Sabbath Day, and so could not attend a morning service if one were held. The preaching service is held in the evening. A suggestion from the missionary that the opening of a Sunday morning service is one good way to introduce the Sabbath rest that the worker himself desires for his people is readily accepted not as interference but as fraternal helpfulness, and it is to be hoped will soon be put into practice.

A third worker has marked tact in leading individuals into the Truth, in gathering people about himself person-

ally for his own solid worth, and in helping them in their trials and needs. But so good a worker as he seems to be lacking in ability to build up a strong church, self-dependent, a pillar and ground of the Truth that shall itself be a light to lighten the nations. Here is an opportunity for the missionary after a thorough study of this associate, his habits and methods of work and his temperament as well as his field, to help this noble brother to learn to build up a church and so perfect his already powerful influence.

These are a few ways of helping our Japanese associates, stated only by way of suggestion. The writer has as yet found no royal road to success in this line. Different missionaries will have to render their help in different ways according to differing habits and circumstances. Herein let each individual be his own natural self, changed into the image of the Master, humble to wash the disciples' feet, greatest among disciples by becoming the minister of all.

The following additional suggestions were brought out in the discussion which followed the reading of the above paper:

Give them a new thought, the thought of some new book.

Help them to enrich the service of worship by suggesting variety in the order of service, ways of making it more devotional; ways of improving the song service; etc.

Sympathize with them in their financial and other difficulties.

Help them by frequent visitation and by regular correspondence.

Open our homes to them and invite them to spend a few days with us.

Let them know that they help us.

JAPANESE LITERATURE.

KAMAKURA PERIOD.

(Decline of Learning).

IN the history of Japan, as in that of many other countries, there is observable an alternate tendency towards strong and weak central governments, which is all the more pronounced as the insular position of the country protects this natural oscillation against foreign interference. From time to time rulers of commanding abilities and resolute character made their appearance, who enlarged the sphere of authority of the state, and kept local ambitions in check. But sooner or later the central control became relaxed, and each province established a sort of Home Rule for itself, until another swing of the pendulum took place, and the reins of government were again grasped by the strong hand of a single authority.

The establishment by the Shōgun Yoritomo, after much hard fighting, of the sway of the military caste at Kamakura, near the end of the twelfth century, marked the beginning of one of these periods of vigorous centralization. Though the Mikados were allowed to retain an outward semblance of authority, all real power, civil and military, had passed from their hands; while on the other hand, the local nobles saw themselves supplanted by officers appointed by the Shōguns and entirely dependent on them.

Yoritomo was succeeded by his two sons, who with their father are known to history as the "Three Shōguns." After them the Hōjō dynasty Shikken (directors) who were simply Shōguns under a different name, took their place as the rulers of Japan. They remained in power until A. D. 1335.

The rule of a class to whose very existence a practical knowledge of war and warlike accomplishments was vital and who necessarily neglected, if they did not despise, intellectual culture, was not conducive to the production of im-

portant literary works. Nor was this the only unfavorable condition of the time. Intercourse with China and Corea had become much interrupted. The shores of these countries were infested by Japanese pirates, in punishment for whose descents it was that Kublai Khan despatched his famous but abortive expedition against Japan. Chinese learning consequently languished. Buddhism, on the other hand, flourished greatly, as the colossal figure of Buddha (A. D. 1252) at Kamakura testifies to this day. Most of the Mikados, after a few years of reign, became monks, as did also many of the highest personages of their court, though it must be said that the adage "*Cucullus non facit monachum*" was in their case abundantly exemplified.

The three thousand monasteries which at this time dotted the slopes of Hiyeisan (a mountain north-east of Kiōto) were a very material embodiment of Buddhist influence. Not content with mere spiritual weapons, the inmates of these establishments were always ready, on the smallest provocation, to don their armour over their monastic frocks and troop down to the streets of Kiōto to place their swords in whatever scale of the politics of the day seemed to them most expedient. They were the terror of the Mikados, one of whom is recorded to have said: "There are three things I cannot control, the water of the Kamo-gawa (a river which does frequent damage to Kiōto by its floods), the fall of the dice, and the monks of Buddha."

It was, however, the Buddhist monks who were the chief maintainers of learning during this period. Some of the men of letters were ecclesiastics, and even when this was not the case their writings are deeply imbued with Buddhist teachings and sentiments. The vanity of wealth and power, and the uncertainty of human things, form the constant refrain of their moralisings.

In comparison with the Heian period,

the contributions by women to the literature of this time are insignificant, and altogether a more virile, if less refined, spirit is discernible. There are hardly any of those debonair romances which in the preceding period amused the leisure of the nobles of Kiōto. The newer literature, with its tales of combats and battles, reflects the more warlike temper of the times of which it is the product. As a Japanese writer has observed, "The Heian literature is like the *Kaidō* (*"Pyrus spectabilis"*) drooping after rain; that of the Kamakura period resembles the plum-blossom which exhales its perfume in the snow and frost."

It is to be noted that the more important writings of this period belong to the earlier part of it.

The master-piece of this period is the *Hojoki* of Chomei, who has been called the Japanese Wordsworth. This work is "a tiny book" of about 30 pages, and consists of the author's reflections as he lived a hermit's life in a small hut, only ten feet square. We transcribe here two passages:—

"The current of a running stream flows on unceasingly, but the water is not the same: the foam floating on the pool where it lingers, now vanishes and now forms again, but is never lasting. Such are mankind and their habitations. In a splendid capital where the dwellings of the exalted and of the lowly join their roof-trees and with their tiles jostle one another, they may appear to go on without an interval from generation to generation. But we shall find, if we make inquiry that there are in reality but few which are ancient, others, which were great houses, have been ruined, and replaced by smaller ones. The same is true of their inmates. If we have lived long in a place where we have numbers of acquaintances, we find that but one or two are left of twenty or thirty whom we knew formerly. In the morning some die, in the evening some are born.

Such is life. It may be compared to foam upon the water. Whether they are born, or whether they die, we know not whence they come, nor whither they go.

"Nor in this temporary sojourning place, do we know who will benefit by the trouble we put ourselves to, or wherewithal to give pleasure to the eyes. Of a house and its master I know not which is the more subject to change. Both are like the dew of the convolvulus. The dew may fall, leaving the flower; but even so, the flower fades with the morning sun. Again, the flower may wither, while the dew remains; but even so, it cannot last until evening."

"When I first took up my abode in this place, I thought it was only for a little while. But five years have passed and my temporary hut has become old. Under the eaves there is a deep bed of withered leaves, and moss has gathered on the earthen floor. When by chance I receive news of the capital, I hear of the deaths of many men of high rank, while of those of men of low degree it is impossible to reckon the number. I hear too of many houses being destroyed by frequent conflagrations. But this temporary cabin of mine has remained secure and undisturbed.

It is small, but at night I have a bed to lie upon, in the day time a mat on which I sit. It has all that is needed for the lodging of one person."—Aston's *History of Japanese Literature*.

JAPANESE RELIGIOUS WORLD IN 1899.

A writer who signs himself Rengai Kurume contributes an article to the *Yomiuri* on the subject of the religious world of Japan in 1899. Though not pretending to be exhaustive, the article is not uninteresting as the year's history of events and developments, which seem when carefully scanned to indicate that forces have been at work that may mark a new departure in the religious spirit

of the country in the coming century. Says the writer in the *Yomiuri*: "Things have been fairly lively this year in the world of religion. The prison chaplain question which had grown hot enough to reach flash point toward the close of last year, burst forth into full blaze with the new year. It furnished an opportunity to the advocates of a 'state-recognised religion' to force to a definite issue the question of the relation between the state and religion. Among the various schemes that were started in this connection, the polemist of the Higashi Hongwanji school issued a new magazine as their mouth-piece, while at the same time canvassing the provincial towns. Influential Buddhists of other denominations gradually fell into line and for nearly a year now, with the exception of a few radicals and of those who habitually keep themselves aloof from such wrangles they all have kept on talking on this politico-religious problem." Mr. Kurume would not lightly undertake to pass judgement on the wisdom or unwisdom of this agitation, but it is at least a matter of satisfaction to him to note, as he says, that the religious enthusiasm which has long since grown cold, buried in its own ashes, should have shown signs of rekindling in the breasts of Japanese Buddhists. But as regards the subject of the agitation itself, Mr. Kurume considers it a question which can not be properly discussed by the mere cleric, and its advent is therefore not to be welcomed.

More welcome, however, is another phase in the religious development of the country,—namely the progress of the work of propagandism in China by the East and the West Hongwan Temples and by the Nichi-ren sect, and in Korea by the Jodo sect, not to speak of the establishment of places of higher education by the Jodo and Shinshu sects in different parts of this country. The latter movement which is one of imparting general education along with doctrinal teaching has never before re-

ceived much attention at the hands of Buddhists and that this new departure has been adopted by them, our author attributes to the issue of the recent ordinances of the Education Department. As for preaching and propagandism, different temples are attending to that, working independently and being governed by different usages and methods, so that, owing to this lack of unity in their action the general public are little aware of such proceedings being carried out at all. But this year has seen a really tremendous increase in the number of Buddhist tracts sold and of sectarian magazines printed for free distribution. This would seem to show that the good work is being done noiselessly but steadily, probably widening its orbit from time to time, special progress in this direction having been achieved so far this year. Again, the same year has seen a number of Buddhist students going abroad for educational purposes. Yet another new phenomenon is the increase in the number of those Buddhists of Young Japan who would banish all superstitious elements from their religion and make it a rational faith, while others of equally progressive tendency are endeavouring to overthrow the Buddhism which is made mostly of accumulated superstitions, and to rebuild it on historical facts. Significant as these things are as signs of the times in the sphere of Buddhism, instances are not lacking, on the other hand, of internal dissensions, as in the cases of the headquarters of the Shingon sect and of the Rinzai denomination.

Turning to Christianity, Mr. Kurume finds it on the wane, and that because one no longer hears the vaunted cry of "Christians are the standard bearers of civilization" that was heard so loudly five or six years ago. The year 1899 has been one of especial discouragement for the churches, at least for those in the metropolis,—with their members steadily falling away. In another direction however, our author

sees reason to feel hopeful for the future of the same religion. "Was it not this year in Tokyo," he asks "that rallying under the banner of the Gospel Union, the Christian believers held a series of great meetings?" The rapid strides made by Japanese Christians in the work of educating Koreans in the Peninsula; the launching of the mission boat *Fukuin* (Gospel) *Maru*; the progress made in the Okayama Orphan Asylum; the establishment of the home for discharged convicts; the opening of "home schools"; the going abroad of influential converts; the union of Sunday schools; the formation of the young men's reform association—all these were events that could not be overlooked in a review of the last months of the year. Though not accompanied by the noise and eclat that have characterized the Buddhist movements, the work the Christians have done has been solid work; they have laid the foundation for a future structure; and they have no reason—thinks Mr. Kurume—to lament their present decadence, however forcibly they may feel that fact, when considering their numerical strength.

As for Shinto, Mr. Kurume has not a particle of good to record of it. Whatever was done by its priests and followers during the year, was done for the sake of effect, not for any practical result, and the writer expects for it in the future nothing but demoralization and decay. —*Japan Times*.

The latest book by the indefatigable Dr. Griffis is "The American in Holland," into which he has incorporated the results of his five journeys to the land of dykes.

The most recent new volume in the International Scientific Series is one on "Seismology (the Science of Earthquakes)," by John Milne, F. R. S. It contains 53 diagrams and pictures; is published by the New Amsterdam Book Company, 156 Fifth Ave., New York City.

BIBLE SELLING IN JAPAN

I am frequently asked whether the work begun last summer has been continued. I take this opportunity to say that it has been continued to the present date, December 28th. I have sold as many as 555 (mostly portions) in one day, over 2,300 in a week, 8,340 this month and 27,379 since I began the work in the summer. The latter number includes 879 Testaments and 138 Bibles.

Other missionaries who have tried have found a similar readiness to buy. One writes me, "I went to Kobe on business and took Bibles and portions along to sell. It required a good deal of courage on my part to make the attempt, but, after letting two or three stations pass, I at last stood up and was pleasantly surprised to find how quietly the people listened and how readily, even eagerly, they purchased the Gospels. I sold 96."

All indications point to the fact that there is a great wave passing over Japan,—a great willingness to inquire into the claims of Christianity. We who have had the Bible from infancy can have no doubt as to what will be the effect upon this nation if a large proportion of the people can be induced to read the Bible.

Allow me to make some suggestions for this work:—

(1) That every missionary have some of the cheaper books and portions in his or her own house to sell to callers, inquirers, etc.

(2) That some of these books always be taken along when going upon a journey. Upon the trains is one of the very best places to sell. A large proportion of my sales have been upon the trains.

(3) That the missionaries arrange to have a few on sale in every town in which evangelistic work is being done. You will agree with me that we who are upon the field can look after this

much better than those in charge of the Bible House in Yokohama.

(4) Always have them along on evangelistic trips to sell after the meetings; also sell at the ordinary *kogisho* meetings.

(5) Get your evangelists interested in the selling by showing them how to do it.

(6) Let there be an unlimited amount of house to house work done. If possible by *uniting all forces*, let the whole city be canvassed, offering Scriptures at every house. This is about to be done in two cities, and I hope it may be done in many others. The Bible cart, Bible stand, selling at festivals, and many other methods will suggest themselves. Those who will try to do some of this work will find that such can be done without interfering with ordinary duties, and it certainly will be found to be one of the greatest benefits to general evangelistic work. Let us make a grand united effort to supply the Bible to all who are willing and anxious to buy, that the whole land may "be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

S. S. Snyder.

We extend hearty congratulations to our worthy contemporary, the *Kokumin Shinbun*, on having published its three-thousandth issue on Jan. 1, 1900, after an existence of about a decade. That issue, comprising 5 pages, besides two illustrated supplements, was very interesting, and contained many expressions of congratulation on the part of both Japanese and foreigners. We trust that the past success of that able and clean journal is a guarantee of continued prosperity. We are especially delighted because that paper can be expected always to maintain progressive principles and to support the cause of Christian civilization and morality.

Woman's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

MRS. LOUISE H. PIERSON AND HER WORK.

THE 30th Nov. was the American Thanksgiving, which was observed with unusual interest at the Yokohama Union Church, 11 a. m. At 1 p. m. of the same day were the Japanese services, held in the large School-room, No. 212 Bluff, over the remains of the beloved and universally esteemed Mrs. Louise H. Pierson, for 28 years a most faithful Missionary of the Woman's Union Missionary Society of America. She was one of the three pioneer ladies who established this Mission's important School and Evangelistic work in Japan. Mrs. Pierson's labors were confined for many years chiefly to the School, which through her efforts became so influential a factor in the cause of female education in Japan. Later she became the Principal of the large Women's Bible School—the largest in Japan—and herself a most efficient and devoted evangelist. Her labors were abundant in town and country, and often extended to places remote, and visited with no little inconvenience and frequent perils. Her chief characteristics were indefatigableness, fidelity, fervency of spirit, liberality and love. All these had their root in her ardent attachment to her loving and adorable Lord Jesus. This love was so warm and abundant that it flowed over upon all with whom she

came in contact. Her poetical and intellectual gifts, quickened by the Spirit of all grace, made her Bible expositions, and her prayers, especially, most edifying and inspiring. Nor was this confined to her use of the English language, of which she was a master, but seemed equally true of the Japanese, of which she had a mastery that was truly surprising. The Japanese all acknowledged its influence to lift them up and hallow them. The remarkable fact that for 28 years she had never revisited America, to see her beloved and aged mother, a sister and brother, before they each preceded her to the Better Country, nor had lost a day in school-work, nor had taken a vacation in evangelistic work, save sixteen days—12 day's sickness with varioloid, and 4 day's confinement to bed in her final sickness in passing away from earth—has hardly a parallel in the annals of Missions—full as they are with heroic service for the Master and for mankind. These were points emphasized by the speakers at her funeral services.

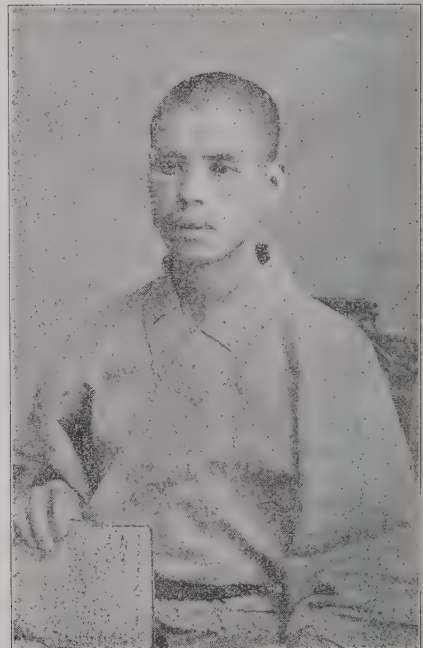
Rev. Akira Inagaki, pastor of the Kaigan Church, for which much of Mrs. Pierson's labors had been given, told of how her decision to offer herself as a Missionary took place. After 11 years of married life a widow at 28, and 11 years of literary or educational work, on the call of the Woman's Union Board of Missions in 1871 for a teacher for the Eurasian children and the

Japanese, she had a great conflict between duty and affection for several days, and finally decided on Esther's resolution—"If I perish, I perish." Thus she literally took her life also in her hand and sacrificed it freely for the Japanese. At the memorial service held the day following, Rev. Mr. Meacham emphasized Mrs. Pierson's wonderful power in prayer and especially in meetings for the deepening of the spiritual life. He referred particularly to a ten days' meeting held at Hakone in the summer of 1881 for the out-pouring of the Holy Spirit upon believers, and upon all Japan, when Mrs. Pierson's heart poured forth its desires in such fervor and earnestness it would seem the Divine blessing should overflow the whole land. Rev. Mr. Brand, the husband of a very particular friend of Mrs. Pierson, testified to her remarkably ardent affection for her friends, and the delight she took in their entertainment and society. These she accounted the "excellent of the earth in whom was all her delight"; she had no time or place for worldly society or its amusements, even though she was an ardent lover of music, and took delight in social amenities.

The Japanese funeral services were conducted by intimate friends. Elder T. Kumano, long her Japanese teacher, and native principal of the School, now *Kanji* of the Meiji Gakuin, gave an interesting account of her life and labors. The Rev. Yokichi Ito, once an inmate of the Home, read the 91st Psalm and offered prayer, taking part also at the grave with the Pastor. The ladies of the Home and a few intimate friends followed the bier covered with a white silk pall, with its pure white coffin with a single floral wreath placed on it, and borne by twelve of the officers and leading men of the Kaigan Church. The bier was preceded by a barrow covered with wreaths. The scholars of the Schools and former graduates followed; the members of the Bible School, many of them aged women,

carried white chrysanthemums in their hands. Following these came the male members of the Church, with many native pastors of Yokohama and Tokyo. The procession for numbers and orderliness exceeded any that has ever been seen in this part of Japan. A number of foreign friends had gathered at the cemetery awaiting the interment in the Missionary plot occupying one of the finest sites in this extended and beautiful Cemetery. Here with reading of Scripture selections, prayers and hymns the body was deposited in the flower-lined grave, and was filled in by the willing hands of devoted Missionary brethren and friends of the deceased. The wreaths were placed on the grave by lady friends and two daphne bushes were planted by her early pupils by the sides of the grave where sweetly

"Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then joyful wake, with sweet surprise,
And in her Saviour's image rise."



An impressive incident occurred during the Japanese services—An opportunity being afforded for expression of sentiments concerning the deceased, Mr. Taneaki Hara, of Tokyo, the friend and benefactor of ex-convicts, came forward, accompanied by a plain, but honest looking, man with a copy of the New Testament in his hands. Mr. Hara told the story of this man, named Maki, who broke into the Bible School years ago, and with others stole a number of articles of dress including a wedding dress—an heir loom in the family of one of the youngest women in the school. When the thief was escaping, the girl gave him a Bible, telling him it contained the greatest treasure of all. He was arrested, learned to read and became a Christian! His modesty was now as marked as had been his depravity then. Another incident spoken of at the English memorial service in regard to the commencement of her evangelistic work was her pushing out from Hakone of a rainy day and descending to Yamanaka, where an aged cripple, borne on the back of his son, like Anchises by his faithful son Æneas, was deposited at Mrs. Pierson's feet and soon received the word, and was baptized, and restored to health and after several years of Christian life, died and was buried at this place. That son after amassing a small fortune was in danger of losing his reason and now, nearly 20 years later, has become a humble Christian.

Elder Kumano's impressions of Mrs. Pierson were summed up in one word *Chūjitsu*—*faithful*:—(1) In length of service, 28 years. No let up day or night save a short period of a week or two with varioloid. Never visited America in all that interval. (2) Faithful in school work, no lessons or days omitted on account of her illness or convenience. (3) Faithful in preparation for Japanese service, studied till the last. (4) Faithful in daily and stated evangelistic work. (6) Faithful in the number



of letters and manner of writing.* (7) Faithful in loving intercourse with Jesus committing *sickness and all things* to him. Longed for His coming and yet will be taken to His Many Mansions first. Referred everything to Christ and all wholly with Him.

One of the speakers at the Memorial Service, who had been intimately associated with Mrs. Pierson from the beginning to the end of her Missionary career, bore grateful testimony to the important part Mrs. Pierson had performed in the organization and support of both the Foreign Yokohama Union Church, and the First Church of Christ in Japan. The former in which her two colleagues were possibly more active and influential, owed much of its success to her large and warm catholicity of spirit: the organization of the Church itself, took place in the parlors of the Home, and here for years its Sunday and Week-night meetings were

* Would not employ an amanuensis nor use a type writer. Must do all with her own hand—or it would not be *real*.

held. She was present, as were all the ladies of the Home, at the organization of the first Japanese Church of Christ, Mar. 10, 1872, and the weekly night meetings of the same were also held in the Mission Home for many years thereafter. Mrs. Pierson's Church relations were with the Reformed Episcopal Church of America under care of Bishop Cheney, but she never spoke of denominational differences, but was in full accord and engaged in the heartiest endeavors to build up the cause of Christ in all churches in Japan, but her chief labors were most efficiently given to gathering in and building up souls in connection with the Church of Christ in Japan. It is in this connection, as well as in educational and evangelistic work, that one of the speakers said it had been asserted no one single Missionary's life in Japan had been more abundant in labors or more successful in results! This strong testimony seems substantially true.

Jas. H. Ballagh.

The story of the work of Mrs. Pierson and her associates is told in a little book which has just been published by the Methodist Publishing House. The book is written by Mrs. Pierson, and is entitled, "A Quarter of a Century in the Island Empire, or The Progress of a Mission in Japan". It consists chiefly of a description of different phases of the work, and includes many interesting incidents. One of these was related in the JAPAN EVANGELIST for December, 1899, under the caption, "The New Testament and Two Burglars," and is also referred to in the preceding sketch by Mr. Ballagh. Mrs. Pierson's book contains illustrations, of which the "Group of Bible Readers" and the pictures of the two burglars are reproduced above by permission of Mr. and Mrs. Brand, executors. The book contains also about fifty pages of a small collection of poems; but its chief interest will probably attach to the account

of missionary work which reflects so strongly the personality of the author. The book is for sale by the Meth. Pub. House, Tokyo, for one *yen*, and will no doubt find many purchasers. The entire proceeds of the sale will be devoted to mission work.—Editor.

A Japanese gentleman—widely traveled, highly educated, and a Buddhist—who was desirous of seeing the seamy side of London life, and also to put to the test what he had heard concerning the power of Christianity, has been taken round by a city missionary. After visiting slumdom and learning something of the prevalent condition of morals and labor, the visitor took tea in a clean and well furnished little home. When informed that the husband was a converted brewer's drayman, and that his hostess had been rescued from drunkenness by the grace of God, he was greatly impressed with the practical value of Christianity, which he declared far superior to Shintoism. "Christianity," he remarked, "lifts a man out of the pit; Shintoism bids him climb out of it."—*Standard*.

FRIENDSHIP.

By Rev. John T. Gulick, Ph. D.

Returned from voyaging over restless seas
Where men wear out their lives for sordid gain,
I find no hope of joy in all the train
Of friends that wealth can bring with shows that
 please,
And words that flatter only when the breeze
Of fortune fills our sails. My heart in vain
For sacred friendship cries, as fields for rain
When clouds pass by, unheeding silent pleas.
I long to find that land where soul meets soul
In open vision; waking in the light
Of holy confidence; knowing the goal
To which the Master leadeth, and the height
Of fellowship, that mountain of delight,
Which stands as long as heavenly ages roll.

The Independent.

If those who know Christians among those who entered the Naval College in December will give them letters of introduction to F. Muller, Etajima, it will give the Christians an opportunity to identify themselves at once with others in the school.



GROUP OF BIBLE READERS.

World's W. E. T. U.

Conducted by Mrs. COROLYN E. DAVIDSON.

I cannot express to you my growing sense of the power that dwells in these groups of faithful and true women in every quarter of the world, animated by one spirit, attentive in mind, motherly in heart, helpful in hand, and hospitable in soul; ready to respond to every appeal that comes to them from the bugle notes of their great fireside camps where the conventions plan the work of the year that lies ahead.

Frances E. Willard.

THE twenty sixth annual Convention of the United States National W. C. T. U. was held in Seattle, Washington, Oct. 20-25. The "White Ribbon Special," starting from Chicago, carried the delegates from the East, and, judging from the reports written by the way, the trip across the continent was a very pleasurable one.

The President, Mrs. Stevens, in beginning her Annual Address, said; "She made this world wider for woman and more homelike for humanity". This would have been true of Frances E. Willard in whatever walk of life she had chosen. Her soul, illumined by the light of God's love; her great intellect, electric with the power of truth and right, her heart full of tenderness and sympathy, all of the natural characteristics of her life would, in any sphere, have tended to lift humanity out of selfishness and sin, up towards that highest heaven to which the teachings of Christ ever more must lead."

The President went on in her address to speak of the Century's gain, and what has been accomplished in temperance work in the last twenty five years.

In regard to departments, she urged the watch words, "Agitate, Educate, Organize." She deplored that the last page of this century should be blotted with war, but hoped that the next century would be distinguished as a time of peace and good will.

She spoke of license, prohibition and total abstinence, and said, "What matters it to the poor wife, whether her husband is furnished legal drink to carry him down to the drunkard point or is furnished illegal drink after he has reached that place?" She also noted "with gratitude, the action of Queen Victoria, who, instead of the customary bottle breaking, had a prayer offered at the launching of her new yacht, the Albert and Victoria."

Only a reference must be made to the Organizers' Reports, of the tens of thousands of miles traveled by railway, stage, steamer, farm wagon, cart, carriage or on foot, of addresses given, of Conventions held, of time taken from sleep for better writing, leaving the reader to "fill in between the lines with service which there was no time to give, record or report."

The Treasurer reported that this

year's receipts for direct work exceeded any former year. Notice must be taken of only one more talk. Speaking on the subject of the Silver Jubilee of the W. C. T. U. of the United States, one lady said: "My mother was a Crusader and I have brought you a relic of those days. I hold in my hand a circus bill. It is very interesting and I wish you could read it all the way through. It speaks of 'Barnum, Van Amburgh and Forepaugh left in the shade.' It represents the Crusade Band as a menagerie, giving a partial list of the animals and describing each one in turn. When we woke one morning, we found these pasted on every church door in Canton and a copy thrown in the yard of every crusader. I will read part of it: 'Grand Street Parade Daily. Can be witnessed by all free of charge. . . . The management desire to state that it will be noticed that the greater part of the animals are well advanced in years, of exceedingly homely features, but their age does not interfere in the least with their activity. As it is desired not to weary the animals too much on their daily parades, the procession will rest fifteen minutes in front of each saloon and grocery, when the trained animals will be put through their evolutions. They never fail to please street loungers and school children.' Then it gives a list of animals, in which are written in italics the names of the chief crusaders. My mother's name is there, the names of two of my aunts, and the name of the first woman of the land, Mrs. Ida McKinley. This bill is signed A. Petticoat, General Business Agent, etc. I wish now to bequeath this original bill to the National Woman's Christian Temperance Union, to be framed and hung in Rest Cottage." The President accepted the gift in the name of the Temperance Organization.

The last item on the program was the election of officers, which resulted in the re-election of the officers of last year, after which the Convention adjourned.

To those who have been distressed over the numerous cigarette shops that are being opened and so thoroughly advertised in Tokyo and throughout the country, it was a pleasant surprise to hear, that, when Mr. Nemoto proposed to bring his bill for checking the "vice of tobacco smoking" before the House of Representatives, sixty votes, double the number required in order to gain permission to introduce a bill in the House, were cast in its favor. This bill, which originally only provided for the suppression of smoking by youths below fourteen (?) years of age, has been so amended, that when it passed the House a few days ago, it prohibited smoking to "all youths under age," that is to say, to young men under twenty years of age. Should the House of Peers pass the bill in this form, it must very much lessen the amount of tobacco used in Japan. It is worthy of mention that when this bill was brought up for discussion, Mr. Kakutaro Inouye, a leader of the opposition, spoke earnestly in its favor, and it was his motion which raised the limit of age to twenty years. He also spoke at some length on the Temperance side of the liquor question.

A new Temperance song book in Japanese has just been published, and can be purchased at the Tokyo Temp. Headquarters—price three *sen*. It is intended for use in Temperance Meetings. The L. T. L. badge is also ready and Mrs. Large, No. 6 Tsukiji, has them for sale—price eight *sen*. If any who subscribed in Karuizawa for the *Kuni no Hikari* or for the *Woman's Herald* have failed to receive copies, they will please send word to that effect to Mrs. Large. A book, recently written in Japanese by Dr. De Forest of Sendai, and presented by him to the W. C. T. U. Literature Department, has just been published. It treats of ideal home life and is well worth reading and presenting to one's Japanese friends.

Mr. Miyama's trip to the north, noted in the December JAPAN EVANGELIST,

was a most successful one. From Sendai on the east coast and Akita on the west to Sapporo and vicinity in the north, a new interest in temperance work has been awakened which will not fail to bear much fruit in the future. He visited sixteen different places, and a report of his work there, given in the *Light of our Land*, says "He spoke at least forty times on the subject of Temperance (eight or ten of these for the W. C. T. U.) besides preaching twice (sometimes thrice) on Sundays in the different churches. At least one hundred and fifty signed the Pledge. Mr. Miyama was most cordially received wherever he went, and had large and enthusiastic audiences. The Pastors and Missionaries of the various Churches heartily co-operated with him. Reports come from the Hokkaido and other parts saying that his visit was a great blessing to the cause."

The convention number of *The Life Line* and *The Burma White Ribbon* comes to us rich in good reports of work accomplished during the past year, along various lines under the direction of the W. C. T. U. The President's address before the convention is bristling with fine points, as for example, the following which is as applicable to Japan as to Burma:—"One important feature of the present day temperance movement is its inquiry into every phase of the liquor question and some effort to give battle to it in every stronghold of its power. Hitherto the advocates have studied the phase of the question nearest at hand. Now it is more clearly seen that we must take account of all that experience has taught in the past, and make warfare against King Alcohol as scientifically as great opposing armies do in carnal warfare. All phases of the question are receiving attention as never before. The man who seeks to cure or prevent the evils of drink because he loves his fellow men and regards God's high purpose for man, naturally sees the spiritual ruin

wrought and cries to men to beware of the demon in drink. The business man sees in drink the greatest foe to honest and efficient service. The sociologist and statesman looks to the evils of society and to the economies of the traffic. It becomes more clear all the time that all these features must receive attention in the warfare against drink. And he is the wisest who gives each phase of the reform due recognition." The President spoke, too, of the very satisfactory work Miss Parrish has been doing in Burma and then said of her: "To all the sterling qualities of Christian temperance womanhood, is added her experience in other Eastern lands, her ability to quickly adjust herself to the peculiar conditions in Burma and special tact in approach to all classes with whom she has come in contact in the prosecution of her work."

Miss Parrish's Report as Resident Missionary shows that she has lost none of her persistent, enthusiastic methods of work since leaving Japan. The Report of the Committee on Resolutions contains the following: "Resolved—That we extend to our Resident Missionary, Miss Parrish, our hearty appreciation of her untiring efforts and unselfish devotion to the cause of temperance and purity, and assure her of our sympathy, prayers and best wishes in all her further work for our blessed Master after she shall have left us for other lands; also that we thank her most heartily for her munificent gift to the society of Rs. 500."

Twenty-five sets of Mrs. Hunt's endorsed, scientific temperance books are to be put into as many different Mission schools in Burma. From a letter written by Miss Parrish to Mrs. Poole and to the Y's of the United States and read at the Seattle Convention, we select the following: "Young women, not the measure of the money we have, nor the co-operation we are to receive from others, but the measure of our self-sacrifice is to be the measure of our success!" Knowing the many

times Miss Parrish has gracefully given up her own desires and wishes for the benefit of others, and remembering, too, the financial aid she gave the temperance work in Japan and in Burma, we are constrained to say that she is one of those who practice as they preach.

The new "Plan of Work" is ready for delivery, and the price, as voted at the annual meeting of the For. Aux. W. C. T. U., is ten *sen* per copy. We hope before the issue of the next EVANGELIST to have a report of Mr. Ukai's trip to the south.

The L. T. L. Badge is a beautiful, white metal, five-pointed star, with two small flags in the center and the letters *Nihon Kinshugun* in the points.

The following letter has just been received, giving a good report of the work done by Mrs. Large and Mr. Miyama in Yamanashi-Ken:—

Thinking some of the White Ribbon readers may be interested in the work recently done among us by Mrs. Large and Mr. Miyama I deemed it well to drop you a few lines. Perhaps you know that Kofu is situated among the hills, which, surrounding us on every side, completely shut us in. I have heard that it is a common remark among Japanese when sent to Kofu that they are going to prison.

Leaving home on a Wednesday morning and travelling up hill and down dale—now walking, now being knocked about in a *basha*, they arrived in Kofu at midnight the following Friday, having held three very successful meetings on the way, judging by the one it was my pleasure and privilege to attend at Katsunuma, a village four *ri* from here, whither Mr. Hiraiwa and I went to meet them.

After her arrival in the city, Mrs. Large was with us six days, during which time she held eight meetings, six jointly with Mr. Miyama and two where she was the sole speaker. Many of these meetings were at places quite distant from the school and involved

rough, cold rides of from five to ten miles in length. It was my privilege to accompany her and Mr. Miyama to several of these meetings, and everywhere I was struck with the ready, earnest attention their audiences gave them. Nowhere was there any disturbance, though indications of the presence of many suitable subjects for temperance lectures were not wanting. Mr. Miyama has a happy way of presenting the truth so simply and forcibly that the dullest intellect cannot fail to comprehend him. Mrs. Large's striking illustrations with direct presentation of the truth told upon her hearers so well that after each meeting a number of men and women were always ready to sign the pledge. After the meeting in Kofu church, which was filled, the usual invitation to sign the pledge was responded to by a goodly number. One young man resisted the impulse to do as others were doing, but after returning to his home and thinking the matter over carefully, finally made up his mind to enlist in the temperance army and sent word of his resolution the next morning to our pastor.

After an interesting and impressive talk to the girls, in the school, Mrs. Large organized a "Y" society among us, 43 girls signing the pledge. Out of that number several withdrew because their parents or guardians objected to their being members, one girl when bringing her pledge back said she was sorry she could not be a member of the society but she would keep the pledge in her heart. Many others wished to join, but were deterred because of their parents being in the liquor business or from some similar reason.

The last Sunday evening Mr. Miyama was with us, a revival service was held in the church. The presence of the Holy Spirit was very manifest, a quiet effectual meeting resulting in a great blessing to all present. A number of young people who had been halting between two opinions came out decidedly on the Lord's side that

evening. One young girl in speaking of it afterwards said she felt as if Mr. Miyama knew all her sins and had been talking directly at her. During the years I have been in Japan I have never seen so much deep *feeling* manifested before in any service—and yet there was not the least excitement. His earnest, consecrated words and manner, his utter forgetfulness of self, and direct seeking to glorify his Master carry a blessing wherever he goes. We

were sorry to say "good-bye" to him, but know work is waiting for him elsewhere. We are glad and thankful for the portion of his time and strength it was our good fortune to receive. I trust many other stations seeking to fight the evil of intemperance may be cheered and helped along the way by a visit from this faithful servant of our Lord and Master.

MINNIE A. ROBERTSON.

Mission Notes.

The following preamble and resolution were adopted at the meeting of the Missionary Association of Central Japan in Osaka, Dec. 12.—Henry Laning, Secretary:—

Whereas School Regulations, with an Instruction of the Minister of Education appended, have recently been enacted whereby religious instruction or ceremonies, even outside the regular course of instruction, are prohibited in the schools whose curricula are regulated by provisions of law, including those which are supported by private funds; be it *Resolved*: That we, the members of the Missionary Association of Central Japan, hereby put on record our sense of deep regret that Regulations regarding Education in this Country have been promulgated which, in our opinion, are prejudicial to the welfare of the Country. We regard them as a violation of the spirit, if not the letter, of the Constitution, and believe that they inflict great injustice on a worthy portion of the people.

THE SALVATION ARMY.

COLONEL and Mrs. Bailey of the Salvation Army, having received notice of a change of appointment, sailed for England, Dec. 16th, by the "Prinz Heinrich." The farewell day took place on the 13th at Kudan church (kindly lent)—the morning and afternoon being devoted to officers' meetings. There were hearty manifestations of affection for Col. and Mrs. Bailey and real regret at their removal. The evening meeting was for soldiers and friends; it was a solemn, spiritual meeting. At the close of the Colonel's call to arms about 30 persons came to the front to either seek salvation or consecrate their all to God. Definite testimonies of blessing received followed. Colonel Bailey stated that during his term much foundation work had been done, the corps had increased from 6 to 12, and an increase of 200 members had been gained. Colonel

and Mrs. Bailey can be addressed at
67 Fawnbrake Avenue,
Herne Hill, London, England.

The Okubo property of the F. W. C. T. U. is at present occupied by the Salvation Army as a Home for male ex-Prisoners.

AMER.* METH. EPIS. CHURCH (NORTH)

THE 25th Anniversary of the Aoyama Jo Gakuin was held at the school chapel, Nov. 23rd, commencing at 10 A. M. It was a rare occasion. The Rev. Y. Honda, President of Aoyama Gakuin, presided. Mrs. Van Petten conducted the devotional exercises. Mr. Sen Tsuda related in most interesting style the opening of the school 25 years ago, near his home in Azabu. The Rev. J. Soper, D. D., portrayed the conditions existing in this country a quarter of a century back, and few could realize the mighty changes that have taken place here. Mrs. Iwasaki told in an interesting way of the inner life of the school of that early day. Mrs. Y. Honda set forth the beginning and growth of the Industrial Department up to its present successful status. Mrs. Uyeno, (Mr. Tsuda's daughter), read a letter from Mrs. Chas. Bishop, one of the first teachers of the school, rendering the English nicely into Japanese. The exercises of the morning were interspersed with excellent music, poems in Japanese style, and other interesting features. Refreshments were served by the school at noon to about 300 guests. What would an anniversary in Japan amount to without a *Go chiso*? Some time was given in the P. M. to a social meeting at which Mrs. Kozaki spoke of her fear of foreigners in the early days; Mrs. Matora of her conversion; Mr. Tsuda of Mrs. Kozaki's marriage, furnishing an unusual amount of merriment; while Mrs. Honda and Mrs. Chappell further delighted the audience

with reminiscences of the past; the whole closing with the inevitable photograph. Of the first four girls converted in that little school twenty-five years ago, three are still living in the earnest profession and practice of their faith, and were present to take prominent parts in this anniversary, as stated above, while the fourth has gone home in the triumphs of faith. Many beautiful and just compliments were paid to the first teacher, the pioneer of the W. F. M. S. in Japan, Miss Dora Schoonmaker, now Mrs. Dora S. Soper, of Chicago. — *Tidings*.

AMER. BAPT. MISS. UNION. KOFU

The Kofu Baptist Church is but four years old. It is very young in all respects, and has been very slow in its growth too, but to His glory it is growing, steadily growing. Its members number forty four at present, of whom seven were received by baptism since the new year, and several more will be added, we trust, before next January. The money offered by the members is being doubled every year, so that we received more than eighty *yen* by the end of September this year, in place of a little more than twenty *yen* received during the whole year of '97.

Mr. and Mrs. Brand are praying for us every day and are helping us in every possible way. They have visited us three times already, and it cost them, oh how much! The difficulties and inconveniences they had to encounter by their coming to this out-of-the-way place are simply indescribable. But the news we have been giving them from time to time, such as:—"That poor old woman for whose salvation you prayed so long has been converted at last"; "And her husband so strongly attached to his old idols has given them up, and at the age of seventy-seven is gloriously born again to the living God and His eternal Kingdom"; or "At the service yesterday a member of the Church

brought his special offering of twenty-four *yen* to express his gratitude toward God for His blessing bestowed lately upon his silkworm industry"; or "Last Sunday after I preached on the subject of holiness, when I asked one of our most trustworthy members to pray, he began but could not finish, so mightily was the Spirit working in his soul that he could not utter his words in continuation but sobbed and groaned so that when he raised his head his face, not the eyes only but the face, was full of tears, and he had no handkerchief in his '*tamoto*' to wipe the tears away; O what a sweet scene it was when his wife who was sitting close by took out her handkerchief and handed it to him! When the collection box was passed he put two *yen* into it,"—are not such news good enough to comfort and encourage them to pray and help more and more?

We have given them bad news too, it is true, for the Devil never passes over any of God's work entirely unnoticed by his cruel eyes. Sometimes we find ourselves utterly discouraged, but then God our Father invariably sends us some fresh tokens of His never failing love and tender mercies. Almost every one of the conversions we have witnessed was a result of many a weary month's or year's labors on our part, and has taken place almost always just in or right after some painful persecutions or some discouraging experience we had to endure. So we will not say much of this dark side of our warfare, for we have learned to look for the bright sunshine right through the thundering storms. I had to pay my weekly visits, for instance, to the house of one of our members, three miles away for three years before we could win his wife to the Lord. During that time I had often in the absence of her husband, to speak a few words of salvation which were not well responded to at the door, and then leave the house right away, and that often during stormy nights. No wonder then my

wife often could find no words to cheer me up, when I came back without having any good news to tell her, nothing but that I was turned away at the door again, and that I slipped and fell three or four times on the half frozen mud and bruised my limbs and soiled my clothes. Since her conversion, however, she gives me a royal welcome whenever she is at home. Her mother-in-law is still very much opposed to Christianity, and does practically shut the doors against us during the absence of her son or daughter-in-law, so that I will have to labor for some time yet before I can be welcomed to that household at all times. And I am willing to go there even to the doors only for another three years to see that old lady surrender to my Lord. The work is very slow indeed, and we must have great patience.

An old couple was converted one night last January as a result of my weekly visitation for some time preceding. The husband grew on steadily in his new life, even forsaking at once his smoking of more than fifty years' standing, but the wife was very slow in getting out of her old customs. She piteously begged me to wait for the removal of their ancestral shrines till the "*bon*," a yearly festival of the departed souls, and I could do nothing but wait patiently. When the festival days passed by, she was still feeling reluctant to see the shrines removed. But one day last month while I was speaking about the snares of Satan, she was mightily convicted of her sin of cleaving to the shrines any longer, and immediately I had to help them tear down all the shrines in their house. I am going to baptize them ere long.

God has been greatly blessing us since the new year, and we have had many cases of prayer answered. Many have been healed in answer to prayers. A little boy when supposed to be dying was restored at once to a healthy condition in answer to prayer. A three year old child who could not speak a

word began to speak all right very soon after united prayer. Many such cases there are, but space will not allow us to mention them all, and we feel also that it is better to reserve the rest for some other time. Please pray for us that we may be accounted worthy to receive greater blessings which He keeps in store for us, blessings compared with which the above are almost nothing.

K. MATSUNO.

MEMORIAL OF DR. VERBECK.

The Committee of Japanese gentlemen, friends of the late Rev. G. F. Verbeck, D. D., who undertook the work of erecting a tombstone, or memorial tablet, over his grave at Aoyama Cemetery, Tokyo, held a meeting at a *chaya* [tea-house] near the Cemetery on Monday to render a report of the success of their labours. There were present besides the Committee a number of invited friends and contributors. The report published in Japanese gave a list of the subscribers and expense incurred, as also a history of their undertaking and its successful accomplishment. The members of the Committee were the Rev. Hidetoyo Wada, Messrs. Reishi Ga, Shinji Tsuji, Nagamoto Nakajima, and Naoyuki Nagai. The Committee made grateful mention of the gratuitous service of Mr. Conder, a personal friend of Dr. Verbeck, for his design and supervision of the erection of the memorial. At his request, the body had been removed from its original resting place to its present position, to do justice to the memorial tablet. The monument is a shaft of grey granite, 12 or more feet high, on a base of the same unpolished material. A scroll of pure white marble bears, in capital letters, the inscription, "In Memoriam. Guido Fridolin Verbeck." On the base in black letters is inscribed:

"Born in the Netherlands... January 23rd, 1830.
Arrived in Japan.....Nov. 7th, 1859.
Died in JapanMarch 10th, 1898."

The plot or square is enclosed and elevated above the street by a border of grey granite, and a few evergreen shrubs are planted in the corners of the enclosure. The locality is all any one could desire, the most desirable probably in the foreign part of the Cemetery. Drs. Wagner's and Eggert's beautiful tombs are to the right; Prof. Guardo Chossone's to the rear; and Rev. T. A. Large's modest but suitable tombstone to the left. Here, among Professors of different nationalities, all contributors to Japan's truest interests and greatness, Dr. Verbeck fittingly reposes. No titles civil or ecclesiastical are given, nor mention made of his singularly devoted and useful life. All this is left to be cherished in the hearts of his friends, and to be perpetuated in the lives and labours of his pupils. It is interesting to note that Mr. Tsuji was former Vice Minister of the Educational Department, and is now President of the Higher Educational Council. Among the 206 names of contributors ranging from *yen* 50 to a few *sen*, appear the names of Marquises Nabeshima and Hosokawa, Count Okuma, and others less known. It is also worthy of note that of *yen* 873.59 contributed, only *yen* 45 were contributed by foreign friends of the deceased, and these only nine in number. The total amount subscribed was *yen* 873.59 which, with interest thereon 30.40, gave a total of *yen* 904.11. The expenditure was as follows:

| | |
|---|--------|
| On stone and erection | 305.76 |
| Printing, advertising, and postage... | 81.25 |
| Caretaker's charges | 12.00 |
| Balance to be transmitted to Mrs. Verbeck | 505.00 |

Total 904.01

This last item, as each of the items, is very satisfactory, as it is supposed the widow's circumstances are far from affluent. Through the kindness of Mrs. Terry, Dr. Verbeck's daughter, photographs of the memorial and members of the Committee were taken for presentation to them as memorials of their meritorious services on behalf of

her revered father.—*Japan Mail*.

TO THE EDITOR OF THE
"JAPAN MAIL."

SIR.—In connection with your article in today's issue of the *Mail*, entitled "Memorial to Dr. Verbeck," I beg to submit the following brief statement of the fund collected by the foreign committee, working in co-operation with the Japanese committee, for the same object:—

| | Yen. |
|---|------|
| Amount of subscription | 455 |
| Remitted to Mrs. Verbeck on account of books in Library. | 375 |
| Expenses connected with trans- fer of lot at Aoyama..... | 15 |
| Held in hand for purchase of cases for books, and expenses | 65 |

The final disposition of the Library has been somewhat delayed by the sickness and departure from Japan of the Chairman of the Committee, D. B. McCartee, M.D., but the books have been accepted by the authorities of the Imperial University on the conditions proposed by the Committee, and the actual transfer to the library of that institution will be made in the near future. Any part of the balance of the fund now in hand, that may then remain, will be remitted to Mrs. Verbeck in further payment for the books.

For the Committee,

Very respectfully yours,

R. S. MILLER,
Secretary.

THE TIDAL WAVE RELIEF FUND

TO THE EDITOR OF THE "JAPAN MAIL."

SIR.—The contributors to the Yokohama fund for the relief of the Tidal Wave Sufferers, three year ago, will be gratified to learn that their generosity at that time is still gratefully remembered. When I had finished the work with which I was honoured in the distribution of this fund, I made a full report, which was kindly published in the *Japan Mail*: the

substance of it appeared also, I think, in other papers. Since then I have, at different times, received letters expressive of gratitude but not of a nature that seemed to call for public mention. This week, however, a substantial testimonial has come from the Government, and justice to those whose gifts I handled demands that it should be reported at least to the readers of the *Japan Mail*.

In response to a summons, I went on Tuesday to the *Kencho* at Yokohama and became the recipient of a *Kimpai*, or gold cup. The Governor in person presented it together with a document stating that it was in recognition of the more than five thousand *yen* I had disbursed at the time of the tidal wave. I need scarcely say that I was wholly unprepared for such an unmerited reward (*hobi*). The official document with my name and nationality inserted was dated a week or more earlier than the day I was summoned, and there was nothing for me to do but to humbly accept. I felt, as others may feel, that if the Government was gracious enough to confer such an honour, it would more fittingly fall on Mr. Chas. V. Sale—so active in collecting and forwarding money and articles needed—than on the one who did but distribute them. I accordingly wrote Mr. Sale about my taking some steps to have the laurels placed on the head that should wear them, but he most generously asserts that no change ought to be made, and insists that none shall.

The cup is a beautiful one, adorned with the Imperial *kiri* crest. It is also of intrinsic value,—a value which, owing to the amount of its gold, its workmanship, &c., has been estimated at from two hundred and fifty to three hundred and fifty *yen*. Its gift at this time adds another to the evidences the Government has already given of its desire to be on friendly terms with resident foreigners.

Respectfully submitted,

ALBERT ARNOLD BENNETT.

A LIBRARY FOR AMERICAN SOLDIERS IN MANILA.

IT will interest the readers of the EVANGELIST to know that an effort is being made to establish such library. The prime mover in the matter is Mrs. Col. Greenleaf. Mrs. Greenleaf is the wife of the chief army surgeon in the Philippines and is an earnest Christian woman who has at heart the best interests of our soldiers in the islands. These men are far from the restraints and the helpful influences of home and Christian society. When not actually engaged in warfare, or otherwise on duty, it is not strange that time hangs heavily on their hands. The temptation to seek amusement is very strong. Indeed, diversion and recreation in some form or other must be had. Those who have lived long in Eastern cities well know how great the temptations to our soldiers must be under such circumstances. The devil is very busy in the Philippines just now. The lowest side of our American civilization is very much in evidence, Americans are furnishing beer and whisky without stint. Gambling and vice in its lowest forms are there. Paths leading straight to hell are open to all who will enter them. Thousands of young men from good American homes are there in the midst of these unwholesome surroundings. Their minds are unoccupied much of the time for lack of reading matter. Good books, our best magazines and papers should be made accessible to these men. The lady who is moving in this matter knows and appreciates the situation so well that she has undertaken this great and noble enterprise. She hopes to establish a large library, and a reading room as well, as permanent institutions in Manila, for American troops will be kept there long after the present war is over. A standing army will no doubt be a necessity.

A committee has been organized to raise funds in the United States. It is only necessary to get the cause thor-

oughly before the American people, and the raising of fifty, or sixty thousand dollars will be a bagatelle. Meantime readers of the EVANGELIST in Japan and elsewhere may do something to forward the enterprise. Good books, and readable as well as good, might be given by many of us. If every American Missionary in Japan would give one or two volumes, the result would be very gratifying to all who are interested in the welfare of our soldiers. Books and contributions may be sent directly to Mrs. Col. Greenleaf, Manila.

The writer is in no way authorized to speak for Mrs. Greenleaf. He has written without her knowledge and solely on his own responsibility, in the assurance that many will be interested to learn that so commendable an undertaking is on foot—even though they may not be in a position to help it forward.

T. T. Alexander.

THEOLOGICAL SCHOOLS IN JAPAN—WHY POORLY ATTENDED

BY REV. J. SOPER, D. D.

Since the Chinese-Japanese war (1894—1895) the Christian ministry in Japan has lost much of its attractiveness. To understand this let us take a glance at the situation before that war, even as far back as 1880.

The young men that attended our theological schools from 1880 to 1895 were mostly from the *Samurai* class. On account of the great changes that came over the country from 1870 to 1880, many young men were thrown upon their own resources. They were from respectable families; but their parents being reduced pecuniarily, because of the loss of support from their former feudal lords, they were compelled to shift for themselves and seek some means of livelihood. Christian schools had already opened. The Government schools were still in their

infancy. Many came to the Mission schools because of the prominence given to English, and because a knowledge of English was then one of the few roads to preferment, especially in official circles. Quite a number, after making a profession of Christianity, entered our theological schools, because of the *free* "scholarships" and because the ministry presented a life of usefulness, and one free, as supposed, from physical want and sordid care. They were sincere in this. As they had served their liege lords and received daily rations, so now they would serve the Church, expecting to be taken care of while they ministered at her altars. The majority of our preachers did not realize the magnitude and responsibility of the Christian ministry until after they began to preach; and some were not really converted (as they have since confessed) until they saw the need of it in trying to teach others the way of life. It is wonderful how God has led these preachers. We are glad to say that a majority of them are now earnest, useful and devoted ministers of the Gospel, evidently called of God to this sacred office.

After the Chinese-Japanese war, however, the whole complexion of Japanese life—social, political and industrial—changed. New roads to preferment and new avenues of trade opened on every hand; and salaries were offered young men of talent and promise, much larger than they could ever hope to get in the ministry. Besides this the salaries of our preachers, while somewhat larger in *silver* since 1895, are smaller in *gold* (in actual purchasing value) than 8 or 10 years ago.

The main reason then *why* theological schools in Japan are so poorly attended at the present time is that the Christian ministry offers young men very few inducements from a financial point of view; and even from a social point of view it is not so attractive as in former years. The ministry is now

regarded by many in Japan as unworthy of bright and well educated young men. A number of our preachers have been severely tried (a few have yielded) the past four or five years. Their relatives and friends have done all in their power to induce them to give up the ministry and go into some more lucrative business. Some are socially ostracized because they are faithful to their vows. A few have already left the itinerant ranks, simply because they could not support their families on the small stipends received. These are generally faithful, and are trying to serve the cause of their Master, as many of our local preachers did in the early history of Methodism in the United States.

As the Christian ministry offers so little from a financial and social standpoint—not much honor, not much glory and rather small remuneration—very few are courageous and consecrated enough to offer themselves as candidates for this sacred calling. Hence our theological schools are poorly attended.

What we need in Japan, above every thing, is a genuine revival of religion in the hearts of professing Christians,—a revival that will bring into clearer light and greater prominence the ethical and spiritual sides of our holy religion. There are encouraging signs. The pastors and churches are awaking to the situation. The preachers and people are seeking a deeper consecration and a larger experience in divine things. When this revival comes, our theological schools will once more be crowded with young men, not seeking simply English, or looking upon the Christian ministry as a useful avocation, but filled with the Holy Spirit and longing for the salvation of men from sin and eternal ruin. Lord, hasten that day!—*Tidings*.

THE SOCIAL EVIL TEST CASE.

TO THE EDITOR OF THE "JAPAN MAIL."

Sir,—I find that the Osaka social evil case was decided in favour of the plaintiff and not as stated in the *Osaka Mainichi*. The *Osaka Asahi* of Nov. 16th, a copy of which came to hand a few days since, contains the true version of the matter. The court granted the petition of the girl on the ground that a person cannot be compelled to follow any occupation in order to return a debt, the presence or absence of bodily infirmity having no relation to the matter.

Inasmuch as many, including myself, were led to make very uncomplimentary remarks concerning the supposed shallow reasoning of the court, I feel that this correction is necessary.

Yours most respectfully,

U. G. MURPHY.

The following paragraph from the *Japan Mail* portrays a new phase in the contest against the enslaving of unwilling girls in brothels:—

The details published by us yesterday with regard to a disturbance in Nagoya have to be corrected by the light of fuller information. It appears that the complication had its origin, not in the case of the Nagoya unfortunate, Koroku, but in that of a similar sufferer, Umeko, whose place of servitude was Nara. Umeko, hearing of the action taken by the Rev. U. G. Murphy and the *Kyofu kai* (Society for the Reform of Customs) in Nagoya, wrote imploring that she also might have the same succour extended to her. The *Kyofu kai* sent a Japanese pastor, Mr. Matsuda, to investigate the matter, but owing to the heavy pecuniary liabilities contracted by the girl, it seemed difficult to rescue her. Leaving the matter in the hands of a barrister, Mr. Matsuda returned to Nagoya. Umeko, however, appears to have found her life unendurable. She fled to Nagoya,

and found a refuge in the house of Mr. Murphy. Thither she was followed, and her task-master succeeded in removing her from the house against her will. But Mr. Murphy discovered what was going on, gave chase, and overtaking the party, rescued Umeko, not without suffering an assault at the hands of some roughs, who were speedily arrested. The girl's master, Hosoya of Nara, is said to have applied to the Court for a distraint upon her person—the first instance, we believe, of such an application,—and Mr. Murphy in turn, has instituted an action against Hosoya for violation of domicile (*kakaku-shinnin-zai*).

NOTES

THE Educational Convention held in the Union Church, Tsukiji, Tokyo, was a very important gathering, which far exceeded the most sanguine hopes of its promoters. The official register shows that 137 persons were in attendance; and there may have been some who failed to register. As the January number of the JAPAN EVANGELIST is already in the press, and a brief and hurried notice would not do justice to the subject, we shall attempt no account of it now, but promise a full report for the next issue.

* * * *

The Hungarian Philologist, Dr. Anton Velics, thinks he has discovered the original language of man. He has found that the great groups of languages, Indo-Germanic, Semitic, Hamitic, and Altaic, are all based on between two hundred and three hundred ancient Chinese roots, some of which have disappeared from the Chinese language, and are now found only in Japanese. He has published his theory in Hungarian, but is going to translate it into German, so that other philologists may be able to criticize it.—*Public Opinion*.

Rigen Shuran, by Inoue, is a recently published collection of proverbs, sayings, quotations from poems, etc. It consists of three volumes of about 850 pages each, costing 3.00 *yen*. Many parts are difficult even for Japanese, so that it is not a work likely to be useful to a foreigner. Looking under the head of *o kage* for some light as to the origin of this expression, we find only three quotations containing the expression; one of these is from the Chinese and the meaning is not plain to an ordinary scholar. Looking for some indication of the sense in which the word *umare-kawari*, (which has been adopted in the Christian vocabulary, though it is probably saturated with a meaning very different from that we wish to convey), is used, we are enlightened no further than by learning that it means *henshin*, which indicates that it is used in the sense of reincarnation, the *shin* being *body* and not *heart*. F. M.

Those who are interested in Statistics will find all they want in an available form in the *Résumé Statistique de L'Empire du Japon*, published every year about March by the Bureau of Statistics. It contains 160 quarto pages with chapters on Population and Area, Agriculture and Industry, Commerce, Posts and Telegraphs, Communications, Education, Worship (nothing is said about Christianity,) Justice, Police, etc., etc. As the title indicates, the work is in French and also in Japanese, but Arabic numerals are used. The price is 1.50 *yen*. F. M.

Mrs. H. H. Coates and Mr. Nariakira Sakurai have translated Dr. Clay Trumbull's "Model Sunday School Superintendent" and offer it for sale for 25 *sen*, postpaid. Orders should be sent to the Central Tabernacle Book Store, 23 Haruki Machi, Hongo Ku, Tokyo.

Sunday, Feb. 11, is to be observed as a special day of prayer for schools and colleges all over the world. This day is appointed by the World's Student Christian Federation.

"The Fox-Woman" is the weird title of a new novel by John Luther Long, author of "Miss Cherry-Blossom, of Tokyo." It is published by J. B. Lippincott Company, Philadelphia; the price is 1.20 *yen*.

A very comprehensive law of religions has been prepared by the Government and is now before the House of Peers. It has evoked strong opposition from a certain section of Buddhists; but, in the main, it meets with the approval of both Buddhists and Christians. It is likely, however, to suffer some amendment in its passage through the Imperial Diet; therefore, we postpone publication of it until we can present it in the exact form in which it becomes a law.

An old man, a Buddhist, went to visit a Wesleyan missionary in Ceylon. He was bent with age, nearly blind, scarcely able to walk. After a little talk, he told the missionary his expectation after death, which he knew must come to him soon. "I am ninety-six," he said. "I have climbed Adam's Peak (where Buddha is said to have left his footprints) twenty-six times; I have visited the 'Temple of the Tooth' in Kandy seven times; I have had a number of Buddhist books copied and given to Buddhist priests; I have never killed an animal, only on a few occasions have I caught some fish. So you see I have plenty of merit, and I shall be born well in my next life." It is a dreary outlook, and it is evident that whatever may be said of the lofty ethics of Buddhism as taught by its founder, it has now no power to beget any conviction of sin.—*Standard*.

PERSONALS

The S. S. "China," leaving Yokohama on Dec. 31, 1899, carried away Master Stanley Allchin and Miss L. E. Case, of Osaka, and Miss E. M. Brown, of Kobe,—all of the American Board Mission.

Rev. George Wallace, an Episcopal clergyman of San Mateo, Cal., is visiting his sister-in-law, Mrs. McKim, of Tokyo, and his daughter, Mrs. Charles Birch, of Kobe.

The new address of the editor of the JAPAN EVANGELIST is 39 Nichome, Fujimi Cho, Kojimachi Ku, Tokyo. The number of the residence which Rev. R. Austin Thomson, (Bapt.), of Kobe, has recently erected should be 39 Nichome, Kitano Machi. This is also the mail address of Capt. Luke W. Bickel, who has already entered upon evangelistic labors in the "Fukuin Maru."

Rev. C. G. McCully has been visiting his sister, Miss Anna McCully, for a few months, but left on Dec. 29 for his home in Calais, Maine.

Miss Susie A. Pratt is Mrs. Pierson's successor in the Bible School at 209 Bluff; and Miss Crosby takes charge of the Home and the Girls' School at 212 Bluff, Yokohama.

Rev. B. C. Haworth, (Pres.), of Osaka, has gone to America on a special business matter, and will return in a few months. Rev. and Mrs. J. B. Porter, (Pres.), of Kyoto, have left for a furlough in the home land, and may be addressed at Auburndale, Mass. The work in Kyoto will be taken up by Rev. T. T. Alexander, D. D.

Miss Mary E. Wainwright, (Cong.), of Okayama, has had a nervous breakdown and been sent off for a period of rest in China. Miss Mary F. Denton has been acting as her substitute.

D. McDonald, M. D., is no longer living a lonely life at 4 Tsukiji, Tokyo, for his wife and, her sister, Mrs. Perry, returned by the "Empress of China," which reached Yokohama Dec. 19.

THE JAPAN EVANGELIST.

Editor:—Ernest W. Clement, Tokyo.

Publisher:—Henry Topping, Tokyo.

The office of the Japan Evangelist is at 30 Tsukiji, where all exchanges should be sent and all business communications should be addressed. But communications which pertain solely to the editorial department may be addressed to the editor personally. As the Japan Evangelist is published on the 15th of each month, all matter must be in the editor's hands by the end of the previous month.

Terms of subscription.

Single copy, postpaid yen 25
 " (one year), postpaid yen 2.00
 Foreign subscribers may remit by P. O., or Express, Order, on the following terms:—
 Single copy, postpaid 6 d. or \$.15
 " (one year), postpaid. 4 s. or \$ 1.00
 Back volumes, bound in silk, will be supplied at the rate of 2.50 yen, or \$ 1.25.

Advertising rates are as follows:—

| | 1 mo. | 2 mos. | 3 mos. | 6 mos. | 12 mos. |
|--------|-------|--------|--------|--------|---------|
| 1 page | 5 yen | 8.75 | 12.00 | 18.00 | 30.00 |
| ½ page | 2.50 | 4.50 | 6.00 | 9.00 | 15.00 |
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H. E. COUNT KABAYAMA,
MINISTER OF STATE FOR EDUCATION.

The Japan Evangelist.

VOL. VII.

FEBRUARY, 1900

No. 2.

The Educational Convention.

WE devote this issue to an account of the Educational Convention held in Tokyo, Jan. 3—5, 1900; and for this purpose we have sacrificed the usual make-up and regular departments of the magazine. The account given herein is the official record, compiled by the Editorial Committee of the Convention and published by their authority in the JAPAN EVANGELIST. That Convention was a very important gathering, and seems destined to occupy a prominent place in the history of Christian missions in Japan. It was marked throughout by a definite, earnest purpose and was characterized by a vigorous and careful discussion of all questions brought before it. It was permeated with the spirit of Christian brotherly love and a sincere desire to hold together as much as possible in the great work of Christian education in Japan. The committees appointed at the Convention are already at work and promise some substantial and practical results of the deliberation.

If one will take the trouble to look over the register of attendance, it will be seen that the different portions of the Empire were well represented and that almost every mission body working in Japan had at least one representative. It may, therefore, be safely assumed that the Convention expressed the public opinion of the missionaries in general and of Christian educators in particular.

The Editorial Committee was embarrassed by a wealth of material, and, in the interests of economy, was compelled to cut out a great deal; but it made a special endeavor to retain enough so that all phases of opinion might have a fair showing. It was, perhaps, in the matter of reports from the various schools that the most condensation was effected; for these reports were necessarily quite similar. There were, for instance, many schools, especially of those for girls, that have been only slightly affected by the new regulations; and, of course, kindergartens and unrecognized schools have not been at all affected.

The synopses of remarks made in general discussions have been mostly furnished by Dr. Schneder, the Associate Secretary, and bear evidence of his faithful and painstaking labors.

We desire to supplement the formal vote of thanks passed by the Convention and bear personal testimony to the generous hospitality of the Tsukiji ladies, who came so nobly to the rescue of the secretary, when he was well nigh overwhelmed by the unexpected "rush." Most readily and heartily they accepted the necessity of dining-table "extension" and "expansion" of their hospitable boards; they proved true and loyal, willing to support the "annexation" of just one more foreigner!

MINUTES OF THE MEETINGS.

[Wednesday, Jan. 3.—Morning.]

THE Educational Convention was called to order by Rev. J. Soper, D.D., at 10 o'clock. The devotional service was conducted by Bishop McKim. The formal organization of the Convention resulted in the election of Rev. J. Soper, D. D., as President, and Prof. E. W. Clement, as Secretary. On motion of Rev. Tyng, the President was empowered to appoint a nominating committee to name an Editorial Committee; and he appointed as such committee Revs. Tyng, Spencer and Miller (E. R.). The hours of meeting were fixed at 10 a. m. and 1:30 p. m. The provisional program, presented by the President and the Secretary, was adopted, with the amendment, proposed by Rev. Dr. Schneder, that the question of the propriety of appointing a committee to memorialize the Government with reference to the present condition of educational affairs be inserted in the program. The nominating committee then reported the following as Editorial Committee;—Prof. Wyckoff, Dr. Scott and the Secretary.

Reports were then read by the Secretary from absentees, as follows:—Mrs. Ida Goepf Pierson, Sapporo; Bishop Foss, Kobe; Rev. E. R. Fulkerson, D.D., Nagasaki; Miss E. L. Cummings, Chofu; Miss Clara Rose, Otaru; Miss Mariana Young, Nagasaki; Miss A. M. Colby, Osaka; Miss Susan A. Searle, Kobe; Rev. A. D. Hail, D. D., Osaka; and Rev. Arthur Lloyd, Tokyo. Further reports were made orally by Revs. Booth, Tyng, Schneder, Cummings, Pieters, Van Dyke, Albrecht, Norman, Chappell, and Keirn, and Miss Gundry. Rev. Wm. Imbrie, D. D., then delivered an address on the subject of "The Present Situation." This address was discussed, and further reports were made, by Mrs. McCauley, Misses Blackmore, Gundry and Rolman, Revs. Pieters, Guy, Albrecht, Tyng, Schneder,

Borden, Topping and Miller, Mr. Snodgrass, Revs. Scudder, Wainwright, Van Dyke, Norman, Noss, Price and Bishop McKim, Prof. Wyckoff, Revs. Coates, Keirn, Leavitt and Dr. Imbrie. After the doxology, and the benediction by Dr. Meacham, the Convention adjourned.

[Wednesday, Jan. 3.—Afternoon.]

The meeting was called to order by the President at 1:30 o'clock. After a hymn, prayer was offered by Rev. Jas. H. Ballagh. The minutes of the morning session were read and approved. It was voted that the next order on the program be temporarily passed and that Rev. B. Chappell be requested to read his paper on "Opportunities for Further Study and Positions of Usefulness Open to Graduates of Unrecognized Mission Schools." After the reading of this paper, it was voted that the discussion be limited to half an hour, with a limit of five minutes for each speaker. The paper was then discussed by Revs. Miller, J. H. Ballagh, Albrecht, Price, Tyng, Spencer, Scudder, Oshima and Chappell.

The next paper was on "Mission School Curricula", by Prof. M. N. Wyckoff, Sc. D. This was discussed, with limitations as above, by Revs. Tyng, Albrecht, Waddell and Pieters. The following telegram from Sapporo was read:—"Stand fast in one spirit, with one mind striving together for the faith of the Gospel (Phil. 1:27). [Rev. J.] Batchelor, [Rev. G. M.] Rowland, [Rev. Chas.] Bishop, [Miss] Smith, [Miss] Oxlad, [Miss] Hughes, [Rev. G. P.] Pierson, [Rev. G. C.] Niven.

It was moved and carried after a little discussion, that the first hour of the next morning be devoted to a discussion of the question how religious teaching can be made more effective. Prof. Wyckoff's paper was then further discussed by Revs. J. H. Ballagh, Wainwright, Noss, Tyng and Miller. It was moved and carried that the chair appoint a committee of five to draw

up resolutions and report Friday morning at 9:30 a. m.; and that the Convention adjoure *sine die* at Friday noon. Doxology. Benediction by Rev. J. H. Ballagh. Adjourned.

Thursday, Jan. 4.—Morning.

The meeting was called to order by the President at 10 o'clock. The devotional services were conducted by Rev. Van Dyke. The minutes of the previous session were read and approved. The President named as Committee on Resolutions Dr. Imbrie and Revs. Albrecht, Borden, Tyng and Topping. It was moved and carried that the vote of yesterday be reconsidered and that the time till 11:30 o'clock be devoted to the subject of religious teaching in mission schools. On motion of Bishop McKim, the Secretary was empowered to invite an associate to make resumé of remarks in discussions: he, accordingly, invited Rev. Dr. Schneder. The subject above mentioned was then discussed by Revs. Pieters, Van Dyke, Waddell, J. H. Ballagh, Tyng and Booth, Prof. Clement, Bishop Awdry, Revs. Wainwright, Cairns, Chappell, Noss and Keirn.

It was moved and carried that, when the Convention adjourns this session, it adjourn to meet again at 2 p. m.

Rev. Albertus Pieters then began the reading of his "Plea for a Christian College in Japan," but did not finish in the morning session. Doxology. Benediction by Rev. E. R. Miller. Adjourned.

Thursday, Jan. 4.—Afternoon.

The meeting was called to order by the President at 2 o'clock. The devotional service was led by Bishop Awdry. The minutes of the previous session were read and approved. On motion, Mr. Pieters resumed the reading of his paper, which was discussed by Revs. Albrecht, Soper, Tyng, Pieters, Waddell, Leavitt and Alexander, Mr. Snodgrass and Rev. Booth. It was moved to refer to the Committee on Resolu-

tions the question of appointing a board of regents for Christian schools. After discussion by Revs. Cady, Dr. Imbrie, Cairns, Alexander, Ballagh, Spencer, Tyng, Landis, Chappell, Topping, Coates, Miller and Noss and Mr. Snodgrass, the motion was carried. The subject of memorializing the Government was referred to the same committee; and a similar disposition was made of a resolution offered by Rev. Tyng. It was moved and carried that the Editorial Committee be authorized to call for subscriptions necessary to publish a report of the proceedings of the Convention. Doxology. Benediction by Rev. Dr. Schneder. Adjourned.

[Friday, Jan. 5.—Morning.]

The meeting was called to order by the President at 8:30 o'clock. The devotional services were led by Rev. Pieters. The minutes of the previous session were read and approved. The subject of "A Christian Educational Society" was introduced by Rev. Pieters and discussed by Revs. Albrecht, Cady and Price, and Mr. Snodgrass. It was voted that this subject be referred to the Committee on Resolutions. Next in order was the report of that committee by the Chairman, Dr. Imbrie. After the report was read, it was voted that it be taken up article by article *seriatim*. It was then moved and seconded that the first article be adopted. Rev. Tyng offered an amendment, seconded by Rev. Guy, to omit the words, "more completely than ever." This aroused a warm discussion over the question whether those words truly represented the facts in the case; it was discussed by Revs. Albrecht, Imbrie, Borden, J. H. Ballagh, Spencer, Bishops McKim and Awdry, Coates and Booth, Prof. Clement, Mr. Snodgrass, Revs. Price, Pieters, Norman, Landis, Chappell, Van Dyke, Noss and Alexander, Mr. Cosand and Rev. Tyng. This amendment was lost by a vote of 16 to 62*. It

* Ordered to be recorded in the minutes.

was voted to continue the session until the business on hand be finished. It was moved and carried that the first article be amended by adding the text of the Instruction as a foot-note. Rev. Tyng offered another amendment to insert after the words "those regulations" the words "interpreted in their natural sense, would." This amendment was lost by a vote of 14 to 52*. The first article, as amended, was then adopted by a vote of 72 to 0. Bishop McKim, by general consent, was permitted to explain his vote, as follows: "I vote for the resolution as it now stands, but desire to be recorded as dissenting from the words 'and more completely than ever,' because they are not in accordance with the facts." Revs. Tyng, Coates, Tucker and Linric, Messrs. Gardiner and Snodgrass and Miss Neely were permitted to be similarly recorded.

The second article, on motion of Dr. Schneder, was amended by adding the words; "And it requests the committee to continue and act for this Con-

vention also." The third and fourth articles were adopted as presented. The fifth article, on motion of Rev. Booth, was amended by adding the words: "And that Mr. Pieters and Dr. Soper be requested to lay this matter before the general Christian public." The sixth article was adopted as presented. Rev. Albrecht submitted a resolution which was adopted as the seventh article. The eighth, ninth and tenth articles and the preamble were adopted as presented. The whole report, as above amended, was then adopted. Resolutions of thanks to the people of Tokyo, especially of Tsukiji, for their generous hospitality; to the Trustees of the Union Church for the use of the building; and to the officers of the Convention were also adopted. The Secretary was instructed to reply to the telegram from Sapporo.* Dexology. Benediction by Bishop McKim. Adjourned *sine die*.

Ernest W. Clement, Secretary.

* The Secretary sent the following reply by telegram: "Patchelor, Sapporo: Thanks encouraging message. Successful meetings. No compromise."

* Ordered to be recorded in the minutes.



REGISTER OF ATTENDANCE.

| NAME. | ADDRESS. | SCHOOL. |
|--|-----------|-----------------------|
| (C.) Albrecht, Rev. G. E. | Maebashi | Doshisha, Kyoto. |
| (P. N.) Alexander, Rev. T. T., D. D. | Tokyo. | |
| (A. E.) Andrews, Rev. R. W. | Tokyo. | |
| (C. E.) Awdry, Rt. Rev. Wm. | Tokyo. | |
| (P. N.) Ballagh, Miss A. P. | Tokyo. | Joshi Gakuin. |
| (I.) Ballagh, Miss E. | Yokohama. | |
| (D. R.) Ballagh, Rev. J. H., and Wife. | Yokohama. | |
| (P. N.) Ballagh, Jno., C., and Wife. | Tokyo. | |
| (M. N.) Baucus, Miss G. | Yokohama. | |
| (B.) Bennett, Rev. A. A. | Yokohama. | Bapt. Theol. Sem. |
| (I.) Bishop, Wm. J. | Tokyo. | |
| (C. M.) Blackmore, Miss I. S. | Tokyo. | Toyo Eiwa Jo Gakko. |
| (D. R.) Booth, Rev. E. S. | Yokohama. | Ferris Seminary. |
| (C. M.) Borden, Rev. A. C. | Tokyo. | Toyo Eiwa Gakko. |
| (M. N.) Brooks, Rev. A. M. | Tokyo. | Aoyama Gakuin. |
| Cady, C. M. | Kyoto. | Third Koto Gakko. |
| (M. P.) Cairns, Rev. T. A. | Yokohama. | |
| (M. N.) Chappell, Rev. Benj. | Tokyo. | Aoyama Gakuin. |
| (C. C.) Clawson, Miss Bertha. | Osaka. | |
| (B.) Clement, Prof. E. W. | Tokyo. | Tokyo Gakuin. |
| (B.) Clement, Mrs. L. H. | Tokyo. | |
| (C. M.) Coates, Rev. H. H. | Tokyo. | Toyo Eiwa Gakko. |
| (F.) Cosand, Joseph. | Tokyo. | |
| (I.) Craynon, Miss Nettie. | Tokyo. | |
| (P. S.) Cumming, Rev. C. K. | Nagoya. | Kinjo Jo Gakko. |
| (C. M.) Cunningham, Miss M. J. | Shizuoka. | Jo Gakko. |
| (C. C.) Davey, Rev. Percival A. | Tokyo. | |
| (U. P.) Davidson, Rev. R., and Wife. | Tokyo. | |
| (M. N.) Dickinson, Miss E. | Yokohama. | |
| (A. E.) Dooman, Rev. Isaac. | Kanazawa. | |
| (M. N.) Draper, Rev. Gideon F. | Yokohama. | Eng. Night School. |
| (B.) Fife, Miss Nellie E. | Tokyo. | Yotsuya Kindergarten. |
| (B.) Fisher, Rev. C. H. D., and Wife. | Tokyo. | |
| (Y. M.) Fisher, Galen M. | Tokyo. | Y. M. C. A. |
| (M. P.) Frank, Rev. J. W., and Wife. | Yokohama. | Eng. Night School. |
| (P. S.) Fulton, Rev. S. P. | Okazaki. | |
| (A. E.) Gardiner, J. McD. | Tokyo. | Rikkyo Gakko. |
| (P. N.) Gardner, Miss S. | Tokyo. | Joshi Gakuin. |
| (P. N.) Garvin, Miss Alice E. | Osaka. | Naniwa Jo Gakko. |
| (R. C.) Gerhard, Paul L. | Sendai. | Tohoku Gakuin. |
| (I.) Gillett, Miss E. K. | Tokyo. | |
| (C. C.) Goodrich, Miss Carrie. | Tokyo. | |
| (F.) Gundry, Miss | Tokyo. | Friend's Jo Gakko. |
| (C. C.) Guy, Rev. H. H. | Tokyo. | |
| (M. S.) Haden, Rev. T. H. | Kobe. | Kwansei Gakuin. |
| (B.) Harrington, Mrs. C. K. | Yokohama. | |
| (B.) Harrington, Mrs. F. G. | Yokohama. | |

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| (C. M.) Hart, Miss C. E. | Tokyo. | |
| (P. N.) Haworth, Miss. | Osaka. | Day School. |
| (B.) Hawley, Miss M. A. | Yokohama. | Soshin Jo Gakko. |
| (Y. M.) Helm, V. W. | Tokyo. | Y. M. C. A. |
| Hill, Miss N. M. | Tokyo. | |
| (M. S.) Hishinuma, H. | Kobe. | Kwansei Gakuin. |
| (U. B.) Howard, Rev. A. T., and Wife. | Tokyo. | |
| (M. N.) Huett, Rev. C. W. | Sendai. | |
| Kawano, J. | Tokyo. | |
| (U) Keirn, Rev. G. I. | Tokyo. | |
| (M. P.) Kuhns, Miss M. M. | Yokohama. | Eiwa Jo Gakko. |
| (P. N.) Landis, Rev. H. M., and Wife. | Tokyo. | Meiji Gakuin. |
| (W. T.) Large, Mrs. E. Spencer. | Tokyo. | W. C. T. U. |
| (U.) Leavitt, Rev. Edgar. | Tokyo. | Uchu Gakuin. |
| (M. N.) Lewis, Miss A. G. | Yokohama. | |
| (A. E.) Limric, Rev. H. G. | Tokyo. | |
| (H.) Long, Rev. J. I. | Choshi. | |
| (C. C.) Madden, Rev. M. B. | Sendai. | |
| (P. N.) McCauley, Mrs. J. K. | Tokyo. | Primary School. |
| (A. E.) McKim, Rt. Rev. John, D. D. | Tokyo. | Rikkyo Gakko. |
| (C. M.) Meacham, Rev. G. M., D. D. | Tokyo. | Theol. Sem. |
| (B.) Mead, Miss Lavinia. | Sendai. | Shokei Jo Gakko. |
| (D. R.) Miller, Rev. E. R. | Morioka. | |
| (P. N.) Milliken, Miss F. P. | Tokyo. | Joshi Gakuin. |
| (A. E.) Motoda, Rev. J. S. | Tokyo. | Rikkyo Gakko. |
| (A. E.) Neely, Miss C. J. | Tokyo. | St. Margaret's School. |
| (P. N.) Nivling, Miss Marion. | Osaka. | Naniwa Jo Gakko. |
| (C. M.) Norman, Rev. D. | Tokyo. | |
| (R. C.) Noss, Rev. Christopher. | Sendai. | Tohoku Gakuin. |
| (C. C.) Oldham, Miss Lavinia. | Tokyo. | Day School. |
| (A. E.) Oshima, M. | Nara. | Chu Gakko. |
| (R. C.) Oshikawa, Rev. M. | Tokyo. | |
| (C.) Pettee, Rev. James H. | Okayama. | |
| (D. R.) Pieters, Rev. Albertus. | Kagoshima. | Steele College. |
| (W. U.) Pratt, Miss S. A. | Yokohama. | Bible School. |
| (P. S.) Price, Rev. H. B. | Kobe. | |
| Prince, Misses. | Tokyo. | Koto Jo Gakko. |
| (C. C.) Pruett, Rev. R. L., and Wife. | Osaka. | |
| (C. C.) Rioch, Miss Mary. | Tokyo. | Charity School. |
| (R. C.) Rohrbaugh, Miss Lillie M. | Sendai. | Miyagi Jo Gakko. |
| (B.) Rolman, Miss Eva L. | Tokyo. | Primary School. |
| (D. R.) Schenck, Mrs. J. W. | Nagano. | |
| (R. C.) Schneder, Rev. D. B. | Sendai. | Tohoku Gakuin. |
| (C. M.) Scott, Rev. John, D. D. | Tokyo. | Toyo Eiwa Gakko. |
| (D. R.) Scudder, Rev. F. S. | Nagano. | |
| (H.) Smelser, Rev. F. L. | Yokohama. | |
| Smith, Mrs. A. Florence. | Tokyo. | |
| (I.) Snodgrass, Engenese, and Wife. | Tokyo. | |
| (M. N.) Soper, Rev. Julius, D. D. | Tokyo. | Aoyama Gakuin. |
| (M. N.) Spencer, Miss C. H. | Tokyo. | Day & Night School. |
| (M. N.) Spencer, Rev. D. S., and Wife. | Tokyo. | Aoyama Gakuin. |
| (C. C.) Stevens, Rev. E. S. | Akita. | |

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| (C. M.) Takagi, Prof. M. | Tokyo. | Toyo Eiwa Gakko. |
| (M. S.) Thomas, Miss L. O. | Hiroshima. | Girls' School. |
| (D. R.) Thompson, Miss Ada F. | Yokohama. | Ferris Seminary. |
| (P. N.) Thompson, Rev. D., D. D., & W. | Tokyo. | |
| (B.) Topping, Prof. Henry, and Wife. | Tokyo. | Tokyo Gakuin. |
| (A. E.) Tucker, Rev. H. St., George. | Tokyo. | |
| (A. E.) Tyng, Rev. T. S. | Nara. | Chu Gakko. |
| (M. N.) Ukai, Rev. T. | Tokyo. | |
| (P. N.) Urquhart, Miss Ada. | Tokyo. | Joshi Gakuin. |
| (M. N.) Vail, Miss J. S. | Tokyo. | Aoyama Gakuin. |
| (M. P.) Van Dyke, Rev. E. H. | Shizuoka. | Nagoya Eiwa Gakko. |
| (M. N.) Van Petten, Mrs. C. | Yokohama. | Bible Training School. |
| (U. P.) Waddell, Rev. Hugh, and Wife. | Tokyo. | |
| (M. S.) Wainright, Rev. S. H. | Kobe. | Kwansei Gakuin. |
| (M. N.) Watson, Miss R. J. | Tokyo. | Aoyama Jo Gakko. |
| (A. E.) Wellbourne, Rev. J. A. | Tokyo. | |
| (P. N.) West, Miss A. B. | Tokyo. | |
| (B.) Whitman, Miss M. A. | Tokyo. | Suntai Jo Gakko. |
| (M. P.) Williams, Miss M. E. | Yokohama. | Girls' School. |
| (U.) Winslow, Mrs. | Tokyo. | |
| (C. C.) Wirick, Miss Loduska. | Tokyo. | |
| (M. N.) Worden, W. S., M. D. | Tokyo. | Gospel Soc'y School. |
| (D. R.) Wyckoff, Miss H. J. | Ueda. | |
| (D. R.) Wyckoff, Prof. M. N., and Wife. | Tokyo. | Meiji Gakuin. |

Total Enrollment = 138.

Average Attendance = 100 (about)

ABBREVIATIONS.

| | |
|-------|---|
| A. E. | = American Episcopal Church. |
| B. | = American Baptist Missionary Union. |
| C. | = Congregationalist (American Board). |
| C. C. | = Church of Christ (Disciples). |
| C. E. | = Church of England. |
| C. M. | = Methodist Church of Canada. |
| D. R. | = Dutch Reformed Church. |
| F. | = Society of Friends. |
| H. | = Hephzibah Faith Mission. |
| I. | = Independent. |
| M. N. | = Methodist Episcopal. |
| M. P. | = Methodist Protestant. |
| M. S. | = Methodist Episcopal (South), U. S. A. |
| P. N. | = Presbyterian (North), U. S. A. |
| P. S. | = Presbyterian (South), U. S. A. |
| R. C. | = Reformed Church in U. S. A. |
| U. | = Universalist. |
| U. B. | = United Brethren. |
| U. P. | = United Presbyterian, Scotland. |
| W. T. | = Women's Christian Temperance Union. |
| W. U. | = Women's Union Mission. |
| Y. M. | = Young Men's Christian Association. |

REPORTS.

THE Presbyterian Boarding-school for Girls in Sapporo, called the Hokusei Jo Gakko, had last year 112 students enrolled, with 90 in actual attendance. The "school age" being by the Governor of the Hokkaido defined to be from six to fourteen, a very large number of our pupils are involved. Twelve of the youngest were dropped outright. Fifteen others were compelled to go before the town primary school authorities and there undergo examination to see whether they had "properly discharged their educational obligations." One new-comer, under fourteen, frightened off by this examination, withdrew after applying for admission. There are now only 50 pupils in actual attendance. We, of course, continue religious exercises and daily Bible instruction as before.—Ida Goepf Pierson.

We have finally received permission to found Kwassui Jo Gakko [Nagasaki] after it has been running 20 years. We cut out *Yochikwa* grade which took in little girls of school age, —which took about 40 out of our school. However, we expect to make up this number in our Kindergarten and other grades, perhaps not this year but after awhile. We made no compromise and have had no difficulty with officials.—Mariana Young.

Mr. Albrecht reported that so far the Doshisha was not affected by the "Instruction" in any especial way, but that undoubtedly after March it would feel the effects of giving up the privileges of a Middle School; although, on the strength of the new course prepared and submitted to the Educational Department, the school has received the assurance that the privilege of postponement of military conscription would be continued.

The way the position of the Mom-busho affects the work [in general] is first of all to put it under a kind of ban in the eyes of the conservative element and the ignorant classes. It also bolsters up the Government school as a machine to be worked against Christianity. The question should be considered, not alone from the effect upon Christian education, but also the loss of the name for fair dealing which Japan has been trying to build up these past years.—A. D. Hail.

The Tohoku Gakuin, Sendai, has never had Chūgakko license, and hence has not been perceptibly affected by the regulation of the Educational Department. But just because the school enjoys no government privileges it suffers serious disadvantage. The lowest classes in the school are quite large while the higher ones are depleted. The reason is that students as they get on in the course enter government schools in order to escape conscription and be able to pass on into the higher government schools.—D. B. Schneider.

The effect of the new Regulation has been good. We now have a certain official standing not possible under the old plan. We are more than full. Are turning students away all the time.

We propose to maintain our school [Chinzei Seminary, Nagasaki] as a strictly private Christian school until we can enter the front door of government privileges, and take our Christianity with us. That time must come.—E. R. Fulkerson.

The text-book on morality used in Sendai and Miyagi Ken generally is the "Shushinsho" of Count Higashikuze. On inquiry I have learned that it is not used in any other part of Tôhoku. It denounces Christianity, covertly in many places, in one place expressly. It is not strange that Christian teachers in primary schools who have to use this text-book are "advis-

ed" by their superiors to desist from teaching in Sunday schools.

Students of the Middle School appear to be under the impression that certain teachers will give them low grades and cause them to fail at examination-time, if they identify themselves with Christianity.—C. Noss.

As far as my own immediate work is concerned, I have no reason to complain about the Education Minister's Regulations.

Our *Rikkyo Gakuin* contains several departments:—

1. Senshūka. Higher Department.
2. Chūgakkō.
3. Higher English Dept (Kanda).
4. Boarding House.

The Boarding House belongs to the Senshūka, but is licensed to take in Chūgakkō students as boarders. All the boarders attend the services in the Cathedral twice a day, and there is daily religious instruction every morning. The students at Kanda get 3 instructions per week.

Classes for preparation for baptism &c. are held in the Dormitory, where there is also a daily meeting for prayer at 9 p. m.

We are actually doing more Christian work in the school now than we were doing a year ago, when our staff was so small that we could do nothing but the barest necessities.

Personally, therefore, I am adverse to making any change in the present constitution of the school, and am quite content to go on quietly doing as faithful work as I can under existing conditions.

I fear that many of my brethren do not take my position with regard to Mission Schools, but I am quite clear as to the wisest course for us to pursue at St. Paul's College.—Arthur Lloyd.

The Toyo Eiwa Gakko has been acting in accord with the Instruction since Sept. For a time no religious in-

struction was given in connection with the School, except a Bible Class on Sunday morning; but subsequently it was ascertained that it was not contrary to the Instruction to give religious teaching out of school hours to those who were willing to receive it, and a service was held in one of the class rooms for fifteen minutes every morning before the opening of School. This is conducted by the Theological Professors and others, but has no organic connection with the Chu Gakko. The total number of students enrolled in the Chu Gakko is 525, of whom from 40 to 50 attend the morning service. Before the Instruction came into operation from 150 to 200 were present. Thus the attempt to give religious instruction outside of school hours is a failure so far as reaching the students in general is concerned. The Mission Board in Canada has directed the Missionaries to relinquish Govt. Privileges by Apr. 1st in case there is no change in the Instruction and to organize a Mission School pure and simple, or, failing in this, to close the School.—A. C. Borden.

In our high class Boys' Schools in Momoyama, Osaka, and in Kobe, there has been no change found necessary in consequence of the school regulation in respect of religion. In the girls school (Shōinjogakko), Kobe, we were obliged to dismiss 4 or 5 of the youngest pupils who had not yet passed the Shogakko (junjō) course. In Bishop Poole Memorial girls' school, Osaka, we have been able to carry on the junior department with the full consent of the Osaka Fu authorities. So that it may be said that the new regulations have had no detrimental effect on our schools; and that the only trouble we have had is in preparing requests and returns in the multifold way which seems to be desired by the authorities.

—H. J. Foss.

THE PRESENT SITUATION

AT the request of the Committee of Arrangements, Dr. Imbrie gave an account of the interviews of the Committee appointed by the Representatives of Six Christian Schools with the officials of the Dept. of Education, and presented his views as to the particular objects to which Christian schools in Japan should now direct their attention. In substance he spoke as follows:—

After all that has been published in the press regarding the interviews of our Committee with the officials of the Department of Education, it is not necessary to repeat what is now familiar to all. On two points, however, it may be worth while to add a word: as to the form of the statements that appeared in English and in Japanese; and as to the contents of the English statement.

As to the form. The English statement is chiefly a narrative of facts; the Japanese statement opens with a brief narration of facts, which is followed by several lines of argument. In this the English and the Japanese committees appointed to prepare the statements had in mind the readers for which each wrote.

As to the contents of the English statement. It has been thought by some—so I am told—that it would have been better not to go so fully into detail. The real question involved is of course the question, to what extent is information acquired in such interviews to be regarded as confidential? The subcommittee which prepared the statement, on consideration of the question, came to this conclusion: Information obtained in such interviews is not properly to be regarded as confidential at all. The interviews were not those of private gentlemen with private gentlemen on private matters. The Committee was a committee of representatives in charge of a public question; and it met the officials of the Department as officials. Whatever they

said they said to the constituency represented by the Committee, through the Committee. If on any point they deemed it best to maintain silence or reserve, it was within their own power to do so; and that they quite understood this fact was clear. In one of the interviews, a Japanese member of the Committee desired to discuss the Instruction in its bearings upon the Constitution. The reply was that that was a point which the official could not go into; and an other instance to the same might be given. In the opinion of the committee which prepared the statement, the cases in which information received in interviews of this nature is to be regarded as confidential are cases in which the desire for silence is expressed; and of such there were none. On the other hand there are two things that are not to be forgotten: The information of the constituency represented by the Committee; and the importance of deepening public sympathy in the efforts of the Committee to gain relief, so far as was warranted by the facts in the case. These two ends could be accomplished only by publishing the details of the interviews somewhat fully. In conclusion I will add that, in the opinion of the subcommittee, the course which it pursued was quite in accordance with precedent in England, America and Japan.

In addition to these interviews with the officials of the Department of Education, it was thought that much might be accomplished by conversation with others of position and influence; particularly Count Okuma, Marquis Ito and Marquis Yamagata. All of these gentlemen most kindly granted interviews to two members of our Committee, and received them at their residences with the greatest courtesy and consideration. These interviews were on a somewhat different footing from those already referred to. They were private rather than official. Only the most general account of them has

therefore been published. I will however take the liberty of giving to the Convention a brief outline of what was said. (Here Dr. Imbrie gave an account of these interviews.)

In considering the present situation of affairs, I may say that two facts have come within my own personal knowledge that perhaps may be interpreted as indicating a somewhat more liberal tendency in the policy of the Department of Education. There were for many years, connected with the Presbyterian Mission in the City of Tokyo, three Sho Gakko (Primary Schools). When the Instruction was issued, it seemed on the whole expedient to close the one in Shinagawa without delay. The other two it was decided to continue, if by any means it should be possible to do so without sacrificing the principle that the schools should be Christian institutions. Many interviews on this subject were held with the officials at the office of the Tokyo Fu; but for a considerable time no definite answer was received. Time passed and a large number of the pupils who had been waiting scattered and entered other schools. Still no definite answer. At last however the answer came. The schools might go on as before, as Christian schools, but upon this condition: the educational standards of a Sho Gakko must be maintained; though the schools could not remain Sho Gakko. No promise however was made that the permission would be anything but temporary. Still, after the long waiting, the liberty granted was some thing. The case of the Shinagawa seems to promise still more. There was in connection with that school a Kindergarten. As the months passed by, the people of the place came repeatedly to the lady who had been in charge of the school and earnestly requested that it might be reopened. A letter was therefore written to one of the officials in the office of the Tokyo Fu, inquiring whether a Christian Kindergarten might be opened. In his reply

the official stated that the Instruction does not apply to Kindergartens, and that there was, therefore, no obstacle in the way. In addition to this he, of his own accord, stated that a communication from the Dept of Education had been received at the office of the Tokyo Fu, granting liberty to permit the establishment of "Special Schools" having the curriculum of Sho Gakko, and in which religion might be taught, though such schools could not bear the name of Sho Gakko.

While therefore too much importance is not to be given to these facts, they seem to point in the direction of somewhat greater liberality. Further it is worth remembering also that there are among the Japanese two parties. One of these appears in the High Council of Education and elsewhere; and its influence is seen in the issuing of the Instruction. The other numbers among its members men of the highest position who are the advocates of enlightened and liberal legislation. These are friendly to our cause; and in all our thoughts and words we should be careful to distinguish them from those of the other party.

With regard to the particular objects to which Christian schools in Japan should now direct their attention:—

Looking at the condition of affairs from the point of view of Christianity and Christian ethics I think that the thing now of chief importance to do is to stand quietly but firmly for the principle that schools supported by the gifts of Christian people should be in all their departments Christian institutions. The question is not at all that of voluntary as opposed to compulsory attendance at chapel services. It is quite conceivable that one who would close a school rather than surrender the principle of a Christian institution, might still be of the opinion that better results would be accomplished by permitting the attendance at chapel to be voluntary. That is not the question. The question is this: Shall those in

charge of schools, supported by the Christian Churches in America and England, go to the authorities in Japan and say, If you will grant us the privileges of a Chu Gakko or a Sho Gakko, we will promise that, in the Chu Gakko or Sho Gakko, no Christianity shall be taught, no Christian hymn sung, no Christian prayer offered; that in the schools, as schools, the name of Christ shall not be named? To answer no to that question is what I mean by maintaining the principle of a Christian institution; and to hold to that principle is now I think the first duty of all schools in Japan which profess and call themselves Christian. That is the first duty; but that alone is not enough. It is not sufficient to be very zealous in striving for the privilege of teaching Christianity in our schools, and then to be remiss in our endeavors to make them Christian in spirit and life as well as in form and name. Our orthodoxy must not be a dead orthodoxy.

Looking at the condition of affairs from the point of view of general education, there are two things worthy of special consideration. It is said by the opponents of Christian schools that they exist solely for the sake of the propagation of Christianity. That of course is not true; but we should take pains to make it increasingly clear that it is not. By the best use of the present methods and by pains taken to introduce better methods; by all means in our power, we should see that the general education that we give is as good as we can make it. Christian ethics means among other things good work. Finally the time seems to have come to consider the question of higher Christian education for young men. As to methods there will no doubt be differences of opinion; and it is of the greatest importance that the best method, or methods, be adopted. The subject is one which can not be decided in a moment; but the time seems to have come when it should have careful

consideration. This is one of the principal reasons for the coming together of this Convention.

William Imbrie.

DISCUSSION.

At the request of our (Canadian Methodist) Mission, I had an interview with the Vice-Minister of Education, Mr. Okada, on the 19th of October last, to find out more definitely the sense in which the Department interpreted the recent instruction *re* religion and education, especially in its practical bearing upon the Middle School in our Tōyō Eiwa Gakko in Azabu. He said many had supposed that the *Mombusho* was aiming at the destruction of Christian schools, but this was far from their purpose. The Minister's Instruction had been grossly misunderstood,—its only aim being to keep religion and the educational system of the country in their own proper separate spheres. While it prohibited religious teaching and worship from being a part of regular school business; it did not interfere in the least with such teaching and exercises so long as they were voluntary. The teachers and students both of Government schools and of other schools connected with the Gov't system were perfectly free to arrange for meetings of a religious character, put up notices requesting the attendance of the students, and, with the consent of the authorities of the school, to hold such meeting within the school building, so long as attendance was not made compulsory by school regulation. Such meetings being a matter of private arrangement between teacher and students or among the students themselves, would not be regarded by the Department as contrary either to the letter or spirit of the Minister's Instruction. Even in Gov't schools religious associations among the students had been organized and held their meetings in the school buildings. The *Mombusho* had neither the right nor the disposition to

interfere with such private and voluntary arrangement. All that the *Mombusho* contends for is that such gatherings must neither be a part of nor interfere with the fixed business of the school, as a school. I asked whether the students in our dormitory (which does not come up to the standard required for a Middle School dormitory, but which is situated right beside the school) could be required to attend religious exercises as a dormitory regulation. I said we did not wish to seem to be obeying the Instruction while secretly evading it, and so we wished for a definite answer from the *Mombusho* on the question. He said, as our dormitory is not a middle school dormitory controlled by middle school officials, it is a private institution and therefore of course free to make whatever regulations it wishes.—I asked if throughout this interview he was giving merely his own individual opinion or speaking officially for the *Mombusho*. He said he was speaking officially for the *Mombusho* on all these points, and that this was the mind of the *Mombusho*. I asked if I was at liberty to publish this in Japan and Canada as the official interpretation of the Instruction by the *Mombusho*. He said—certainly—anywhere I wished.

Now let us be fair at least to the *Mombusho* and not charge them with doing what they are not doing. Our Azabu school has never since it was founded made attendance upon the morning religious exercises or Bible instruction compulsory, except with dormitory students—and there is nothing now to interfere with our carrying on practically the same religious work in the school as we have always done, or more if we wish. The Minister's Instruction *seems* to prohibit all this, but we can do nothing but accept the interpretation which the authorities put upon their own law.—H. H. Coates.

OPPORTUNITIES FOR FURTHER STUDY AND POSITIONS OF USEFULNESS OPEN TO GRADUATES OF UNRECOGNISED MISSION SCHOOLS.

1. Further Study.

The *Koto Gakko* receives a certain number from the different Chu Gakko. If these do not furnish a sufficient number, the vacancies may be filled by any students who pass required examination. As a matter of fact, however, for a long time to come, many more will be eligible from Chu Gakko than can be admitted, hence the Koto Gakko and, through it, the Imperial University, except for special courses, are barred against graduates of unrecognised schools.

The *Higher Commercial School* first admits, to a certain number, the best graduates of Chu Gakko, and fills the remaining vacancies by examination. As here the number received from Chu Gakko is much less than the total admitted, there is a fairly good opportunity for further study.

The wording of the *Foreign Language School* is: "Graduates of a Chu Gakko grade school are given first chance." Even if this should mean Chu Gakko graduates, the remaining vacancies are filled by competitive examination, thus affording also some opportunity for further study.

At the *Technical School, Asakusa*, graduates of Chu Gakko are given first chance, then any others may enter upon examination. As this school is not crowded, because young men who can do so prefer to enter the Engineering College of the University, there is plenty of room for graduates of unrecognised schools.

The same may be said of the Agricultural Colleges.

Then there are the Keio Gijiku, the Semmon Gakko, and our own higher courses, as, at Doshisha, Law, Literature, Political Economy, Science, and, to those called to it, Theology.

2. Positions of Usefulness.

Shipping Firms and other establishments, where English is used, not only accept but seek graduates of Mission Schools.

In *Banks* the chances are against one who is a graduate of a mission school as compared with a Chu Gakko graduate. Every year the Higher Commercial School, we are told, asks the Presidents of the leading banks to employ their graduates. There are in the Banks many older men of Mission Schools who have an exceptional knowledge of English, but, if a father were preparing his son for Banking life, he would be very likely to choose the more direct road to it.

As for the large field of Mercantile Life, merchants prefer boys trained by themselves, hence no class of graduates has any preference.

For *Official Life*, the Civil Service regulations require examinations. Semmon Gakko graduates enter official life, hence others may; and if, as a matter of fact, Chu and Koto Gakko graduates have a preference, the Semmon Gakko and the Keio Gijiku labor under equal disabilities with ourselves. Aoyama Gakuin has a graduate in the Japanese Legation at Washington.

A large field open for graduates of unrecognised schools is that of *Teachers*. Aoyama hopes to grant, on special course diploma, Teachers' certificates, the holders of which may teach English in Chu Gakko, Ordinary Normal School and Higher Girls' School.

What has been said would lead us to decide that many opportunities for further study and positions of usefulness await the graduate of an unrecognised school, and that, therefore, the schools may hope for good attendance when they relinquish Government recognition. But we would have more hope if the experiment had not already been tried, when all these openings existed, but our schools were threatened with collapse from lack of students. Yet in some way, yet unseen, there

must be a future for us. Japan *must* have Christian education. We were perhaps in danger of running in ruts; the Dept. of Education has certainly vigorously lifted us out of them.

"Then welcome each rebuff,

"That turns earth's smoothness rough,

"Each sting that bids nor sit, nor stand, but go."

B. Chappell.

MISSION SCHOOL CURRICULA

IN the early days of mission schools, nearly all subjects were necessarily taught in English, and thus the students had a very thorough and varied practice in the use of that language. They could therefore use it as an important instrument in all their other work, and most of them were perhaps better fitted for the duties that have since been demanded of them than they could have been in any other way. It would not be possible, and probably not desirable, to go back now to the same conditions. In those days the students who came to us were older and better trained in their own language than those who come now. Therefore, it is now necessary to give much more attention to the study of Japanese and Chinese. I am not sure that they were not slighted in the old days.

Owing to the example and influence of government schools, there has been a great increase in the number of subjects taught, with the natural result of giving a smattering of many things and thoroughness in nothing. This multiplicity of studies, together with the large number of hours spent in the classroom, has led to a vicious method of teaching in which most of the work is done by the teacher, who lectures to the class, while the pupils sit by and listen—sometimes. This should be corrected, and the students made to do their share of the work. No one has ever thoroughly mastered anything till he can tell it to another.

Recommendations for a Curriculum of a Middle Grade School.

1. There should not be too many subjects, and Japanese and English should have the most important place.

2. English work should be especially pushed at the beginning, so that the student may speedily be able to make some use of it. He will then easily keep up his interest and make steady progress, even though less time can be given to English in the later part of his course. The method, now employed in many schools, of dawdling along with only three or four lessons a week for beginners, seems merely to make the pupil tired of English before he has learned to make even a little use of it.

3. Some science work is desirable in order to cultivate the power of observation, and also to enable our pupils to read intelligently, (perhaps with the aid of a dictionary), popular magazine articles on scientific subjects, but not many hours are required for schools of this grade, and some of them may be taken as part of the English work.

4. I have not thought it necessary to call special attention to religious teaching. That is a matter of course to the members of this convention.

Comparison of Curricula of Meiji Gakuin, Tokyo, for 1887 and 1899, with one proposed as suitable for a Mission Academy.

| | 1887 | 1899 | Proposed. |
|----------------------|--------|------|-----------|
| First Year. | | | |
| (1) No. of Subjects | 7 | 12 | 8 |
| English Recitation | | | |
| (2) Periods per week | 20 | 8 | 15 |
| Second Year. | | | |
| No. of Subjects | 7 | 12 | 9 |
| English Periods | 20 | 9 | 15 |
| Third Year. | | | |
| No. of Subjects | 9 | 12 | 8 |
| English Periods | (3) 14 | 10 | 12 |
| Fourth Year. | | | |
| No. of Subjects | 10 | 11 | 9 |
| English Periods | (3) 10 | 8 | 10 |
| Fifth Year. | | | |
| No. of Subjects | 10 | 12 | 9 |
| English Periods | (3) 10 | 8 | 10 |

M. N. Wyckoff.

SUGGESTIONS AS TO A NEW TYPE OF MISSION SCHOOL

THE difficulties that have arisen of late years in the conduct of mission schools, owing to the fact that, if schools are modelled after the government type and recognised as conforming to it, there are serious hindrances in the way of religious instruction; while, if this recognition is not obtained, the students of mission schools are practically cut off from entrance into the universities and other higher institutions where they must complete their education, raises the question whether there is no way out of the difficulty. Simply to give up government recognition means practically, as matters now stand in Japan, to give up the attempt to reach the class of students who are destined hereafter to occupy the most important places and exert the widest influence in the country. For this means to return to the old type of mission school, that is to say, a school of about the same grade as a middle school and doing practically the same work (except that English is better taught), but without its privileges; and it was the failure of this type of school to attract students that led to applying for government license, tho it was known that this would involve restriction in our Christian work.

Is there then any type of school that would be likely to attract students even if it were destitute of special privileges. To answer the question we need to consider some of the defects of the government system, for such a school as we desire must be plainly superior to the government schools to such a degree as to counterbalance its lack of these privileges. Of these there are three which are pertinent to our present inquiry. These are first that English is badly and insufficiently taught, and especially that it is begun too late; secondly that physical science is taught in too literary a fashion; and thirdly that in each grade of school those who end with that grade

(1) English is called one subject.

(2) A period in Meiji Gakuin is 45 minutes.

(3) History is included under English, and from two to ten periods of other subjects were taught in English.

and those who go on further are mingled together, so that the education of the latter class is greatly hampered because it can not be consistently conducted on one plan, with one undivided aim. What kind of school will remedy these defects?

But in a word, I think that what is needed is something like the German Gymnasium. This is a school which takes its pupils at the age of nine or ten, and carries them on for a period of nine or ten years, completing their general training and sending them out ready to enter upon their technical and professional studies in the university, or to enter at once upon the duties of active life. The gymnasium, that is to say, covers the whole ground of the old-fashioned American college before it had reached its present (shall I say it?) tadpole stage, with well-developed legs of technical study and investigation, and a large and conspicuous tail of elementary instruction,—covers I say the whole of the old-fashioned American college and of its preparatory school, with some still more elementary work added at the bottom. Thus, beginning early and working from the first with one determinate purpose, it accomplishes its work, according to the testimony of some eminent American teachers, among whom I may mention Professor Goodwin of Harvard, in about two years less than is consumed in equivalent work in the United States. The general type of the Gymnasium was fixed early in the present century, and without any essential change of plan has been gradually developed and perfected up to the present time. Its curriculum represents the accumulated thought and experience of an army of the most accomplished teachers of a country that has done more than any other to elucidate and develop the principles of education as applied to the training of the most important class of pupils. I am not maintaining that the German Gymnasium is absolute perfection. I am inclined to think, judging by the

little that I have seen, that the usual methods of teaching both in languages and in science might be improved. But its two most important peculiarities, providing immediately upon the completion of the work of the primary school one consistent course of study for pupils who are looking forward to the higher education, and beginning language study early, are sound principles, the neglect of which can bring nothing but loss. To prevent misunderstanding I ought to add that while the Gymnasium furnishes but one course for all its pupils, the variety needed for differing minds and aims is provided by separate schools. The first of these to be established was the *real-schule*, which omits the Latin and Greek of the gymnasium, and devotes more time to modern languages and science. Then between the *real-schule*, and the gymnasium is a still later development, the real-gymnasium, which includes Latin in its course but not Greek. When I speak of the Gymnasium as a model for schools in Japan (and elsewhere also), I am not speaking of it as distinguished from these other schools, but rather as their parent and prototype.

The Gymnasium idea then as applied to Japan would result in a school which should take its pupils immediately upon completing the work of the primary school (*jinja shogakko*) and carry them on until they are fitted to begin the technical work of the university. This would involve a course of say eight or nine years, the length depending somewhat upon what may hereafter be required for admission to Japanese universities. It should begin the study of foreign languages with English, at the beginning of the course, by methods adapted to young pupils, and if possible taught in the first year or two by foreign teachers alone. One or two other languages should be added later for those who specially desire them. But for most Japanese students I am inclined to think that English alone

thoroly learned would be enough. Science should be taught in such a way as to develop powers of close observation, careful induction and independent investigation. This would mean that in every department of physical science included in the course the pupils should do experimental work in the laboratory or elsewhere. The Japanese language should be taught in such a way as to make the pupils familiar with what is in the literature of their own country. Finally, religious instruction, with a moral and practical rather than a dogmatic aim, should be given throughout the course. It might perhaps be advisable to divide such a school into an upper and lower division, thus separating the small boys from the larger ones. But the course must be one course throughout, else we fall back into the old confusions.

That a school of this kind would give much better results than the schools that conform to the government course, I have no doubt. But the main question for our purpose is, not whether the school would be better, but whether parents would like it better, and not only better, but so much better that they would be willing to forego the advantages of the government schools. As to that, the experiment alone can positively decide. But I am hopeful that it would gain adherents enough to make it successful. The main attraction, I believe, would be in its taking the boys at the end of their course in the *Koto Shogakko*, and giving them an opportunity to begin their language studies early. Intelligent parents could be made to understand that such a school would, by the unity and continuity of its work, be better than the somewhat disconnected series of schools through which students must now pass. They could perhaps be made to see also that in any case a boy can not now begin his course preparation for the university with any certainty what will be required there by the time he has completed it. The only thing that seems fairly certain

is that in the course of the next ten years or so the policy of the educational department will change, perhaps several times, and that to give a boy such an education as would fit him to begin university work in almost any other country would perhaps be as safe a way as any to fit him for the Japanese university of ten years hence.

From the point of view of general education, I need not go further into the merits and demerits of this plan. From that of Christian education I may say this, that ten is a much better age to begin with boys than that at which they enter the middle school, say twelve or thirteen. That I think is the worst possible age. Boys are then too old to be docile, and too young to be thoughtful.

T. S. Tyng.

DISCUSSION.

Mr. Albrecht reported in detail the new curriculum, adopted by the Doshisha, and to be carried into practise after the close of the present school year. The academical course consists of five years and prepares pupils for entering the special courses of the Doshisha University Department. The latter includes the Political-Law Department, the Theological Department, the Department of Literature, and the Science Department.

In regard to the curriculum the most urgent reform demanded now is a reduction in the number of hours. My own experience teaches that the same student, who, when burdened with six hours a day appears hopelessly dull, will, when his hours have been reduced by half, seem like a different man and make entirely satisfactory progress.

C. Noss.

If the present situation forces our schools to seek students whose purpose it is to enter business life early and not pursue higher studies, we should be

careful not to allow Christian education to be degraded, nor its influence to be thrown on the side of utilitarianism which is so strong in Japan. We must maintain the high standard of Christian culture, having for our aim the disciplining of the faculties, the perfection of manhood and the preparation of young men of character, qualified for any responsibility or pursuit.

And for this reason the curriculum should not be determined wholly by outside conditions, by demands for young men in open ports or opportunities for them in banks or offices, but the course should be formed with a view to what is within man is well, to the suitability of the various branches of study for disciplining and developing the human nature and human powers.

As to the difficulty of having to teach too large a number of subjects in the middle school course, the trouble might be avoided by simplifying the treatment of each subject rather than reducing the number. Instead of leaving out botany, zoölogy, etc., altogether, as has been suggested, could these subjects not be taught in a simple and interesting way, as preparatory to the fuller treatment of them in the college? There is a great tendency to move on in advance of the pupil and overcrowd his mind with facts. Physics, for example, is often taught in the middle school in a manner more suited to the college.

S. H. Wainwright.

RELIGIOUS INSTRUCTION IN MISSION SCHOOLS.

REV. A. PIETERS: The main object of Bible teaching in Mission Schools is to give a Christian training to believers and to the sons of Christian parents. The primary purpose of religious instruction in the classroom is to impart knowledge that is essential to faith. Besides class room instruction are the prayer-meeting, the Y. M. C. A. meeting, and especially

heart-to-heart talks. Foreigners should do a large proportion of the religious teaching, though here the great difficulty is the fact that many of the missionaries who teach in Mission schools can not speak Japanese freely.

Mr. Pieters also quoted from a document drawn up by him concerning the purpose of Steele College, Nagasaki, as follows:—

The purpose of all mission work is to plant a knowledge of the Christian religion where it does not exist, to strengthen the faith of converts and their children, and to raise up a self-governing, self-propagating, and self-sustaining church. Steele College, being a mission school, is established to assist in accomplishing this purpose in South Japan. It is intended that the Academic Department shall render such assistance in the following ways:

(1) By educating the sons of Christian parents, thus preserving the children of the church to the faith, saving them from the moral and spiritual dangers encountered in ordinary schools, and showing them that their Christian faith is not inconsistent with education.

(2) By turning the attention of Christian young men to the preaching of the Gospel as a life-work and preparing for the study of theology such as God shall call to the ministry.

(3) By teaching the principal historical facts and religious truths of the Bible to all students, in order that some may, by the blessing of God, be led to accept the Lord Jesus Christ as their Savior, and that even those who do not believe may learn the outlines of Christian truth, with the hope that thus prejudice may be removed and a general knowledge of our religion may be disseminated among the people.

REV. E. H. VAN DYKE: We have heard to-day of the great openings and demands there are for *men* in this country at present. I think I am safe in saying that Japan's greatest need to-day is *men*! Men that can neither be

sold or bought! But, sir, an education under Christian influences with the heart unregenerated is inadequate to produce such a result. You cannot produce such men as Japan needs to-day—the best and noblest type of men, unless you get them *early* under the *BLOOD*. Other things being equal, the student that is converted in the latter part of his school life will never become the man he might have been, had he been converted at or near the beginning. If we would do the very best for our students, placing them in a position to make the *best* of life and the *best* of MEN, let us seek first and foremost of all else *the conversion of their souls*.

REV. H. WADDELL: Mr. Pieters confuses two things, a Christian school, and a school in which there are some Christians. The students of our schools in Japan are mostly non-Christian and the primary object is to convert them.

REV. A. PIETERS: I assume that mission schools are primarily for the education of the children of Christian parents.

REV. JAMES H. BALLAGH: I agree with Mr. Pieters. The children of our Christian people must be saved from infidelity. Educational institutions are not schemes to rope young people into the church. A school has a sacred work of its own, and that work must be done honestly.

REV. T. S. TYNG: We are wasting time by talking about general principles. We are here to talk about methods. In my opinion strong, earnest Christian students in the higher classes can do more than all the teachers put together.

REV. E. S. BOOTH: I find that I can in half an hour's conversation persuade a pupil to become a Christian. It is out of personal regard for me. But that is not conversion. Our practice is to put new pupils in the same rooms with Christian pupils, so that they may observe a Christian's life. This method furthers the work of evangelization and at the same time develops

an evangelistic spirit on the part of the Christian pupils.

PROF. E. W. CLEMENT: There is a difficulty about the use of the Bible as a text-book; such use tends to lower it, to secularize it. Just as students get a distaste for mathematics or history, so may they develop a distaste for Bible-study. Thus their religious progress is hindered rather than helped. We have been trying to overcome this by special effort to make the study interesting. With the lower classes we also use, instead of the Bible, Foster's "First Steps in Gospel Paths," and Foster's "Story of the Bible." I should like to have suggestions from others along this line.

REV. S. H. WAINWRIGHT, M. D.: The impartation of knowledge may be all that the teacher can do in the classroom, but that is not all the Holy Spirit is able to do. If His presence is sought earnestly by prayer, the lessons taught may be impressed on heart and conscience very effectually.

There is no objection to the use of the Bible in the class-room as a text-book, the preacher uses it as a *text-book* in the pulpit, if it is done with solemnity, giving the pupils to understand that the hour is a special one, to be spent in solemn reflection and study of God's Word. The lesson should of course begin with prayer. We have found the Old Testament stories very interesting in the class-room. Being concrete examples, they are easily understood and the conditions of that age afford many lessons applicable to the life of the Japanese. The same is true with regard to the life of Christ as recorded in the Gospels. Nothing could be of greater interest in the study of the class-room.

BISHOP AWDRY: I should like to have suggestions as to how best to bring the personal influence of the missionary to bear upon the student.

REV. A. PIETERS: I have used three or four different ways of coming into personal contact with the students:

1. Inviting them to my home and

having familiar conversation with them. 2. Through school discipline. Discipline gives many an opportunity for the teaching of Christianity as applied to moral issues. 3. School excursions also afford much opportunity for personal contact with students.

REV. T. S. TYNG: I have recently made the experiment of using teachers of our school as teachers of the Bible in out-stations. If the school can be brought into contact with the evangelistic work it will do good to both. I am also now living in the school dormitory, where I gather the students daily for evening prayers, and give them Christian instruction.

REV. JAMES H. BALLAGH: Another way is to pray with the students. This brings hearts together more closely than anything else. This is something that is too much neglected in our schools.

REV. C. NOSS: In regard to religious instruction I feel thankful for the recent decision of the Minister of Education. I had before a vague idea that I was under some obligation to the government for being permitted to teach Japanese young men, and had no right to urge Christianity on my pupils in the class-room. But now since the government has definitely thrown us out of the educational system I can face my pupils with the thought: This is a Christian school, and if you do not like to hear Christian teaching, you need not stay; for the government has engaged to provide educational opportunities for you.

REV. G. I. KEIRN: It is not necessary for me always to have the Bible in hand in order to teach religion. I think the teaching of the English classics, as well as other books, gives numberless opportunities to impress Christian truth. Again the teacher can do much by inviting students to his room and talking with them. Again, the success of the teaching depends upon the personality of the teacher. A man of broad mind and a heart on fire with

the Holy Spirit and the love of men can do a vast work among such young men as come under his influence in Japan.

A PLEA FOR A CHRISTIAN COLLEGE IN JAPAN.

BY REV. ALBERTUS PIETERS.

(Summary.)

For the greater convenience the subject is treated under the following heads: The Plan, The Need, The Opportunity, The Method and the Man. The very important question of the Means is entirely omitted, for the reason that this is a phase upon which nothing can be said at this distance from the source of supplies.

THE PLAN.

This stated in its broadest, and therefore ideal form, is that there should be established in Japan, on an independent and undenominational but thoroughly and aggressively Christian basis, an institution of learning of the highest order. This should be an institution equipped with a thoroughly competent body of professors, both Japanese and foreign, provided with a library, with buildings and appliances of the best kind, and with endowments, fellowships, and scholarships that would be sufficient not only for ordinary work but for sending its most promising teachers and pupils to the seats of learning in the West and giving them the best opportunities that can be had in their particular lines of study.

It should be so organized that its professors shall not be overburdened with routine work, but shall have time to take part in the highest forms of original investigation and to write upon their specialties books presenting scientific truth from a Christian standpoint, thus demonstrating to the students of Japan that faith and scholarship are not incompatible.

This is the ideal, and if any school of a high order is established here, it

should certainly be so organized as not to exclude this ideal; but every one acquainted with the history of educational institutions elsewhere, and with the conditions existing in Japan to-day, will recognize at once that the attainment of such an ideal will require no little time. It is not a question merely of Christian teachers from abroad and of the funds to maintain them, but, to a large extent, of native Christian scholarship as well, which cannot be called into existence at the spur of the moment.

THE NEED.

Let the reader go over in his mind the considerations that justify the expenditure of such enormous sums upon Christian higher education in other lands, as distinguished from secular or state education, and he will find that not one of these reasons is without force in Japan. On the contrary, almost without exception they apply here with greatly increased cogency.

The need of Christian training for the youth of the church, of an educated ministry, of an educated Christian laity, of Christian scientific thought, is not less here than elsewhere; but these blessings will not grow up here by chance or by magic, as they do nowhere else. They are results from known causes. If, then, we desire to see here these results, we can attain them in no other way than in that which avails elsewhere, viz., the establishment of Christian colleges. We shall presently proceed to the discussion of reasons peculiar to Japan, but the reader is besought at the outset to remember that those discussed are only supplementary reasons; that in this as in other things, what is peculiar to Japan, although it may strike the eye, is of far less importance than what is universal; and that the main lines of argument are of necessity left to his own experience and observation.

Nevertheless, there are conditions in the Japan of the present day that

make the establishment of a Christian college here a pressing necessity.

The first element of the need is the system of Government education, concerning which the following points deserve careful attention:—

- (1) That it is still in its beginnings.
- (2) That it exercises a powerful influence upon the people.
- (3) That this influence is, from the stand-point of religion and morality, largely evil.
- (4) In regard to Christianity the attitude of the educational system is intentionally and deliberately hostile.

The next great element in the need of such a first-class Christian college as we are discussing, is found in the existence and nature of the mission schools already established. But these schools are subject to the following limitations:—

- (1) The financial limitation in an absolute sense.
- (2) The financial limitation in an ethical sense.
- (3) The limitation of management.
- (4) The limitation of uncertainty.

Moreover, these very mission schools demand such an enterprise, for they have crying needs that can be met in no other way:—

- (1) These Christian schools need Christian teachers.
- (2) They need a school where their graduates can go.
- (3) They need freedom to develop according to the genius of Christian education.
- (4) They need unity and co-operation.

The third great element in the need is the necessity that Christian thought, in its higher developments, should be presented to the reading and thinking public in Japan.

THE OPPORTUNITY.

This goes hand in hand with the need, and many of the same elements figure in both.

(1) The nature and character of mission schools.

(2) The insufficiency of accommodations in the Government schools.

(3) An increasing demand for higher training of the best quality.

(4) Foreigners are not prohibited from establishing schools.

(5) A safe title to the property can be obtained under the new Civil Code.

(6) There is now no Christian school of the required grade in the country.

THE METHOD.

If this thing is to be done, by what method can it be accomplished? In regard to this, two points are self-evident; (1) That no mission board or combination of mission boards can or ought to undertake it, for reasons partly given above, and for the rest easily supplied. (2) That no organization of men ignorant of missionary work in Japan, or indifferent to it, or out of sympathy with the existing agencies, can or ought to do it.

The financial question would have to be met at the very start. But supposing that a reasonable financial backing were secured, before, or at the time of, the organization of the board, then plans could be begun for the organization of the institution. These plans should, it seems to us, contain the following items:

(1) All the vested funds to remain in America.

(2) Great care to be taken in the selection and preparation of the man to have charge of the enterprise.

(3) In the direct management of the institution, the man in charge should have great, almost absolute power. It is presumed, of course, that he is a suitable man. If he is, he sacrifices great personal interests in coming to take up such a work, and is possessed of definite convictions. The hands of such a man should not be tied by requiring his decisions to be approved by another set of men, except in the most fundamental administrative acts.

To assist him, however, there should be a committee of foreigners or Japanese, or both, with such powers as it may seem best to the board of trustees in New York to grant, when the preliminary investigations are complete.

The formal and ultimate control of the funds and organization of the school could not be entrusted to the Japanese for a long time for the following reasons:—

(1) Because it would be impossible to obtain for it the necessary support in America on that basis.

(2) Because the conditions here are not yet ripe for such control. Here are difficulties:

(a) The scarcity of men of the right sort.

(b) The lack of the support that comes from a powerful Christian constituency.

(c) The state of Christian faith and life here is not yet sufficiently fixed to assure us that the men in whom we now have confidence would have equally worthy successors.

THE MAN.

He must be evangelical, earnestly evangelistic, a missionary at heart, talented, a true organizer, an executive, of great faith and comparatively young. One such man can be named in Mr. John R. Mott, the honored leader of the Student Volunteer Movement for Foreign Missions.

In conclusion, the following extract from the plea for Unlicensed Printing appears to the writer admirably to express the present condition of the Japanese people and the opportunity for usefulness open before a Christian college here:—

“Consider what a nation it is. . . a nation not slow and dull, but of quick, ingenious, and piercing spirit; acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to.

“The shop of war hath not there more anvils and hammers working to

fashion out the plates and instruments of armed justice in defence of beleaguered Truth than there be pens and heads there sitting by studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching reformation; others as fast reading, trying all things, assenting to the force of reason and convincement.

"What would a man require more from a nation so pliant and so prone to seek after knowlege? What wants there to such towardly and pregnant soil but wise and faithful laborers to make a knowing people, a nation of prophets, of sages, and of worthies? We reckon more than five months yet to harvest; there need not be five weeks had we but eyes to lift up; the fields are white already."

[Mr. Pieters will be glad to supply to any one who wishes it a copy of his pamphlet, of which the above is but the barest outline.]

DISCUSSION.

REV. G. E. ALBRECHT: I have had no time to make proper preparation to make an address upon a subject so important and far-reaching as the one presented in the paper by a man who has given the matter years of consideration. My address must therefore necessarily be merely the expression of a few thoughts in an impromptu manner. I must confine myself to a few remarks on the paper presented. The proposed plan for a higher institution of learning is so vastly significant that it can perhaps not be properly discussed in a convention like this, and, therefore, instead of expressing anything like definite and fixed opinions, I prefer simply to give expression to some queries that arose in my mind during the reading of the paper, or, in other words, to think aloud for a little while. As to the need for institutions of higher Christian education there is probably no difference of opinion. The present schools

fall below our ideals. But as to the methods of conducting such higher institutions, the money needed, and the men to fill the places of authority and responsibility the difficulties are very great, but probably not insuperable. As to the plan presented, while not objecting to it at all, I want to give expression to some questionings. The fundamental question lies in the relation which such a higher college would sustain to the schools now in existence, both as regards the effect upon them and the feasibility of coöperation with them. According to the paper it is to be a *Koto Gakko* or college.

But that is just what most of our present schools are now aiming to be; their purpose is to be or to become Christian colleges. It is so with Steele College, the Meiji Gakuin, and St. Paul's college. Or take the Doshisha; it has higher aims than that of a middle school; though it did only middle school work for a while, it never gave up the idea of being a Christian college or university. There is a similar purpose in the Aoyama school, I think. As I understand it, this is to be the one Christian college in the country, and the denominational schools are to be feeders to it. That may be the best thing, but the question arises, would these schools be ready to unite in saying to the new-comer, you shall be the college and we will be the academies. I do not speak officially, but I doubt whether the Dōshisha would take this step. There are various other difficulties, not the least of which is the matter of special endowments. For example the Harris School of Science in the Dōshisha, specially endowed, would stand in the way of the consummation of the plan. Were it not better to develop one or more of the present institutions up to Mr. Pieters' idea? The Harris School of Science, but for special circumstances, would have come up to the ideal pleaded for. This shows what can be done. Are the limitations of the present schools so great that such

development is impossible? I do not believe so.

Then, again, do our mission schools need such a higher institution as is outlined? It is said that such a college would produce uniformity in standards; but could not this be attained in other ways? Also, it is said that such a college would obviate the necessity of our bright and promising young men going abroad to complete their studies. But it is probable that they would still want to go to America or England or Germany. It is so in the case of Roberts College, Beirut College, and others. Young Armenians and Bulgarians still come to America and England for study. Another matter is that of making the school an exotic. It may be constitutional with me, but I prefer coöperation with the Japanese. Even in spite of some troubles and disasters, I prefer joining hands with them to walking alone. Why did the Doshisha feel the need of government recognition? It was because the students were leaving it on account of its being Christian, and in the hands of foreigners. So in this case. The new institution would be at a serious disadvantage for the same reasons. If the latter objection can be obviated it is better.

Would it not be better to say to one or two or three of our present schools: "This is our ideal; do you think you can come up to it?" If they say; "No, we are not willing or not able, but would be glad if a higher central institution would be established," then the way would be more open than it is now. Give the Mission schools a chance, and if they fail, then establish a central Christian university. But it may be well for us to have in mind the consideration of the advisability of working for a union Japanese University, of which perhaps the Doshisha, after suitable reorganization for the purpose, could be made the basis.

REV. J. SOPER, D. D.: We all feel the need of an institution for higher education. But is a Christian univer-

sity at this time possible or feasible? Is it not best to keep the idea of such a university in mind, and meanwhile develop the leading ones among our present schools into first-class colleges? This is not impossible, I think. Each family of missions, such as, say the Methodist, the Presbyterian and the Baptist groups ought to have such first-class colleges. Then above them have, as soon as the time is ripe, one central Christian university. I would deprecate any plan that would lower the present schools. I am in sympathy with Mr. Pieters' theory; we need provision for thorough higher Christian education. But I think his aim is too low. What we need to aim at is a university. The question is how to get it. It is a grand aim to have before us.

REV. T. S. TYNG: I am in sympathy with Mr. Pieters' purpose. I further agree with Mr. Albrecht and Dr. Soper. There are two kinds of higher education, general and special. If by "college" is meant an institution for *general* education, then we need more than that. Some of the present Mission schools are colleges giving a general education that is, or has been, better than that of the government high schools. The reason why these Mission schools have not flourished is because there is no general wish for a collegiate education as such, but only as preparatory to technical education. It is not improbable that the government standard of preparation for the university will be lowered, as indeed it already has been. A few years ago the average age of university graduates was twenty-seven years. Now a student can enter the university at the age of twenty and graduate at twenty-three. The present work of the Mission schools above the middle school grade is not in demand. What we need therefore is not a college but a university. This need not embrace all subjects, but all its work should be of university grade. As to developing the present Mission schools, we can never

develop them until we have a university to call out this development.

REV. A. PIETERS: The plan of my paper is not an inflexible one, my purpose was to limit the plan on its under side, not on its upper side. The College department is to be the lowest, and I should be most happy to have a university as soon as possible. However, the plan of developing the Mission schools into colleges seems to me to be difficult to carry out. The equipments of the higher departments of our Mission schools are imperfect and the number of students is small. Although I agree with Dr. Soper as to the need of a central university, I question whether his plan for reaching it is the best.

REV. H. WADDELL: I regret that in this discussion the meaning of the word "university" and "college" has not been more correctly taken. As we understand it in Ireland, a university includes several colleges and the colleges constitute the university. The colleges are neither below nor above the university. I would say, establish a university and include the present colleges in it; then have an examining board with a good stiff back that will hold high standard examinations and grant certificates of recognized value. Then your graduates will have spheres of usefulness open before them.

REV. EDGAR LEAVITT: Mr. Tyng's idea seems to me to be very important. If there is no demand for the kind of education furnished by the Mission schools, they must try to furnish what is wanted.

REV. T. T. ALEXANDER, D. D.: I think Mr. Pieters weakened his plan by temporarily abandoning the idea of a university. But the main point with me is, that I do not agree that we want a Christian university at all now. The time is not ripe for it, and will not be ripe for ten years to come yet, if then. When once there is a large Christian constituency, then a Christian university will come, and it will not be

an exotic, but a Japanese institution.

MR. E. SNODGRASS: I agree with Dr. Alexander, except in one point: I would extend the time from ten years to a hundred years. In fact I doubt whether such an institution will ever spring into existence here. If the soil is not prepared for such an institution it is vain to plant it.

Another point: there are two systems of education, one is private, the other national. It seems to me that in these discussions we do not give due credit to the efforts of the Japanese government at education.

REV. E. S. BOOTH: It seems to me that Mr. Waddell has given us an important suggestion. Might it not be well to have a Board of Regents who would bring the Mission schools up to a certain grade. Meanwhile the preparation for the establishment of technical schools could go forward. It might take as many as ten years anyway to make proper preparations for the establishment of such schools.

PROF. C. M. CADY: I am a teacher in a government school, and I congratulate you on the prospect of establishing a higher institution according to ideals superior to those of the government schools, and under the larger liberty about to be enjoyed here in Japan. I favor the establishment of a Board of Regents, something like the Board of Examiners that constitutes London University. It might be well to form some connection with the government in the establishment of such a Board.

A CHRISTIAN EDUCATIONAL SOCIETY.

REV. A. PIETERS: We have had Christian education here for many years. Various problems have come up, and it has been difficult to deal properly with their solution. There has been no opportunity for mutual conference. There has, moreover, been no way in which younger men or Mis-

sions just starting out in educational work could get the benefit of the experience of others. Matters of fact should be made universally accessible. It seems to me, therefore, that through a society many of these things could be remedied, and I believe that the crowning work of this convention should be the organization of such a society.

The first line of effort should be to get and to give information. Many questions, as to curricula, salaries, &c., come up concerning which such a society could give satisfactory information. A single investigator finds himself greatly embarrassed, both as to the amount of information obtainable and financially. We need information about the government schools. We have come into close touch with them. Much information about them that can not be put into the newspapers could be secured. We also need more information about the Mission schools. This too could be secured far better through a society than by individual effort. Such a society might also be a help in the matter of securing good teachers.

As to organization, there should be a president, a secretary and a treasurer, centrally located, clothed with executive powers within limits. The work could be carried on by correspondence rather than by the holding of frequent meetings.

REV. G. E. ALBRECHT: The suggestions of Mr. Pieters are so valuable that, because there is no time for discussion now, I should like to see this matter referred to the same committee that is to have the matter of a Board of Regents in charge.

PROF. C. M. CADY: On account of the immense importance of the subject I should like the convention to give expression now of its view as to the advisability of organizing such a society.

RESOLUTIONS.

THE following resolutions were adopted by the General Educational Convention of Missionaries in Japan, held in the City of Tokyo, Jan. 3rd—5th, 1900:—

I. That this Convention heartily accepts as its own the resolutions adopted by the Conference of the representatives of six Christian schools, which met in Tokyo, on August 16th, 1899, to wit:

“The Constitution of the Empire grants religious liberty; the Instruction * of the Educational Department definitely and more completely than ever forbids all teaching of religion, as well as religious exercises, to all schools having government recognition. We feel that this position of the Educational Department is contrary to the spirit of the Constitution of the Empire, in practically restricting the liberty of parents in deciding upon the education of their children. We do not here raise any objections to the Educational Department making such restrictions for *public* schools supported by *public* funds; but we feel that to put these same limitations upon *private* schools supported by *private* funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life is disloyalty to our common Lord,

* It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

and to the Churches aiding such schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining government privileges."

II. That the Convention also expresses its cordial approval of the work done by the committee appointed by the said Conference in its endeavors to obtain for schools supported by private funds exemption from the restrictions of the Instruction (No. 12) issued by the Dept. of Education; and also in its efforts to secure the privileges of Chu Gakko and Sho Gakko for private schools doing the work of such schools or its equivalent: and it requests the committee to continue and act for this Convention also.

III. That the Convention holds that it is the duty of those in charge of Christian Schools to maintain a high standard of excellence in the general education which they provide for the pupils who come to them for instruction.

IV. That, inasmuch as there is general complaint that the curricula at present prescribed for Koto Gakko, Chu Gakko and Sho Gakko are not producing satisfactory results, the Convention urges upon those having the management of Christian schools carefully to consider whether such changes in their curricula can not be made as shall produce greater thoroughness, and in particular a greater mastery of English on the part of their pupils.

V. That, inasmuch as there is a manifest call for an institution (or institutions) which shall provide for the young men of Japan the means of obtaining a higher Christian education, it is the conviction of the convention that the matter should be given careful and painstaking consideration, though the convention is not clear as to the best method to be adopted; and that Mr. Pieters and Dr. Soper be requested to

lay this matter before the general Christian public.

VI. That the question of creating a Board of University Regents be referred to a committee composed of Bishop Awdry, the Rev. Eugene S. Booth, the Rev. Benj. Chappell and Dr. M. N. Wyckoff, with the request that it consider the matter and bring it to the attention of the various Christian schools throughout Japan.

VII. That the question of the organization of an Education Society for the furtherance of private Christian education be referred to the committee appointed to consider the advisability of the organization of a Board of Regents with the request that, if possible, they may bring it to a practical issue.

VIII. That this Convention urges upon the attention of the managers of Christian schools and others interested in Christian education the importance of earnest effort to secure such formulation of the requirements for admission to the Government universities as may make it possible for private schools to prepare their students for entrance to these institutions.

IX. That a committee composed of the Rev. C. Noss, the Rev. E. R. Miller, the Rev. E. H. Van Dyke and the Rev. H. B. Price be appointed to collect trustworthy information regarding illegal opposition to Christianity on the part of teachers and others in charge of schools throughout the empire, and to publish such information in such ways as shall seem to them proper.

X. That the Convention is fully convinced that it is highly important that missionaries appointed to educational work be afforded the same time and opportunities for the acquisition of the Japanese language as are deemed requisite for those who are assigned to the work of evangelists.

XI. That the Convention expresses its hearty appreciation of the generous hospitality extended to its members by the missionaries of Tokyo and vicinity, especially those residing in Tsukiji:

that we express our sincere thanks to the Trustees of the Union Church for the use of the church building, and to the officers of the Convention for the efficient manner in which they have discharged their duties.

DISCUSSION OF RESOLUTIONS.

REV. T. S. TYNG, in offering his amendments to Resolution I, said;—I am in hearty sympathy with the principle underlying this resolution, which is, as I take it, that it is not right, not honest, to use money given for missions for any purpose that does not look to the "propagation of the faith and the upbuilding of the Church. I think it most desirable that we should be unanimous in affirming this. But this resolution as it stands can not be unanimously adopted, for some of us believe that it asserts what is not true, tho it may have seemed to be so when the resolution was first adopted last August by the representatives of the six schools. If we insert, instead of the description of the "Instruction" of the Minister of Education, its exact words, we avoid all suspicion even of inaccuracy.

The resolution asserts that the Instruction "*more completely than ever*" forbids "*all*" religious instruction and worship in the schools to which it refers. If these words, which my amendment would strike out, have reference to the actual operation and effect of this Instruction, they are not true; for in the first place "*all*" religious instruction and worship are not excluded in any mission school; and in the next place it is the general testimony that no new obstacles are as a matter of fact placed in the way of such teaching and worship. If on the other hand the reference is not to the facts, but to the language of "Instruction No. 12", as compared with previous Instructions, we can not directly prove the statement to be true, for these Instructions are private communi-

cations from the Minister of Education to the local governors, and are not published. We have, however, the direct statement of the Minister of Education himself that this present Instruction is only a reiteration of previous requirements. We have moreover his statement that under this Instruction religious teaching and worship are permitted *in the school buildings*, a point upon which hitherto we have had no distinct deliverance. Altogether then there is much evidence that we are at least no worse off than before, and a fair prospect that in the near future our position will be better.

REV. JAMES H. BALLAGH: Justice to the committee of the six schools who did such laborious and meritorious work requires us to sustain them by voting for the resolutions as they stand. The government has not told us that the interpretation as given by the resolutions is wrong.

REV. D. S. SPENCER: Is there an error in the statement of facts? If so, let us hear what it is.

BISHOP MCKIM: I believe that the phrase "*more completely than ever*" does not represent the actual facts. I believe that we weaken our position by using language which even in the smallest degree overstates facts. As to the matter of religious instruction, St. Paul's school has obtained government license with the clear understanding voluntary religious instruction may be given in the school outside of school hours. I can vote for the whole resolution excepting the words, "*More completely than ever.*"

REV. G. E. ALBRECHT: We are talking about what a school as a school can do. Even if voluntary religious instruction is allowed, that does not mean that the statement of the committee is incorrect.

BISHOP AWDRY: There is no objection to the words, "*More completely than ever,*" provided that it is understood by the Mission Boards that the Japanese authorities interpret their

own words more leniently than Anglo-Saxons.

REV. B. CHAPPELL: We at Aoyama have been told that no deliverance had been made on the question whether the word "school" means the school building or the school organization.

BISHOP MCKIM: We were explicitly told that religious instruction and religious exercises can be held in the school building.

REV. H. H. COATES: In the Azabu school religious instruction and worship is carried on the same as before the issuing of the regulation.

REV. A. C. BORDEN: The religious instruction in the Azabu school is carried on in a different room and in a different manner, and the attendance of students is much smaller than it was before the regulation was issued.

REV. E. S. BOOTH: In 1894 we applied for a license from the Educational Department for a primary school (Shō Gakkō) in connection with Ferris Seminary. The Educational Department kept the application for about six months; then replied that it was embarrassed on account of the fact that the application was for a Christian school. They said they would grant the permission provided religious instruction were not made compulsory; however, they had made no definite order on the subject. Now there is a definite order.

PROF. E. W. CLEMENT: It is certainly the case that hitherto there has been no definite order, only an "understanding," on the subject of religious instruction in recognized Mission schools. Now there is such an order publicly, officially and definitely formulated. This is certainly a new step.

MR. E. SNODGRASS: Mr. Okada, Vice-minister of Education, said that the new regulation was only a definite statement of a policy that had always been pursued. We are interpreting this law of the public and we ought to be careful. I believe that the law means that religious instruction must

not be put into the school curriculum.

REV. H. B. PRICE: The whole secret of the difference of opinion hangs upon the interpretation of the word "school." Does it mean the school-building or the school organization? I think the regulation meant the school organization. The meaning, therefore, is that the school organization can not teach religion. Religion instruction becomes a purely private and individual transaction.

REV. A. PIETERS: The question before us is whether or not the phrase "more completely than ever" is according to fact. Let us call in a little formal logic to help settle that problem. Those who think it is not in accordance with fact must support a universal negative proposition, viz.: "In no case, and in no respect, is the *Kunrei* an advance upon the previous position of the government." To disprove this universal negative, it is not necessary to maintain a corresponding universal affirmative. All that is required is that we should prove an opposite particular affirmative, viz.: "In some respects, or in some cases, this issue of the *Kunrei* makes formal and official Christian instruction in mission schools more difficult than it was before."

We concede that is not so in the case of St. Paul's College. The letter produced by Bishop Mc Kim appears to settle that question, and to show that the authorities in granting a Middle School license to that institution made precisely the same objections to Christian instruction prior to the *Kunrei* that they do now after it.

But the case of the Meiji Gakuin is equally clear on the other side. That school applied for a Middle School license and obtained it with the distinct understanding that chapel exercises and Bible classes at which attendances was required from the students were to go on as they did before. And the license was obtained on that understanding. And the religious teach-

ing went on. But now the Meiji Gakuin has had to face the question of surrendering its license or discontinuing religious exercises that have been carried on for two years under its license, with the knowledge and consent of the authorities. Here is the particular affirmative that is required to overthrow the universal negative on which is based the opposition to this phrase, "More completely than ever." The same may be true, and probably is true of other schools also, notably the primary schools, but it is not logically necessary to produce them. One instance is enough.

But it may be said that this was the action of the Tokyo authorities, and does not touch the question of the attitude of the Ed. Department. The Vice-Min. of Ed. said: "Then the Tokyo Fu erred." Very well, but they can err no more. If you wish to put it that way, the result is the same. **THE ED. DEP'T HAS MADE IT IMPOSSIBLE FOR THE LOCAL AUTHORITIES TO ERR IN THAT WAY ANY MORE,** and in so doing has "more completely than ever" cut off religious instruction in recognized schools."

BISHOP AWDRY: Anything going out from here will be reported to the Boards and Societies at home. The people at home will understand by the word "school" the building and the organization. It is important to be explicit on this point.

REV. D. NORMAN: Why not put in the words of the Instruction in addition to the resolution as it now stands?

REV. H. M. LANDIS: Mr. Okada did not deny that the phrase "even outside of school hours" was new.

REV. E. H. VAN DYKE: We at Nagoya made application for a government license, and asked in connection with it, whether religious instruction and religious exercises would be allowed in the school building. The reply was

in the negative, and we withdrew our application.

REV. C. NOSS: The governor of Miyagi *ken* intimated that the religious services of our school, the Tohoku Gakuin, could be held in the church near by. This implied that to hold the same in the school building would be contrary to regulation.

MR. JOSEPH COSAND: This is a two-sided question. This fact has perhaps been forgotten in the course of the discussion. We have not distinguished between the law itself and what the officials have allowed. If we compare the formerly existing laws with the recently issued regulation, we shall find that the regulation enforces the laws that formerly existed.

DR. IMBRIE: The principal argument of those who favor Mr. Tyng's amendment is, as I understand it, as follows:—

Some time before the Instruction was issued by the Minister of Education, St. Paul's School became a Chu Gakko. In connection with that change, inquiry was made through the American Legation regarding the liberty that would be allowed in the matter of religious teaching. The reply received was that no religious teaching could be given and no religious services held in the institution as an institution. Individual teachers, however, acting as individuals, might out of school hours give religious instruction to such as attended voluntarily. During one of the interviews of the committee appointed by the Conference representing six schools with the Minister of Education, the Minister stated that the Instruction did not annul this right allowed to individuals acting as individuals. Thus the situation since the Instruction was issued is not materially different from what it was before the Instruction was issued; and therefore it is incorrect to say, as the resolutions of the Conference do, that the "Instruction more completely than ever forbids all teaching of religion, etc."

That is the argument, as I understand it. The following may be said in reply:—

1. Among the Articles submitted by the Department of Education to the High Council of Education to be included in the Imperial Ordinance was one forbidding religious instruction in all Schools having government recognition. That proposition immediately brought out a vehement protest from nearly the entire Japanese press. The matter was considered by the Privy Council at a meeting held under peculiar and exceptional circumstances—so important was the question. The result was a compromise. The Article was omitted from the Imperial Ordinance, but was issued as an Instruction by the Department of Education. This also brought out a protest from the press almost, if not quite, equally vehement. Therefore whatever may be the opinion of any members of the Convention, certainly the whole Japanese press regarded the Instruction as something new, and as seriously changing the situation.

2. Not long ago an interview was held with one of the first statesmen in Japan; one who knows all the ins and outs of the Departments of the Government, as no foreigner can ever hope to know them. In his opinion the issuing of the Instruction was a mistake. It indicated a change in policy—the policy of quietly allowing things to be done, and so of gradually establishing in fact a liberal administration of affairs. Evidently to his mind what had been forbidden before was now forbidden “more completely than ever.”

3. The opinion held by those who favor the amendment is essentially that which the Vice-Minister of Education endeavors to maintain; but unsuccessfully, as the account of the interviews with him shows clearly.

4. The letter from the American Legation regarding St. Paul's School is evidence of one fact. Before the

issuing of the Instruction, a person applying to the Department of Education for permission to establish a Chu Gakko, and inquiring as to the degree of religious liberty that would be allowed, would no doubt have been informed that the school as an institution could not teach Christianity or hold religious services. That is one fact; but there are other facts also. The Aoyama School obtained permission from the Tokyo Fu to become a Chu Gakko; and while no definite permission was granted to carry on Christian teaching, it was not forbidden; and as a matter of fact the school was allowed to teach Christianity for two years without interference. The Meiji Gakuin not only obtained permission from the Tokyo Fu to become a Chu Gakko; but it did so with a clear understanding that Christianity would be taught. And for a year and more Christianity was taught and religious services were held, precisely as had been done before it became a Chu Gakko. Still more striking is the argument from the case of the Primary Schools. Christian Sho Gakko had been in existence for years; and for years they had taught Christianity without let or hindrance. The issuing of the Instruction put an end to this liberty—at Aoyama, at the Meiji Gakuin, and in all the Sho Gakko. It is true that some of the Primary Schools have since been allowed to go on as Special Schools; and we have recently learned from the Tokyo Fu that the way is now open for the establishment of other schools of the same kind. But they can no longer be Sho Gakko.

5. After the Instruction had been issued, the Japanese teachers in some at least of the Sho Gakko were visited by officials. Their attention was called to the Instruction; it was pointed out that the teaching of religion was forbidden; and in particular they were notified that there was a penalty attached to disobedience. These were teachers in schools in which Christiani-

ty had been taught for years openly and without the slightest interference.

In view of those facts it may fairly be claimed that the resolutions of the Conference of six Christian Schools are not incorrect in the statement that the "Instruction definitely and more completely than ever forbids all teaching of religion as well as religious exercises, to all schools having Government recognition. The only way in which the position of those who favor Mr. Tying's amendment, can be maintained even plausibly is by confining one's self strictly and entirely to a comparison of the language of the Instruction with that of the letter from the American Legation, and leaving completely out of account the history, the evident intention and the actual working of the Instruction.

Rejoining to the arguments against his amendments, the REV. T. S. TYNG said: It has been said that this resolution has met with general acceptance both here and in America. I reply first that this acceptance is by no means universal, and next that many of those who have approved of the resolution have done so because it misled them into supposing that religious instruction could not be given in these schools, whereas in fact it can be and is. Again, great stress is laid on the distinction between what a school does as a school, and what is done by individuals connected with it. For our present purposes it is a distinction with little or no difference. For example, in the case of our Nara school, the Bishop, as head of the mission, requires religious instruction to be given; the Board of Directors whom he appoints assign the work to a particular person; the principal and teachers meet to consult with this person as to the best way of doing it: and the work is done. If now the Educational Department, or any one else, holds that because attendance on this instruction is voluntary, there is no action of the school, but only of individuals, this

does not alter the facts. It is the facts with which we concern ourselves, and not metaphysical distinctions.

To conclude. While it may possibly be true that in some sense this resolution speaks the *truth*, and *nothing but the truth* (tho this has not been proved and I do not believe it,) it is very certain that it does not speak the *whole truth*.

In proposing an amendment to the second resolution, requesting the committee of the six schools to continue their efforts, and making them representatives of the convention, DR. D. B. SCHNEIDER said:

Our educational work needs to be freed from the advantages put upon it by the government. As long as we labor under the present circumstances, we can not have satisfactory success. We may improve our schools to the utmost extent, and yet be hindered from doing the work that our outlay of men and means calls for. We are not under a democracy, where everything stands more on its own merits; we are under a monarchy; and as long as we are virtually under the government ban, we can accomplish but little. What we need to work for and pray for is the removal of every test but that of scholarship. We need recognition that will leave us free to teach religion, or not, as we choose. That will be, in relation to education, the religious liberty promised by the constitution.

Again, we, as a body of intelligent and upright men and women, have influence with the government. I believe that it is the genuine disposition of the Japanese government to treat foreigners within its borders with fairness and courtesy, and that it is liberal enough to respect all honestly expressed opinion. And as such men as Verbeck, Hepburn, Williams and others who are still with us, in the early days influenced the policy of this nation for good, so I believe that we to-day have an op-

portunity which we ought not to allow to pass. We can help, I believe, to turn the educational policy of this government into a more liberal channel, and thus save it from committing a far-reaching wrong upon the nation, as well

as from bringing upon itself the reproach of Western nations. I believe, therefore, that this committee should continue its efforts, and in the name of this convention push the matter if possible, to ultimate success.

[End of the Official Record of the Educational Convention.]

NOTES.

THE Business Committee of the General Conference of Missionaries to be held in Tokyo met for organization at the home of Dr. Thompson. Dr. Soper called the committee to order and Dr. Greene was elected permanent chairman. The representatives of the different Missions in Tokyo on the Committee are Drs. Greene, Soper, Thompson, Scott, Wyckoff. Messrs. Fisher, Voegelien, Buncombe, Spencer, Cosand, Waddell, Gardiner, Guy, Duer and Howard.

Messrs. Buncombe, Fisher and Waddell were appointed a sub-committee on arrangements; Dr. Scott, Messrs. Cosand, Spencer, Gardiner and Howard, a sub-committee on entertainment. The task of ascertaining who will be the guests of the city during the conference was divided among the members of the Committee; and it is hoped that every missionary living outside Tokyo or Yokohama may be reached; so that definite arrangements may be made at an early date for the entertainment of all Missionaries working in the empire.

Dr. F. E. Clark and his wife are soon to visit Japan. They are due on the "China" Feb. 12, and expect to be in this country a little more than a month. They will tour in the interests of Christian Endeavor work, and will attend the National Convention, to be held in Kobe March 9, 10 and 11. Dr. Clark wishes to make one more effort to have Christian Endeavor take

the place in Japan as a great force among the agencies for the up-building of Christ's Kingdom which it has taken in other lands. Let us all labor and pray for the manifest power of the Spirit in his work.

Susan A. Searle,
For the Central Committee.

The Studies in the Life of Christ about to be issued by the Student Christian Union of Japan will be of interest to teachers in Christian schools and to leaders of Bible classes. They cover the Life of Christ quite thoroughly in daily studies extending over twenty-five weeks, including three reviews. While intended chiefly for personal spiritual growth, the Studies aim to ground the student in the facts and forces of the life of Jesus. Pres. Honda writes a preface, Rev. Geo. Albrecht furnishes a bibliography, and the appendix contains a map and analytical outline harmony. Copies can be obtained postpaid from Galen M. Fisher, 3, Sanchome, Mitoshiro Cho, Kanda, Tokyo, for 15 *sen* each.

PERSONALS.

Rev. Sidney C. Partridge, D. D., formerly of Wuchang, China, was consecrated Bishop of Kivoto on Feb. 2 in Trinity Cathedral, Tokyo. A full account of the elaborate ceremony will be published in our next issue; in the meantime we beg to extend hearty fraternal greetings to this new colaborer in Christian work in Japan.

SPECIAL ANNOUNCEMENT.

In view of the fact that this OFFICIAL RECORD of the EDUCATIONAL CONVENTION will undoubtedly be in great demand, we issue this month an unusually large edition of the JAPAN EVANGELIST, and are, therefore, able to make a special offer on extra copies of

8 SEN EACH, postage extra,
(1 sen in Japan and 6 sen abroad.)

This number of the JAPAN EVANGELIST contains matter of unusual interest to all friends of Christian schools. An accurate knowledge of the situation here will not only inspire interest, but also restore confidence and help our schools; and this will indirectly affect all branches of mission work. In fact, if one wishes to keep posted on all phases of Christian enterprise in Japan, the easiest and cheapest way is to subscribe for the JAPAN EVANGELIST. Bound volumes for 1899 are now ready and for sale at 2.25 yen each, postage extra (20 sen in Japan and 50 sen abroad).

We take great pleasure in presenting to our readers this month, as a frontispiece, a portrait of H. E. Count Kabayama, Minister of State for Education. The Count has hitherto been well-known as a naval hero of the war with China; but has lately received no little advertising, and attained considerable notoriety, as the nominal author of the anti-religious Instruction. We have good reason, however, to believe that H. E. the Minister of Education is personally very liberal and progressive, but issued that instruction on account of the tremendous pressure brought to bear from all quarters by the rabid conservatives. But, regardless of any connection with passing events, we are delighted and honored to introduce to our constituency the present head of Japanese educational affairs.

THE JAPAN EVANGELIST.

Publisher:—Henry Topping, Tokyo.
Editor:—Ernest W. Clement, Tokyo.

The office of the Japan Evangelist is at 30 Tsukiji, where all exchanges should be sent and all business communications should be addressed. But communications which pertain solely to the editorial department may be addressed to the editor personally. As the Japan Evangelist is published on the 15th of each month, all matter must be in the editor's hands by the end of the previous month.

Terms of subscription.

Single copy, postpaid yen 20
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The Japan Evangelist.

VOL. VII.

MARCH, 1900.

No. 3.

INCORPORATION OF A MISSION SCHOOL.

To the Editor of the EVANGELIST,

DEAR BROTHER :—As the question of land tenure in Japan is one of absorbing interest to foreigners generally, and to missionary societies in particular, your readers may be glad to hear in what manner the Friends Mission has secured the title to their Girls' School in Tokyo.

After the coming into operation of the new treaties in July, 1899, the Home Board requested that the mission property be secured to them in so far as the laws of Japan would permit, at the same time leaving the Mission Superintendent free as to method of procedure. A careful examination of the laws relating to property made it evident that the Board in America could not themselves secure a title to their mission property in Japan nor obtain the privilege of appointing Trustees therefor. There did not appear, however, to be any law that would prohibit a committee in Japan, composed of the missionaries in the field, getting the privilege of holding the property, by making the school a "Juridical Person" and the Foreign Committee in Japan appointing *Riji* (Managers) from its own members. It seemed too, that, for practical purposes, this, if obtained, would be as good as if the ownership were vested in the Home Board.

For a number of years we had had a Committee having the management of certain parts of the mission work, and

it was thought that a slight redrafting of the Rules of Organization would adapt it to the needs as above stated. Rules "one" and "nine" have an important bearing in the case. The first because it has reference to the objects of the Friends Foreign Mission Committee in Japan; and the ninth because it states who shall constitute the members of said Committee, and thus indicates that there is a connection existing between the Committee in Japan and the Home Board.

The Rules of Organization alluded to, are :—

I. The object of this Committee shall be to teach the Christian Religion in Japan and to impart Christian Education to Japanese youth.

IX. All missionaries working under the direction of the two Missionary Associations*—the W. F. M. A. of Friends of Philadelphia, U. S. A., and the W. F. M. S. of Friends of Canada,—which are united in the work of the Japan Mission, and any other Foreign Friends who may wish to join in the work of this Mission under the auspices of this Committee shall be eligible to membership. All members shall be admitted by decision of the Committee.

In order to make application for the Friends Girls' School to be made a "Juridical Person" it was necessary to draw up six Articles of Foundation, which are as follows :—

*[Mr. Cosand thinks that those societies are not incorporated bodies; and says that no question about them was raised by the Government. —Editor.]

I.

The object of the School is to impart Christian Education to Japanese girls.

II.

The name of the School is "Furendo Jo Gakko."

III.

The School is located at No. 30 Koun-machi, Mita, Shiba, Tokyo.

IV.

The property of the School is the gift of the Women's Foreign Missionary Association of Friends of Philadelphia, U.S.A.

The Furendo Jo Gakko property cannot be used for any other purpose than for the School.

V.

The Managers shall be three persons chosen by the Friends Foreign Mission Committee in Japan from among the members of said Committee.

One of the three managers shall be the head of Board of the Managers.

VI.

When a member of the Board of Managers leaves Japan, or dies, or for any other cause loses his membership in the "Friends Foreign Mission Committee in Japan," his membership in the Board of Managers of the Furendo Jo Gakko shall cease, and a successor shall be chosen by the said Friends Foreign Mission Committee in Japan.

These Articles of Foundation, together with the Rules of Organization of the Committee, were presented to the Japanese Government early in September, 1899. While the Educational Department had the subject under consideration, various parts of the application were referred back several times through the Tokyo Fu, for information and explanations; but after a period of near four months the application was granted on December 20th without any changes at all having been made. Shortly after the information reached

us, the Mission Committee appointed three Foreign Managers, which appointment was duly registered at the Shibaku Saibansho, Tokyo, and this was followed by the government notification of the same in its *Gazette* of the 23rd January.

Our property problem has thus been satisfactorily settled, and also by the favorable decisions of the Educational Department our Girls' School has been legally constituted a Christian institution. For a time there was some uncertainty whether the Educational Department would hold that the property had hitherto been that of the School or of the Japanese Trustees who held it. If it held to the latter, then a change of title would be necessary and we should have to pay the government fee of twenty five *yen* on each thousand of the entire valuation, but we were more than pleased to learn that the property was regarded as having been that of the School from the beginning, and that we were therefore exempt from the payment of a tax arising from change of title.

Our Mission feels deeply grateful to the Educational Department for its generous decision, to the former Japanese Trustees of the School who throughout conducted themselves in the most honorable manner, and also to the Attorneys, who from first to last so ably managed all of the legal business connected with the case.

JOSEPH COSAND.

It is the custom in Japan, when a person moves from one house to another, to make a present of *soba* (buckwheat) to the new neighbors. That particular article is selected, not only because it is generally liked, but also because it punningly suggests that the new arrival is to live at the side (*soba*) of those neighbors. Inasmuch, moreover, as *soba* is a *long* (stringy) article of food, it suggests the hope or desire that the new neighborly relationship may continue for a *long* time.

A UNION MISSION CONFERENCE

THE recent educational convention in Tsukiji, with its countless beneficial results, suggests to my mind the organization of a permanent Union Mission Conference, somewhat after the style of the annual conferences in America. The wonderful significance of the late convention, in many ways, seems to sanction in strong terms the establishment of a regular annual gathering of such a sort. The adoption of the resolutions at the recent meeting forces upon our minds the question of another meeting. When are we to hear from the several committees? The university nail was not clinched; the "embryo" was not fully developed. What provision has been made for the furtherance of the idea? It is true that there is some hope of another meeting at the time of the convention in Tokyo next fall, but, aside from that, the future meetings are as much a matter of contingency as the eruptions of Fuji. Let me give a few reasons for a permanent conference.

1. As we have already suggested, it would conserve inaugurated plans. The university scheme has been started and should be followed up. The several committees need to report. We cannot say that there happens at present to be a little need of united effort, but when these little things are settled there will be no more work for such a conference. Every one knows better than that. The work is just beginning, and the plans will be wider and more plentiful as Christianity continues to honeycomb the Japanese life.

2. Such a conference would enable us to watch the progress of individual plans which may be set on foot as a result of some of the discussions. We do not refer here to those things which become the possession of the entire body, but to the special efforts of the different schools, missions, etc.

3. Such an annual gathering as this would be an intellectual treat. Many spoke of this at the late convention. It is seldom one has the privilege of attending a convention where such a large majority are college people, and where nearly every other one is dubbed Doctor. We hear a few smart men in our home conferences, but the missionaries are the picked men from all the home conferences. Perhaps this statement will not tickle the ears of our home constituency, but facts are facts.

4. A meeting like this, coming right in the midst of our year of work, acts as a recuperative agency of no mean value. There are some model (?) missionaries who claim they need no rest or change, but most of us think differently. It is good to get away from the monotonous routine for a day or two.

5. It would allow missionaries to get an idea of the work in all parts of the country, for the conference would of course meet at a different place each year. Without such a general knowledge of the work, it is not easy to write or to talk of the general need of mission work in Japan. Missionaries returning to America know how they are pumped to the utmost for all such information.

6. It would act as a strong lever to move the home boards. A resolution from this body would naturally have more weight than when coming from one of our denominational conferences. Doubtless all denominations have been urging upon their home boards the importance of time for the study of the language, and yet the resolution adopted at the recent convention in this regard will doubtless amount to more than all former resolutions.

7. It would be an avenue to acquaintanceship for the missionaries. The benefit accruing from such social intercourse cannot be easily estimated.

8. It furnishes inspiration for work. Every one carries home with him a heart full of zeal and determination to do more for the Master's cause than

ever before. It is a revival of spiritual as well as physical energy.

9. The occasional gatherings of missionaries at Karuizawa and other places cannot take the place of a permanent conference, because during the summer the missionaries are scattered all over the country. Not all of them go to Karuizawa. Then, too, it is a common testimony that the summer time is unsuited for such work, for it is mental work, and we all know that a clear brain on a sultry day is a seldom thing.

10. The annual conferences of the different denominations cannot answer such a need, for in such gatherings the freedom of discussion is more or less cramped, on account of the fact that those bodies are mixed bodies. Then, of course, there are problems which can not be solved by the denominational conferences, else why the late convention?

11. Such a conference would encourage research. If a person knew that he would be called upon at the following conference for a paper on a particular subject, he would be sure to give the matter some thought, and obtain all information possible. A speech given on the spur of the moment may be good but it is not always exhaustive of the theme.

12. It would facilitate the communication of information. We all know that but for the late convention the missionary body would have been obliged to remain in ignorance of some very valuable information given by Dr. Imbrie. Then, too, outside of the convention hours, it was found that there was a great deal of information bottled up, which could not be heard in the convention but could be picked up by private conversation. Then, of course, the discussion of topics in convention hours is of the greatest importance. Questions in regard to schools, evangelistic work, social-evil problems, government actions, etc., are almost without number, and are invaluable.

13. The most important reason for a permanent conference is the opportunity for a union of effort. It is not necessary to amalgamate all mission societies into one incorporated body in order to carry on union work. This fact has lately been demonstrated. There are questions which are utterly beyond the power of any single denomination but which are light loads in the hands of a union effort.

As to the organization of such a body, as we have already suggested, it might well be after the plan of a home annual conference, having a president, vice president, secretary, treasurer, and a few standing committees, of which the educational council might be one, or at least a branch of the conference. The late educational convention has proven that during the winter vacation is a very good time for the meetings. This would conflict with no other conference. A constitution, by-laws and rules of order would be necessary. The publication of the minutes of the meetings would be a matter of course.

Now the old question, "How shall we grow this embryo?" It seems to me it might be added to the duties of the committee to which the question of the Board of Regents was referred. Let them report at the meeting in Tokyo in the fall. In order that this committee may get a sensus of the opinion of the missionaries in regard to this matter, and therefore may know how to act, we suggest the following plan:—Let the missionaries drop me a card, expressing their approval or disapproval of the plan, and I will be glad to unite these testimonials and send them to the EVANGELIST for the next issue.

Respectfully,

T. A. CAIRNS,
83 Hinode Cho,
Yokohama.

NEW YEAR'S DAY IN JAPAN.

(Continued from January number.)

GLUTINOUS rice plays an important part in the festivities of this as of other days of rejoicing. Besides its use in the *zoni* before alluded to, it is used for decoration. As in the former case, it is first soaked in water and then steamed, and afterwards pounded for a long while in a huge wooden mortar. The red bean mixed with it for wedding and other festive occasions, the black bean put in in times of mourning, and the potato and other ingredients put in for the *zoni*, are all omitted from the *mochi*, sometimes called "the offering" which is prepared for this day's ornament and, anciently, for its worship. In each house some member of the household, usually a young man, is chosen by the rest to be what is called the "*toshi otoko*" (this year's male), who becomes master of ceremonies for this and after days. It is his business to see that this *mochi* is properly prepared. One large and one smaller lump made round like the old metal mirrors (and hence called *kagami mochi*) is placed upon a stand, the smaller lump on top of the other, and is decorated with white paper (symbolic of deity according to this people's ancient faith) and with the bitter orange, prawn, fern, or shrub known as *yuzuriha*, etc. The last two mentioned, growing in deep mountain recesses and remaining green amid the snows and frosts of winter, seem to speak of an old age that is green amidst its loneliness and the frosts of life's cold days. The two lumps of *mochi* are supposed to refer to the dual principles in nature, perhaps as they existed in the first of the parent gods. To the gods this *mochi* was offered. It is kept for ten days, after which it is divided among the members of the household. Near it will sometimes be placed the stand containing the drink of the day, *toso*, above mentioned. The white

paper is called *heisoku* (treasure wrapper). It is so commonly used to indicate deity, that one is compelled to believe that originally God (*kami*) and paper (*kami*) referred, in the Japanese mind, to the same thing.

Another noticeable indoor decoration is what is known as *shochikubai* (pine-bamboo-plum). The plum is added to the two ever-greens, probably because its beauty and fragrance make it queen among the flowers then in season, but not without reference, probably, to its name *bai*, which also means "double," and thus gives a two-fold force to the idea suggested by the pine and bamboo. Sometimes these three, together with representations of the stork and turtle, both of which are symbols of long life, are artistically arranged on a low stand. This is sometimes called *hōrai*, since it is supposed to represent the fabled mountain by that name. This mountain is said to be in the sea, and to be the residence of holy men who live there in immortal youth and in unfading bliss. This is a common wedding gift, for in Japan, as in all other countries, the honeymoon is not bright enough to eradicate longings for a brighter, nor the New Year's glad enough to satisfy the soul's deep yearnings for the home of the good and the blest.

One more decoration remains to be noticed. It is the straw rope called *shime*. It is of two kinds; the very coarse and tapering at one end or at both, sometimes called by foreigners the "Shinto coil;" and the other of a smaller kind ornamented with hanging straw and white paper. It is said that this is the rope which was stretched behind the sun goddess to prevent her return when she had been allured out of her cave, and it was also put around the building prepared for her at that time. It was supposed to keep off evil spirits from her dwelling and is often now used to mark a consecrated enclosure. It is not twisted like ordinary rope from left to right but from right to left. In suspending it, five measures,

usually hand-breadths, are counted off at one end, and seven at the other, after which the intermediate portion is divided into spaces of three measures each. White paper is tied between the spaces. These numbers probably referred originally to the three primitive deities, the seven celestial ones and the five elements, fire, water, wood, metal, earth. These five elements prefaced with sun and moon give the Japanese names for the days of the modern week. Seven may also be referred to the seven passions—anger, joy, sadness, happiness, love, hatred and desire. Five may refer to the five constituents of human nature,—form, perception, consciousness, action, knowledge. The three may refer to heaven, earth, and man (*ten chi jin*, a name also sometimes given to the three bamboo poles cut at different lengths, tied together and placed with pine on each side the gate, instead of other gate-decoration), or the three may be the so-called three powers, “Self-possession, correct tranquillity, listless stillness, the highest mortal state of ecstatic meditation, when the devotee’s mental and physical faculties are in a state of complete torpor, and he soon departs, or consumes away by the fire of *samadhi*.” It is needless to say that this last idea and many others that might be hung on these numbers are imported, and are not so old in this country as the use of the white paper making the divisions.

Many games belong to New Year’s Day. The boys have their kites and balls, and the girls also their balls. One reason assigned for the use of the kite on this day is that the players open their mouths on account of the exercise, and the bad heat-spirits go out. If any one is incredulous, let him look at one of these children on a cold New Year’s Day, and see if he cannot detect the spirit issuing from the open mouth. It is said that boys play ball on New Year’s because an ancient Emperor of China with his ball put out the eye of

his enemy, and that boys on this day use bow and arrows partly to remember the arts of war in time of peace, and partly to shoot evil spirits.

Battledoor and shuttlecock is the game of all games for the day. Many reasons are assigned for its use. It is said that the shuttlecock is made of the berry of a tree called *mukuren*, contracted of *mushi kuwaren*, which is equivalent to “the insects will not bite,” and that the shuttlecock resembles the dragon-fly, which devours mosquitoes; so that this game charms away the mosquitoes. Children must be careful not to cry at play, for he who cries or over-sleeps on New Year’s will do so all the year round. Another reason assigned for battledoor is that in ancient time it was customary on New Year’s Day to send the hawk or falcon in search of prey that he might bring a stork as a dainty morsel for the Emperor’s New Year’s dinner. This repeated sending is imitated by the action of the battledoor in sending off its winged ball. The girls at play with ball sing a song of twelve stanzas referring mainly to the festivities of the day, and in this song the shuttlecock is called *komodorihane*, which may mean “robin’s feather,” or “little return feather.” In either case “shuttlecock” seems more appropriate than “shuttlecock,” as some would have it. Our word “battledoor,” if from the Portuguese or Spanish through the Italian, may have been coined when the first of these nations carried on their early commerce with Japan. The falcon might well be called “The hero of many battles,” as “battledoor” implies.

One of the outdoor dances of the day is called “Manzai.” It is said to have originated with ancient nobles of the Court (*kuge*). Men dressed like these ancient nobles and holding a kind of a drum (*tsuzumi*) struck directly with the hand and something like a violin, whose bow looks almost like a horse’s tail, it is so loose, (the instrument

is called *kokin*) dance and perform, originally, it is said, for the Emperor only. The dance is called *manzai* (ten thousand years), and is putting into action what in other countries would be expressed in the cry, "Long live the Emperor!" This dance was one of the features of the nation's great day of rejoicing when the new Constitution was proclaimed [in 1889], and is said to have been a notable feature of the festivities attending the removal of the imperial residence to Tōkyō in 1868. Another dance is *daikagura* (the great god-delighter). This is said to have been the dance which so delighted the sun-goddess, when, in the long, long ago, she had hid herself in a cave. The story very briefly told is that her brother, the cruel *Susanō-no-mikoto*, threw down before her a leopard skin. As she disliked all four-footed beasts, she became very angry and entered into the cave, fastening tight the door, like Ahab, who went to bed and turned his face to the wall when he could not get Naboth's vineyard. Upon consultation of the gods, who were much distressed at the darkness in which heaven and earth were thus left, a plan was adopted including, as one of its elements, this dance before the door. The dancer held in her hand a drum on which she played, and when at last the sun-goddess opened the door a little, from that curiosity said to be common to women, and the god-of-strong-arm had pulled her forth, a cock, some say from the land of nightless day, some say, induced by the light of the sun which thus shone, flew up on the drum and crowed. To this day, consequently, the drum of this dance is represented with a cock upon it. In regard to this dance there is a saying, "*Iwato kagura no hajime yori, onna nara de wa yo no akenu kuni*,"—which means "From the beginning of the dance called the delight of the god in the cave, this is a country in which the night never dawns without woman's aid." The dancer commonly puts on a mask supposed to re-

semble a lion's head.

Another street performance is called *torioi* (driving away the birds). Women, formerly of the lowest social grade, put on coarse straw hats, making themselves look like scare-crows, and sing, playing at the same time the three-stringed guitar called *samisen*. It is said that long ago, in the province of Mikawa, there was a rich man who hired such women to drive away the birds from his numerous fields. On New Year's Day these women, coming with musical instruments, would perform outside his door, and would receive in return some few coins that showed his approbation. Little by little, 'tis said, the custom grew till it was no longer provincial, and the women now are willing to receive such coins from poor as well as rich. *Torioi* is now translated to mean *shakkin torioi*, or driving away the debt-collectors. These unwelcome visitors are busy and inexorable until the midnight between the old and new year, but New Year's morn is free from them. Referring to this, a proverb says,—"*Gunjitsu ya yūbe no oni ga rei ni kuru*,"—which means, "On New Year's day he comes to pay respects who, the night before, was nothing less than a demon."

[To be concluded.]

"The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.

"The freedom from guilt, the forgiveness of sins, come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. These, brought about how you will, are supreme things to aim at, supreme losses if they are missed."

—Henry Drummond.

JAPANESE BUDDHISM AND ITS SECTS.

BY F. MÜLLER PH.D.,

ETAJIMA, JAPAN.

"Now that which decayeth and waxeth old is ready to vanish away." (Heb. viii. 13.)

WHEN we look at a range of mountains from a distance it seems to ascend in one unbroken slope, but if we begin the ascent we find hill in front of hill in serried ranks, the range loses its simplicity, and among the hills it is difficult to decide which is the highest—which is the peak on which we set our eyes when we began the ascent. So it is when we look at a system of teaching from the outside. It seems to have a unity and unbrokenness which closer scrutiny shows to be lacking. It is the fashion to speak of Buddhism as the faith of the peoples of Thibet, China, and Japan, of so many hundred millions of the world's population, and the teaching of Buddha is supposed to present an unbroken front to the advance of the army of the Cross. It is a question whether the divisions of Buddhism affect the resistance which it offers to the spread of Christianity, but it is certain that at the present time Buddhism is only a name, and one applied to widely different systems of teaching. Leaving aside the consideration of the difference between the so-called Southern Buddhism held by the people of Ceylon, and Northern Buddhism held in other parts of Asia, we shall see that, even in the one little country of Japan, Buddhism is not a unit, and that the teaching of some of the sects is very far from the original doctrine of Gautama, the Buddha.

THE GENESIS OF THE SECTS.

"Indian Buddhism came to the East," said Nichiren, the founder of the Japanese sect which is named after him, "Japanese Buddhism will go to the West." Whether or not he meant to indicate that Japanese Buddhism is

different from Indian, it is certain that there is a difference, and that the term "Japanese Buddhism" is a misnomer only because it indicates that there is but one system in Japan, whereas in fact there are many systems. "Buddhism," it is said, "has no fixed doctrines"; but rather it would be true to say that Buddhism has so many doctrines that no one man may know them all. Gautama, or Sakyamuni, or Shaka as he is called in Japan, taught for some fifty years, and growing in knowledge himself, his teaching was varied. His elementary teaching is contained in the Small Vehicle (*i. e.*, the system of doctrine in which the believer is carried to salvation), and his advanced teaching in the Great Vehicle. This is held by the Northern Buddhists, who rely on the Great Vehicle, which is said by the Southern Buddhists to be a spurious addition to the teaching of Gautama. Colonel Olcott came some two years ago on a mission looking toward the establishment of closer relations between the two great divisions, but nothing came of it. "Our Small Vehicle," said a priest of the Shin sect to me, "is the same as his, but the Great Vehicle is quite different."

Whether they are genuine or not, the Japanese Buddhists accept a vast number of sutras, or discourses, as being by Gautama. The Japanese, in general, have received these through the Chinese translations. Nanjō, a well-known Buddhist scholar in Japan, has made a catalogue of these Chinese works, of which he enumerates one thousand six hundred and sixty-two, some of which contain as many as one hundred sutras. It is physically impossible to assimilate so much doctrine. Chinese books are smaller than ours, but it is estimated that the Chinese writings of the Great Vehicle contain seven hundred times as much as the New Testament. It is with the Japanese Buddhists as it was with the Israelites who were unable to bear the yoke which the scribes had laid upon them. They

distinguished between great laws and small, weighty and light; in case all could not be done, it was a question which should be done and which should be left undone. Perhaps, like them, the Japanese Buddhists have omitted some of the weightier matters of the law, but the necessity for some choice seems to have been laid upon them.

The genesis of the Nichiren sect has been explained by one of its adherents in a pamphlet published for distribution at the World's Fair in Chicago, and it may be taken to be a typical case:

It being long since Sakyamuni Buddha had departed, there were many errors and faults in the then prevalent explanations of the Buddhist doctrines. What were said by the founders of the various sects were not to be entirely relied on. . . . All went out of the right way shown by Sakyamuni. The people and the State were on the point of being brought to ruin. Such religious conditions of his age caused Nichiren to think there was no better method for knowing the true doctrine than to seek it both in his own mind and the holy books. Then he excluded himself out of social intercourse and confined himself in a Buddhist library; he read all holy books for many times, which was not an easy task. At the end he found out that the reason why Sakyamuni descended on this world is to be found only in the Holy Book of the Lotus of the Good Law; and he determined that the good doctrines in the Holy Book alone are fit to make the people and the State quiet and peaceful, while they could enable him to revolutionize the religious community of his age. So he set out for his great mission.

In this account we see at work all the forces for bringing about a new sect: discontent with existing doctrine, or practice; selection of a new sutra, or putting greater emphasis on one already received; and the promulgation of the new system, or new selection.

THE JAPANESE SECTS.¹ THE TENDAI SECT.

Nanjō gives twelve sects in his brief history of the Japanese sects, but there

are a great number of sub-sects, so that eight sects, with thirty-eight sub-sects, are enumerated in another list. The Bureau of Statistics gives ten sects with 71,886 temples, and 93,584 priests of all kinds, at the end of the year 1896.

The oldest of the sects is the Tendai, which was established in 805 by Dengyō Daishi. Buddhism had been introduced from Korea about two hundred and fifty years before that, but the Tendai is the oldest sect remaining to the present day. China was then the storehouse of learning for Japan, and thither Dengyō Daishi, with some companions, was sent by the emperor. They went to the monastery of Tientai, whence the name of the sect. There were in China then three broad divisions, or schools, of Buddhism which exist in Japan at present. One sought to define truth and to find salvation in knowledge. To this school the Tendai and Shingon sects belong. Another school taught that salvation was to be obtained only through the works of another. To this school the Shin and Jōdo sects belong. The third school, represented by the Zen sect, taught that abstract contemplation led to a knowledge of saving truth.

The teaching which Dengyō Daishi brought over was avowedly a compromise with these three schools. The principal sutra of the sect is the Lotus of the Good Law. Here Gautama is represented as professedly publishing a great advance on his former teaching that the desired state of Nirvana is a freedom from false views and the extinction of all desire. He now teaches that Nirvana is, in truth, a perfecting of wisdom, the knowledge of the original Tathāgata, of whom Gautama himself was but one manifestation. This is the philosophical basis of the system.

¹A good deal of information is available on this subject. The fullest work is Lloyd's "Developments of Japanese Buddhism" (Transactions of the Asiatic Society of Japan, vol. xxii, Part III.: Trübner and Company, London). Griffis's "The Religions of Japan" (Scribners), Murray's

"Handbook for Japan," and papers published by the Congress of Religions of the World's Fair, also deal with the subject. Nanjō's "History of the Twelve Japanese Buddhist Sects" is brief and abstruse.

It may seem abstruse and incomprehensible, but that is the genius of Buddhist doctrines: the highest truths are incomprehensible save to those who have become Buddhas, or Enlightened. A priest of the sect explains the doctrine thus:

This sutra teaches us how to obtain that desirable knowledge of the mind as it is in itself. Mind is the One Reality, and all scriptures are the micrographic photographs of its images. He that fully grasps the Divine Body of Sakyamuni holds ever, even without the written sutra, the inner sutra in his hand. He even reads it mentally, even though he would never read it orally. He is unified with it, though he has no thought about it. He is the true keeper of the sutra.

This may mean something to the writer, but to the uninitiated it means nothing. The passage illustrates the truth of what Satow says in writing of Buddhism in Murray's "Handbook for Japan":

The whole doctrine is extremely difficult to comprehend, and more difficult to put into intelligible language.

One great count in the indictment against Buddhism is that its doctrines are not such that the common people, the great multitude, can hear them gladly. It is true that in teaching the people the pious devices (*h'ben*) are used. Such a device is explained by Gautama in the sutra above when he astonished his disciples by expanding his teaching about Nirvana. Men are, he said, like children in a burning house. To bring them out of danger the father offers to each one a toy according to his taste. When they are safe he gives the same toy to all, but a toy exceeding in value any that he had promised.

While the doctrines are thus far more abstruse than any in the Christian Scriptures, the rules for practical conduct are far more minute and concrete than any laid down for our guidance. Similar precepts are given by other sects, so an outline may be given here of the means used to rise to the knowledge of the Original Buddha.

1. External means: To observe the precepts, to regulate food and clothing,

to choose a suitable home, to be free from all worldly concerns, to promote all virtuous desires.

2. Internal means: To chide the lusts of beauty, sound, smell, taste, and touch.

3. To cast away the hindrances of covetousness, anger, sloth, restlessness, unbelief.

4. Finally, so to harmonize the faculties, adjust the body, fix the eyes, and regulate the breathing, as to be able to meditate on Absolute Truth.

Other sutras also were adopted. The system was eclectic, and eclecticism is apt to be unstable. In some temples Amida, the Buddha, is worshiped; in others a union of three Tathâgatas in one essence is worshiped. The system attempted to include too much, and the other sects, except the Shingon, have been established by those who emphasized one part or another of the Tendai doctrine.

THE JÔDO SECT. SALVATION BY FAITH.

In using these words saturated with Christian meaning a general caution must be made. Rhys Davids, in writing of the meaning of the word "Nirvana," says:

To attempt translations of such pregnant terms is always dangerous, as the new word—part of a new language which is the outcome of a different tone of thought—while it may express the same or nearly the same idea, usually calls up together with it very different ones.

It is necessary to use our common words in order to avoid long circumlocutions, but this caution must be kept in mind. A pastor of a well-known church in the United States heard, through the interpretation of a Japanese pastor, the belief of a devout old Buddhist, a believer in Amida. In writing of the interview, he said that if Christ had been said instead of Amida, the experience might essentially have been that of a Christian. How woefully he was mistaken we shall see.

Among the priests of the Tendai sect about 1200 A.D. was a priest named Genkū, better known, as is usual with noted priests, by his posthumous name of Hōnen Shōnin (*Shōnin* is a title added to the name of a priest similar to the title *Daishi* or *great teacher*). The three sutras on which he based his doctrine came from India, through China as usual. One, known as Amida Kyō in Japan, is a discourse by Gautama about Amida, the Buddha. Another is a discourse on how to be born into the "Pure Land" (*Jōdo*, whence the name of the sect) ruled over by Amida. Of Amida we hear much in Japan through the perpetual invocation, *Namu Amida Butsu*, meaning something like "Glory to Amida the Buddha." Amida is far from being an historical personage like Gautama. The account given of him in a catechism published by the Shin sect is, briefly, as follows: Innumerable ages ago Amida was a monk of some order before the days of Gautama, but he had been at one time "a Buddha without beginning, the original matter of all the Buddhas." This original Buddha, knowing men to be incapable of saving themselves, became a monk who, by his own exertions, raised himself to the state of a Buddha. Now he was entitled to enter Nirvana, but before doing so he made his famous vow that he would not take the prize until he had created the Pure

Land, over which he was to rule, and into which he was to receive all who should rely on his merits.

This is the basis for the Jōdo and Shin sects, a basis much more comprehensible than that of the Tendai sect, and one showing the same longing for a daysman as that which came to him of Ur of the Chaldees. As the doctrine is more simple, so is also the rule of life more easy than in the Tendai sect. All that is required is the frequent repetition of the invocation. Of Hōnen it is said that he repeated the name of Amida sixty thousand times a day; and at the present time I have heard it said of an earnest member of the sect that the words "Namu Amida Butsu" were ever on his lips. No change of life is necessary. Since the merits of Amida are all, none of that wisdom insisted on by the Tendai sect is called for. All that is necessary is to cleave to Amida.

A member of the intolerant Nichiren sect, summing up the demerits of the Tendai and other sects of the wisdom school, and the Jōdo and Shin sects of the faith school, says:

The former became too high and speculative for men of ordinary intellect, while the latter degenerated into vulgarity and sentimentalism, and was marked by extreme pusillanimity.

The criticism is exceedingly just and well taken in both of its counts.

[To be continued].



Human's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

THE KWASSUI JO GAKKO.*

THIS is the name of the Methodist Episcopal Church (North) Mission School for Girls in Nagasaki. This institution was established twenty or more years ago and has been doing faithful work. It has had more than eight hundred girls and young women under its instruction; and many of its graduates occupy important positions in educational and evangelistic work. It has just issued a special number of its own magazine, the Kwassui Quarterly, and is making a strong appeal for an endowment to carry on its work more effectively. This special number contains 20 pages of English, and only two pages of Japanese, together with many illustrations of the buildings, teachers, students, alumnae, etc. We make hereafter some extracts from the magazine, and, by the kind permission of the printers, accompany these extracts with some illustrations of the buildings:—

HISTORY OF KWASSUI

In May, 1879, when the General Executive Committee of the Women's Foreign Missionary Society was in session at Chicago, an earnest plea came from Rev. J. C. Davison, of Nagasaki, for two ladies to be sent to that point. In response to this appeal, the ladies of

the General Executive Committee sent Misses Russell and Gheer out the autumn of the same year.

School was opened on Dec. 1. One pupil only entered. Feb., 1880, three more entered; in April following, four more entered. When school closed in July, nine were enrolled. School closed in July of '81 with eighteen pupils. In June, 1882, we moved into our new building at 43 Higashi Yamate with forty-three pupils.

The Japanese were not friendly toward our school, but more open opposition was noticed among the European residents. In March, when the new building was approaching completion, a circular was distributed in the settlement, entitled, "The Missionaries in Nagasaki." A short time after a poem was circulated, entitled "A Mission in Nagasaki." Both criticized the missionaries and their methods. Joseph Cook, traveling in Japan at that time, delivered a dedicatory address at the opening of the new building at the close of which he noticed the tract that had been distributed through the city or rather through the foreign community, which gave rise to many newspaper articles, not only criticising Mr. Cook, but making many adverse comments on the "new mission" and the ladies in charge. But the school grew. Many of the pupils became Christians. Though their names were in the Church, we were sure that they

*[For the benefit of our readers unacquainted with Japanese, we must explain that the name means literally "Living-Water Girls' School."]



knew nothing of the power of religion. Theirs was an intellectual conversion.

About the first of May, 1883, a remarkable revival broke out. There had been earnest prayer from the close of the week of prayer in January. All the members of the school, excepting a few small girls, were converted, and forty-six names were added to the Church roll as a result of this first revival.

* * * * *

Miss Russell's efforts in the U. S. in 1889-1890 resulted in collecting \$ 4,000 which was put into the new building. Twenty-seven have graduated from the Collegiate Department, all of whom are engaged in work as teachers or evangelists. Five have been married to Christian men, and yet in connection with their domestic duties find time to do much for the churches with which they are connected.

A Workers' Band in Kwassui numbering about forty, under the leadership of Miss M. E. Melton, carry on twelve Mission S. S. and twelve women's meetings in the city of Nagasaki.

A Young Ladies' Society in Chambersburg, Pa., called the Nagasaki Band, sent the school a set of kindergarten material which enabled us to organize a Kindergarten.

With building, appliances, pupils, in this closing decade of this most wonderful of the centuries, why should it be thought a strange thing that this institution of phenomenal success should ask for endowment?

This is a crucial time in the history of missions. Mission work is becoming more and more a problem.

We have been remiss in training native workers; revival fires have burned in these far off fields and converts have come to us; our force from home has been and is insufficient for the work of teaching and helping the new converts. Doors of opportunity stand open on every side, but we have not the force to enter. It is the part of wisdom to

double our endeavor in training our students and all other Christians to help themselves. To this end we plead for endowment for "Kwassui," not to educate the multitude, but to train the few who may become the representative women, leaders among their own people.

Let the 20th Century Thank Offering be an advance in the direction of endowment of colleges and training schools on mission fields.

[This last general appeal ought to be proclaimed all over the Christian world.—Editor.]

REMINISCENCES OF A GRADUATE

About seventeen years ago, it was public opinion that a girl ought not to leave her mother except when she marries. To sew and to cook was then a woman's highest ideal. I was eight years old when I was sent to this school. Leaving my mother's precious care, I had my first experience in learning what it means to live without a mother. My first evening here was a lonesome one, I can never forget it. My little heart was almost broken with homesickness. But one hope was left for me at that time. Just before I started for Nagasaki, I asked my mother how long I must stay there. She told me that I must stay five years and, in case I might desire, I could stay longer. Because she said five years and not my life time, I was glad.

However it was a greater sacrifice for her to send her only daughter away at that age than for me to go. She used every means she knew to help me. When she came to the realization that she could do nothing more for me; she did the last thing she could do for me. She bought a little sack which we call "*O-mamori*" (Honorable protection) in Japanese and hanged it on my neck. This is usually made of costly cloth and, inside of it, there are little pieces of paper with writing on them. This is very sacred to the believers in Shintoism.

They carry this kind of sack next to their body, just as the Christian people carry their Bible wherever they go. When she gave me this, she told me that I must neither open nor take it away from my body, and as long as I had this, I should neither get sick nor meet harm, temptation or tribulation. My mother herself did not actually believe this, but she had an earnest desire to do something for me and it was the only thing she knew.

When I first came here every thing attracted attention, for I had never been in a foreign house and had never seen a foreigner. I was very much delighted to see the organ. I often went to hear Miss Gheer play the organ and sing. As long as she did not talk to me, I stayed. But as soon as she talked I ran away as fast as I could. Even when she spoke to me in Japanese, I could never catch even one word for fear.

The first Saturday here in school still stands prominent in my memory. It was the rule of the school, that every girl give a verse or two in that Saturday evening prayer meeting. I was unable to find a verse, I went to the older girls for one. Saturday was usually spent in learning that verse. We used to think that was the hardest work during the week. The verses that remind me of that time are John 6:48 and John 15:1.

I always enjoyed my studies. When we, our class, came to the senior year, we realized more than ever before our own weakness and unfitness for the service of the Lord. We looked to heaven for help and every evening throughout our senior year we continued prayer meeting. God wonderfully blessed and answered our prayers.

After my graduation, a position was offered to me to teach here in school. The work has been very interesting to me thus far. Beside my regular school work, I have Sunday school class, church class and Sunday school in the town. My church class girls are all little ones. I can not express how much I am profited by them. Their simple testimonies and willingness to do something for Christ always teach me good lessons. I have no doubt that the angels in heaven give praises to the Lord when they hear those songs and testimonies of the children.

My Sunday school in the town was and is a great inspiration to me. Two years ago, as workers were much needed in a new Sunday school, I was moved to that place. The people in that part of the city were much against Christianity. But in a short time fifty or sixty people attended Sunday-school. Thinking we had won the hearts of the children, we began to have audible prayer. Very soon the children all left us. By investigation we found out that the cause was grounded upon our prayer. Since then, we are having that school without audible prayer. We can never succeed in getting them all inside of the house, even though we have forty or fifty persons outside of the house. Our work in that place has not been very successful thus far. But I trust it will at some future time bring forth fruit even a hundred fold.

God has been true to me. He has been my best friend amid all struggles and difficulties in all these past years. My prayer is that He will direct me in all my paths, and crown me with success in all the undertakings which I shall attempt in my future.

World's M. F. T. M.

Conducted by Mrs. COROLYN E. DAVIDSON.

“‘We belong.’ Let every lip echo the words, and let every heart cherish them.”—Frances E. Willard.

The Rev. Kanichi Miyama sends in the following report of his work done in Yamanashi and in Nagano Ken during parts of November and December:—

“I left Kamakura on the 22nd of December. On my arrival at Gotemba I found Mrs. Large already waiting for me there, and we started at once for Yoshida. A large public meeting was held that evening in Yoshida in a large theater called Fujimiza. The speakers were Mrs. Large and myself, and Rev. Yoneyama presided. The building was filled with a large attentive audience and the meeting was a great success. On the 23rd, a meeting was held in Yamura Church, Rev. Yoneyama presiding. There were more women in the audience than at the previous meeting. Mrs. Large’s address was gladly listened to and, no doubt, has become a source of prosperity to the church. On the 24th, at about five o’clock P. M., we reached Katsunuma, where we met our kind friends, Miss Washington and Rev. Hiraiwa, who had come to welcome us. The meeting held in the church that evening was an unusual success. On the 25th we reached Kofu and, in the evening, held a meeting in the church and had an audience of over two hundred persons. Mr. Isakawa conducted the meeting. On the 26th, the Sunday worship was observed in the Kofu

Church; in the afternoon a meeting was held in the Y. M. C. A. Hall, and at this meeting it was decided to organize the Yamanashi Ken Temperance Society. At another meeting held in the evening and presided over by Rev. Mitsuka, fourteen persons signed the pledge. At a meeting on the 27th held in Kusakabe and presided over by Rev. Watanabe, four persons signed the pledge. At the meeting on the 29th in Miyazaki Rev. Fukamachi preached. On the 30th, Rev. Koide conducted the meeting in the Kato church. In the evening Rev. Nagakusa presided at the Ichikawa meeting, and twenty one persons signed the pledge. On the evening of this day, Mrs. Large, having made addresses in several places for many days and nights in succession, was obliged to leave for Tokyo. Miss Robertson accompanied her as far as Kajikazawa where she took a boat on the Fujikawa.

From that time I continued to work at the following places; Kato, Sumiyoshi, Kofu, Hikawa, Nanazato and Mirazaki. On December 7th I went to Daigahara. During our temperance campaign in Yamanashi Ken, Brother Hiraiwa’s kindness and his untiring efforts will be long remembered with gratitude by the Japanese Temperance League. The meeting held in the Daigahara theater was a successful one; it was presided over by Rev. Mizuno

and addressed by Brothers Higuchi, Kawai, Mizuno and Mitsuoka. In the morning of the 9th, these four brothers kindly accompanied me as far as Shirasu. The earnest prayers offered and the songs of praise sung by them at the time of our parting will always remain fresh in my mind as a precious memory. In the evening of that day a small meeting was held at Kamisuwa. On the 8th, two meetings were held, one in Hirano village and one in a hotel in Kamisuwa. On the 10th I preached in Rev. Iishima's church. In the evening, at a meeting with an audience of seventy persons, four signed the pledge. The Suwa Temp. Society was organized that night.

On the afternoon of the 12th I arrived at Nagano and accompanied Rev. Scudder to Shinonoi, where a meeting was held. Mr. Kitazawa Takeji signed the pledge and steps were taken towards organizing a temperance society in that place. On the 13th, a woman's meeting was held in Miss Hargrave's Girls' School. From the 14th to the 19th, I worked in Tanaka, Ueda, Yashiro and Komoro. A W. C. T. U was organized at Tanaka on the 15th and the opening meeting of the Komoro Temp. Society was held on the evening of the 19th. The meeting was conducted by the President, Mr. Kenji Aoki. This meeting was a great success. On the same evening a W.C.T. U was also organized. On the evening of the 20th I attended two meetings at Tanaka, and returned to Tokyo on the 20th."

This report is purposely given in full, that those who read it may not only learn of the encouragements of the work but also may be able, from it, to form some estimate of the time and strength expended by Mr. Miyama in his work throughout the country. The following report of Rev. Mr. Ukai will also be found full of interest. Many thanks are due Mr. Ukai for his kindness in leaving his own work at home to go to the south in order to speak for

the Temperance cause while Mr. Miyama was engaged elsewhere.

Mr. Ukai's Report.—“At the earnest request of Miss Denton of Tottori and Rev. Mr. Buxton of Matsue, I made a three weeks' Temperance tour to their section of the country in November. In this tour, I visited ten places, travelled about 1300 miles, gave twenty six addresses and made several personal calls at different places.

The first meeting was held on the evening of the 8th in the Congregational Chapel at Tsuyama, the native town of Hon. T. Fujita, now Consul at Chicago. The house was packed full and several joined the Temperance Society. At Matsue, Mr. Buxton and his fellow workers had made thorough preparation for six meetings at his home, in the church, in the theater or in the public hall. Each meeting was full of interest and the result was the organization of the Matsue Temperance Society with Hon. I. Tsumura, ex-judge, and now a prominent lawyer of the place, at its head. At one of these meetings, Mr. H. Fukuda, a reformed drunkard, an earnest Christian and also the founder of the Matsue Orphanage, brought fourteen orphans before the audience and told his own life story, which was very touching and effective. At Mitoya and Imaichi, we had splendid meetings and several signed the pledge. At Hirose we had a large representative audience in one of the large hotel parlors and the result was gratifying. At Sakae, a well known seaport, we also had a fine meeting in the Episcopalian Chapel, and a few signed the pledge. At Yanago, the Misses Nash and Head and Rev. Mr. Fujimoto and Hon. Midorikawa, ex-judge, had made careful preparations for our meetings,—one at the home of the resident missionaries, and two in the Church; at the final meeting on Sunday evening, Nov. 18th, fifteen or sixteen signed the pledge, and the Mayor of the city became a regular subscriber to the *Kuni*

no *Hikari*, though he withheld himself from signing the pledge. At Kurayashi, two meetings were held, one at the home of Mr. T. Yamawasu, a rich farmer, and one in the theater, which was crowded with eager listeners. While we did not see much visible result here, a bright prospect for the future seemed assured.

At Tottori we held three meetings and several signed the pledge. Mr. S. Tanaka, the foremost lawyer of the place was the first one to sign his name, which was somewhat of a surprise to many. It was a great disappointment for me not to see Miss Denton at her home, but she was detained at Okayama on account of the sickness of a friend. At Tsuyama once more I addressed a small audience on the evening of Nov. 24th, and the girl's school on the morning of the 25th. At Okayama we held four meetings. On Saturday evening, Nov. 25th, the large Congregational Church was packed with eager hearers, who were addressed by Hon. C. Tateishi, ex-member of the Diet, by Mr. A. Hattori, Principal of the Middle School, and by myself. On Sunday evening, another public meeting was held in the same Church. The pastor and myself were the speakers. At both meetings, Mr. Ishii's two hundred orphans, who are mostly the children of habitual drunkards, sang enthusiastically the temperance songs. This was one of the most wonderful sights I ever saw and far more touching and effective than any speech made. At the close of the last meeting, the Okayama Temperance Society was organized with about fifty members, which since then has increased to over sixty. Hon. C. Tateishi was unanimously elected President. He is a man of experience and great influence. He and his coworkers entered upon their duties enthusiastically and great things may be expected from their labors. Miss Denton, Miss Wainwright, Mr. Buxton and others should be gratefully remembered by all lovers

of the Temperance cause, for their noble efforts."

A meeting of the House Committee of the Florence Crittenton Home was held on Jan. 27th at No 6, Tsukiji. Some encouraging reports were given and a request granted to take into the Home a girl who would soon be sold to pay a debt, if she were left at her present residence in Tottori *Ken*. Mrs. Yajima, who spent her Christmas vacation in Kobe and several places south of there, gave a graphic account of her trip. She took with her the World's W. C. T. U. Banner, which has been a possession of the Japanese Society for two years. It must be returned to Headquarters, or rather, to Edinburgh, to be exhibited at the World's Convention in June and sent out again to the National Society which has merited it by the largest increase of members during the last two years. During her trip in the south, Mrs. Yajima traveled at least 700 miles and, at the various meetings, showed the Banner to at least 2,509 persons. At one place she was photographed with the Banner and a girl's school; at other places, a few individuals asked permission to have their pictures taken with her and the Banner. At Wakayama six gentlemen of intelligence, and position in society and business, said that they too wished to be photographed in like manner. On being told that this could not be, unless they wore the "white ribbon," they replied that they would put it on for the occasion. Then they were told, that, in order to be allowed to wear the "white ribbon," they must first sign the pledge. On hearing this, they conferred together and decided to comply with this condition, which having done, they were photographed as they wished, standing around Mrs. Yajima and the Banner, making a picture, which, if it does not especially represent Women's Temperance Work, marks, at least, the beginning of the W. C. T. U. work in Wakayama. Mrs. Yajima speaks grate-

fully of the treatment she received during her trip. As she went from place to place, she was treated with the greatest respect and deference, and often entertained without charge and her traveling expenses paid. Although she worked busily during her absence, she found the work so pleasant and encouraging that she came home looking refreshed and rested and ready to take up her usual duties and to do still more aggressive Temperance Work in the coming year.

On Feb. 2nd, Mrs. Large and Mr. Miyama left home for a Temperance Lecture trip south from Tokyo. Their first meeting was held in Shidzuoka; but as, on their return, it is expected that they will give a full report of work done, nothing further need be said of it at present.

An all day's session of the Ex. Com. of the Tokyo Temperance Society and of the Nat. W. C. T. U. was held at Nakaroku Bancho on Saturday, Feb. 10th. It had been decided to hold regular district temperance meetings in eight different places in Tokyo during the present year. In addition to these, at the request of several ladies present at the Ex. Com. Meeting, extra meetings have been held during Feb., in

seven different places in Tokyo, at which meetings the Banner has been shown. In March, it will be sent away by steamer to England; the Nippon Yusen Kwaisha have kindly consented to take it to London free of charge, for which they have the hearty thanks both of the National and of the Foreign Auxiliary W. C. T. U.

An enthusiastic Temperance Meeting was held on Saturday, Feb. 24th, in the Hongo Tabernacle. The meeting was addressed by Messrs. Ando, Shimada and Kinoshita. The Annual Meeting of the Nat. W. C. T. U. is to be held on April 3rd; the place of meeting is not yet decided upon.

News has been received that Miss Parmelee reached America in safety. On the first week in January she was "warmly welcomed at Headquarters," says the *Union Signal*.

Will members of the For. Aux. W. C. T. U. who find that Sept. 28th, Miss Willard's birthday, is an inconvenient time for the Annual Meeting of the Society, please write Mrs. Davidson, 14 Tsukiji, their desire in the matter, that the Ex. Com. may have something to guide them in deciding on the time which will allow the greatest number of members to attend the meeting.

The memorial postage stamps to be issued on the day of the celebration of approaching Imperial Marriage are said to have been already printed. It may be added that the marriage will probably come off in May next.

—*Japan Times*.

THE faculty and trustees of Hartford Theological Seminary [Conn.] have provided a course of instruction in foreign missions, which they announce as "a new thing in theological instruction in this country." The course will include numerous lectures.

—*Public Opinion*.

According to the latest investigations made by the Department of Education, the total number of foreigners now engaged as instructors in various schools throughout the country is put down at about 270 altogether. Of the number, 47 are engaged in various Government schools, 21 in ordinary middle schools, 10 in artistic schools, 2 in primary schools, 13 in schools or colleges where special branches of science are taught, and 177 in miscellaneous institutions.

—*Japan Times*.

Mission Notes.

STUDENT Y. M. C. A. UNION.

TENTH ANNIVERSARY OF FAITH
AND LOVE CLUB.

THE Faith and Love Club, the Association in the Second Government College, at Sendai, observed the tenth anniversary of its formation on January sixth. Pres. S. Ebara, M. P. of Tokyo, the outside speaker of the occasion, delivered an effective address in the assembly hall on the subject, "Men of Character: How to Produce Them." Dr. J. H. De Forest also spoke, on "Great Men." In the evening forty of the members of the club enjoyed a supper and social hour at the invitation of all the missionaries of the city. Former members travelled as far as 400 miles to attend the anniversary, thus attesting the hold which the Club has on their affections. This Club has not lived unto itself; wherever its graduates have gone they have carried its spirit and methods. To them the Flowery Hill Club of Kumamoto and the University Association of Tokyo owe a large share of their vitality. The story of the early days,—struggling against a hostile principal and mocking fellow-students, gathering at a missionary's for precious devotional meetings, plodding through snow to the river bank to wrestle in prayer,—these and other pictures were sketched in reminiscences by charter members. The past history and present size of the Club bear witness to two things:—the irresistible power of consecrated determination, and the more tolerant attitude of the government school authorities.

TO THE CHU-AI-NO-TOMO CLUB
ON THE OCCASION OF THEIR TENTH
ANNIVERSARY, JANUARY 6th, 1900.

God bless the Club of strong young
men!

Long may it firmly stand
On principles of faith and love,
Foundation stones so grand;
True love to Christ, strong faith in
Him,
Loyalty to His Word;
With earnest zeal for souls of men,
To lead them to the Lord.

Ten years the Lord has blessed this
Club,

Has made it thrive and grow.
Many young men within these walls,
Have learned the Way to
know,—

The Way of Truth, the Way of Life,
The Way that leads to God;
The only way of righteousness,
The Way of Christ, our Lord.

And many more with trembling
faith,

Have joined this loyal band,
And grown to Christian manhood's
strength,

By kindly helping hand
Of brothers, who with faithful love
Stood by the weak one's side,
And pointed to the guiding star
Beyond the desert wide.

Some fell in the weary desert
Of doubt and unbelief;
Forgot the vows they made to God
When He gave them relief
From sin and woe; gave peace and
joy.

Instead of restless fear.

For them we raise an earnest prayer,
And drop a silent tear,

But proudly we recall to mind,

The number, staunch and brave,
Who stand like rocks amid the storm
Which comes, like dashing wave.
The waves of hatred, anger, wrath,
Of ridicule and scorn
Beat hard, but these brave heroes true
Nobly outride the storm.

Others there are, who shine as stars,
In this dark world of sin.

The light which in their hearts has
shined

They cannot hide within.

Where'er they go they show the love
Of Jesus Christ their Lord,
And spread the tidings of His death,
Which makes our peace with
God.

To-day, as ten years we review,
Our hearts rejoice, and sing
With praises for the work thus done
By Christ the heavenly King.
May faithfulness and Christ-like love
Be e'er the motto strong
Of Chu-Ai-no-Tomo Club,
As decades roll along.

God bless this Club of strong young
men,

Called by the Lord above,
To praise His name, to spread His
fame

By deeds of faithful love.

Long may it live, strong may it stand
For Christ and for his truth,

In faithful, loving service blessed
Till time shall end on earth.

ANNIE S. BUZZELL.

Student Young Men's Christian Association Union of Japan: It is our impression that a larger number of students were led to accept Christ as Saviour during the past year [1899] than during the preceding. Among the causes we might mention: Increased zeal in personal work growing out

of conferences; believing prayer, offered both in Japan and in other lands; special evangelistic services.—*Intercollegian*.

The Japanese students at Yale University, numbering about twenty, have formed a Bible Class in connection with the Christian Association. It is taught by Prof. F. C. Porter, the themes being mainly those fundamental to Christianity. Some of these students are out spoken Christians, others not altogether so, and of the whole number only a few are studying theology.

—*Student Christian Union*.

AMER. EPIS. CHURCH.

A very important and interesting event in the history of the work of the American Episcopal Mission in Japan was the consecration of Rev. S. C. Partridge, D. D., as Bishop of the Kyoto Diocese. This service took place on Friday, Feb. 2, in Trinity Cathedral, Tsukiji, Tokyo, and was very largely attended by both Japanese and foreigners. This service was the first of its kind in Japan and also the first case, in the history of the American Episcopal Church, in which a bishop has been consecrated among the people whom he is to serve and by a service in their language. There were seven bishops who participated in the service: Bishop McKim, of Tokyo, was the chief consecrator, assisted by Bishop Schereschewsky, formerly Bishop of Shanghai, and Dr. Graves, the present Bishop of Shanghai. The other Bishops who were present and united in the laying on of hands were Bishop Awdry, of Tokyo; Bishop Evington, of Nagasaki; Bishop Fyson, of Hakodate; and Bishop Foss, of Kobe, —all of the Church of England. It was a cause of general regret that the Rt. Rev. Dr. Williams, of Kyoto, the first Bishop of the Church in Japan, but now retired from the Episcopate, was unable to be present on that occa-

sion. In the congregation, moreover, was Bishop Nicolai, of the Greek Church (Russian). There were also present over fifty of the clergy and twenty-six of the catechists of the dioceses (both Anglican and American) of Japan.

As the cathedral is itself magnificent, there was no attempt at decoration, except that the altar and the cross above it were adorned with white flowers. The procession of bishops and clergymen in their official robes was rather a pretty sight. At the head of the procession one carried a cross; another bore the crosier; and others carried different objects connected with the ceremony, such, for instance, as the testimonials of the bishop-elect and the official consecration order from the presiding bishop of the church in the United States.

After several psalms had been sung and appropriate prayer had been offered, Bishop Graves, of Shanghai, delivered an eloquent sermon on the origin and dignity of the Episcopate, part of which was interpreted into Japanese. There was, by-the-way, a special significance in the choice of Bishop Graves for this service, as he and the bishop-elect had been long and intimately associated in the work of the China Mission. The following summary of the sermon is from the *Japan Times* :—

“Dr. Graves said that the Christian Episcopacy was remarkable for its antiquity, and for the powers which it had always wielded. But not only was it worthy of respect by reason of mere sentimental considerations, it had been instituted by Christ Himself when after His Resurrection and before His Ascension He said to the Apostles, ‘As My Father sent me, so send I also you;’ and the Bishops were therefore representatives of Christ and leaders of the Church. At no time in the History of Christianity were there no Bishops, and at all times there were pious and learned Bishops. While the Apostles

were still on earth they prepared others to take their place,—men such as Timothy,—and those consecrated in their turn new Bishops by the imposition of hands and the utterance of solemn words. The Bishops who were to exercise that power to-day had themselves been consecrated by others, and so the line stretched back without a break into the Ages. Some might think that claiming such antiquity and such importance for the Episcopate was unduly exalting the individual. But there was no such undue exaltation. The Bishop had to bind himself to lead a stricter and more self-denying life than he led before his consecration. He was to work harder and to be humbler.

“There had of late years been a remarkable growth in the appreciation of the Episcopacy. Men asked, indeed, if it were suited to the new wants of modern times. It proved indisputably that it was. The necessity that had led the Divine Author of Christianity to found the Episcopacy existed still. This applied especially to a country like Japan, where the majority of the people were non-Christians, and where the work of evangelization still went on. In such countries there was urgent necessity for a leader among the Christians, for a strong personality, a great and tender heart, a tower of strength around which they could rally,—a man.”

The *Japan Times* also says :—

“Then the most solemn part of the function began. Having sworn obedience to the laws and regulations of the Protestant Episcopal Church of the United States of America, and satisfactorily answered a number of questions on matters of Faith and Doctrine, put to him by Bishop McKim, the new Bishop was clothed in his episcopal robes and received the imposition of hands from the Bishop of Tokyo.

The service was conducted throughout in a very impressive and devotional manner.”

AMER. BAPT. MISS. UNION.

[From "Gleanings."]

DURING the fall and winter, two of our former pupils have passed from earth to heaven. On account of failing health, Naito Kimi went to her home last May, and, after a weary illness, died in the late autumn. While in school, she was not a Christian, nor had she, apparently, any desire to become one. Indeed, she was never of much comfort to her teachers, being morose, deceitful and disobedient. During her long illness she turned to the Lord. The people in her village urged her to worship different idols that she might become strong and well, but she said steadfastly; "I worship the True God." Her grandmother, a devout Buddhist, brought a priest and his idols to the house that Kimi might worship; but with tears she thanked the grandmother for her care for her and begged to have the priest sent away, saying, "I hear the voice of the school all the time saying. 'Worship the True God,' and I can worship nothing else." So though she had waited until the day was nearly done, she witnessed a good confession and is now, we believe, among the saved, free from sickness, temptation and sin.

Masanaga Kiyo fell asleep in Jesus on Lord's Day morning, Jan. 7, 1900. She was a young woman of strong and cheerful faith. Her father and mother were baptized by Dr. Mabie when on his visit to Japan, and she was baptized by Mr. Brand about seven years ago. O Kiyo San was placed by Mrs. Brand in the Sarah Curtis Home in the fall of 1892. After being in the school for about three and a half years, symptoms of an hereditary pulmonary trouble developed so rapidly that there seemed but slight hope of her living more than a few months. She was put into Dr. Kitazato's hospital and after some months dismissed apparently healed. Her zeal for study was not diminished and she worked by herself,

was examined and received the certificate from the *Koto-Shogakko*. It did not seem best for her to remain longer in school and for a time she boarded and assisted in St. Hilda's hospital. The disease was only checked and in a few months reappeared. She then returned to Mrs. Brand who gave her special care. While there she was led to depend on the Lord alone for healing and publicly testified to being cured of her sickness. Last June she overtaxed herself, and for the last six months the disease has been doing its deadly work until, at length, the poor sufferer has been released. Her surroundings since her return to her "country" in June have been utterly comfortless. Though her brother, a Shinto priest, lives in comfort, the last six months of his sister's life were spent in a miserable hovel. When we saw her there in September and when we went out for the funeral, I could but think, "The tender mercies of the wicked are cruel." Through it all she was most cheerful and grateful for whatever was done for her, saying again and again, "It is far better to be here than at my brother's, for there we were not free to read the Bible and pray." She urged others to believe the Saviour who gave her comfort and joy, and was delighted with some tracts to give to her neighbors. On the morning of her death, she told her mother that a place was ready in heaven and she wanted to go, and she urged her mother to be faithful and come to her. She read again and again from her little Testament, speaking specially of the man who was healed at Bethesda. "He had been ill thirty eight years," she said, "and was healed. I am not healed, but I am going to heaven and it is all right." She read until she could no longer see and then, still holding the book which told her of the home above, her spirit passed quietly out and to the Saviour who had prepared a place for her in the many mansions.

I want here to express my gratitude for the Christian kindness of the pastors of the Episcopal and Methodist churches in Kawagoye. We were strangers and O Kiyō San was unknown to them. We told them of the uncertainty of the brother's allowing a Christian funeral but asked for their aid. The Methodist pastor went with us to the village three miles away, and by his help the earthly tabernacle was laid away in a Christian manner until the resurrection of the just.

Antoinette Whitman.

Our "Naka Mise" (Street Fair), held in Sendai annually, from Dec. 25th to the end of the year, was utilized as usual this season for tent meetings by our missionary body. Our tent had hardly been set up when the great blow of the night of 24th. Dec., laid it low, with many other erections on the "Fair" street. Many roofs of houses, good sized trees, and fences in all parts of the city also came down. Before the week was over, our patched up tent poles gave way to the weight of snow of an unusually heavy snow fall, and our tent was again found in the morning an inglorious heap. But we had had some good meetings. The monkey theatre opposite, with the free advertising show in front of the living serio-comic faces of the monkey actors, and the noise of many big show tom-toms of our enterprising neighbors, altogether considerably diverted the attention of our audience. However, for five days, morning, afternoon, and evening, we gave to the many who gathered the Bread of Life.

The Japanese and foreign workers of Sendai have a monthly prayer and conference meeting which tends to unify the workers, and increase mutual interest in each other's work.

The missionaries here have lately asked for and received the grant of a plot of ground for a foreign Cemetery which they can enclose, and use for putting away their dead according to their own customs. This right was

secured to them by one of the provisions of the revised treaty with America.

As to our own special work, we have added a stock of books, Bibles, etc., to our *Kogijō* work on Sachimachi. The young man in charge is to get his living out of the sales. Being an earnest Christian himself, he is to meet enquirers and help them in the way. He came to us lately from the Plymouth Brethren. A situation was found for him by his late church friends in a linen draper's, but he could not stay with them because of the lying required of him. He made known his trouble to our deacon, Seino San, who advised him to leave, and he would try to get him a place where he could get his living without lying. He is now trying to spread the knowledge of the Faith by selling Christian books. I have found out since he has joined our church that I baptized his father ten years ago, but we had to exclude him for deserting his wife and children and going off with another woman. This young man was one of those deserted children, then a boy of 10 years. Strange the ways of Providence.

One of the Kiushi church members, who, with three children, was ill with dysentery when I last wrote, has recovered, much to the surprise of his doctor. His doctor, being an unbeliever, was much struck with the calmness manifested by the brother in his extreme danger. He frequently asked his patient how he felt. Our brother replied that he had nothing to worry about. He said he had disposed of all his worldly affairs, and, if it was the Lord's will to call him away, he did not object to go. The doctor had not met such a patient before, and said afterward that the unusual serenity of his mind was a very powerful aid to his recovery. When the brother got around, he showed his gratitude to God for his goodness by contributing enough lumber for the new church which the Kiushi believers propose to build.

He tore down an old 'godown,' and, instead of building it larger in which to store all his goods, he gave it to the Lord. There was a praise meeting of his church when he was able to get out, and I was privileged to be present.

The work at Hachinohe, by the blessing of the Spirit on the work of two sisters, is in a more hopeful condition than it has been for years. One of these sisters is wife of Haraguchi San, who formerly worked in our northern district, but who, becoming discouraged with the hardness of the work, has returned to Shinshu, his native country. The two sisters keep a boarding and general lodging house, which they run on temperance principles. They are blessed with a large Sunday school, some two or three inquirers, and we may expect soon to hear of baptisms.

E. H. Jones.

At the request of Mr. Thomson, who has charge of the Baptist mission work in the Liu Chiu Islands, I recently made a trip there in the interests of the work. Leaving Kobe Nov. 20th by steamer, I reached Napha, the metropolis of the islands and the center of our work, the 25th, and remained there fifteen days, holding meetings nearly every evening and often in the afternoon. The attendance at these meetings was large and the interest very encouraging. The evangelist secured for one meeting the Town Hall, the only large room in the city, but poorly located, being at one side of the city. The evening was also very stormy so that many who intended to come were prevented, yet fully three hundred were present, and gave good heed to what was said. One large meeting was also held at Sheuri, the old capital, which was well attended, the room being crowded and also the yards adjoining.

On Dec. 3rd it was my privilege to baptize five converts in the sea near the residence, which is still standing, of Dr. Bettelheim, the first missionary to the

Liu Chiu, who left over 45 years ago. With the exception of a very brief term of service by his successor, no mission work was done there until 1892, when Mr. Thomson opened work. As we gathered for the baptism, I thought what great reason we had for thanksgiving to the kind Father who has in such a wonderful manner opened the way for the gospel. Dr. Bettelheim labored for about eight years and left with no convert or even friend to mourn his departure. He seemed to have accomplished nothing except to make the people more hostile to foreigners and Christianity. To-day the Christian teacher is welcomed and the people hear gladly and many of them eagerly. Dr. Bettelheim's efforts seemed to have been of no avail, but it is probably not too much to say, that, if he had not persevered and suffered as he did, the present encouraging work would not be possible.

The people until recently have had little desire for things Japanese, having much more sympathy for the Chinese, and following them in customs, methods of thought, education, etc. So that the average Liu Chiuian five years ago was almost exactly as was the average one almost 300 years ago when the Liu Chius ceased to be tributary to China and became a dependency of Japan, or rather of the province of Satsuma. Since 1898 the Liu Chiuans have been subject to conscription the same as other Japanese subjects, but previous to that time they were exempt, indeed were not allowed to enter the army. However three or four Liu Chiu young men by special permission were allowed at the time of the Japan-China war to go with the army, and they returned and told of the weakness of China and success of Japan. In other ways the people heard of the insufficiency of things Chinese and of the benefits of modern civilization, and so were drawn away from the things to which they had held so closely for centuries. Thirteen years ago, although the Japanese government

offered a reward of money to induce the Liu Chiuans to send their children to school, yet very few went. Even five years ago less than one-tenth of the children were in school, but now more than six-tenths attend school, and there is a general desire among the people for better things, a general spirit of inquiry. The people have given up their attachment to things Chinese, but are not bound to the customs and religions of Japan. Now is a most favorable time to reach them with the Gospel.

The Methodists and Episcopalians have each an evangelist in Napha, but, aside from these, there is no Christian work being done there by Protestants. The Roman Catholics have work in one of the islands, but are doing nothing in the main island.

I took with me a good sized satchel full of Testaments and Scripture portions and also had in addition a large bundle of the same which I carried in my hand. I sold over half of these on the steamer on the way down and might have sold more, had I not thought best to keep the rest to sell in the Liu Chius. After reaching there, I made the attempt to sell, but it was very slow work at first; indeed I thought it would be necessary to bring the most of them back and sell them on the return trip. But a few days before I left, the people began to come for them and soon all were sold. Still the people came and seemed disappointed that there were no more. I could have sold a large number more, had I had them on hand.

I returned on the same steamer that took me down and was gratified to find that the ship's officers and crew who had bought Testaments when I went down had been reading them diligently. They came to me frequently asking me to explain certain passages or wishing to buy more Testaments or portions for themselves or others.

J. H. Scott.

I have just returned from a trip to the Liu Chiu Islands where for six weeks we enjoyed such "showers of blessing," as it has rarely been my privilege to experience. I have never known such opportunities for reaching souls as we had there.

There seems to be no prejudice against Christianity at present. Buddhism has never taken hold there, so there is not that influence to work against. But Christian evangelists who have gone to them have found the people so shy and unapproachable that it has been a problem how to reach them. Our Baptist evangelist, Uchida San, has solved this problem, or rather as he puts it, God has shown him. Last spring he conceived a plan for giving employment to the people about him thro a new industry which he devised and taught the natives.

A kind of banana grows there which bears no fruit and has been useful only for the leaves and stalk. From the latter, thread is manufactured and woven into cloth for dress material. But no use had ever been found for the bark until now, and it is brought in quantities to Uchida San and his industrial class to be made into baskets, picture frames, light shoes and other things. As his class became acquainted with him and found that he was really interested in trying to help them, they were glad to learn other things of him; and the wives and daughters, who were too old to enter school, accepted his proposal to be taught reading and writing.

This class kept increasing until we had over one hundred names nearly all of young women, some of them walking long distances, and their zeal in study was certainly inspiring. They listened earnestly to the Gospel talk which accompanied each lesson, and a number seemed to be coming to a "knowledge of the Truth as it is in Jesus." Often the porch was crowded with visitors, and sometimes I had a meeting with the grandmothers in another room. One evening when a Liu Chiu grand-

mother, daughter and grand-daughter, who have for some time been learning the way, determined to follow the Lord Jesus Christ, Uchida San was so overcome it was some time before he could find his voice to offer a prayer.

At the Sunday schools and children's meetings, the children came in such numbers that we gave up trying to keep a record. They are very bright and quick and ready in their answers.

There is a work to be done also among the Japanese who go there for business. Being strangers in a strange land, they are so glad to meet any of their kinsmen that even a Bible woman is welcomed in their homes, and in some cases their hearts are softened, thro trying experiences, to listen to her message of peace and salvation.

Daisy D. Barlow.

ARMY AND NAVY WORK IN YOKOSUKA.

*A Great Need and a Wonderful
Opportunity.*

YOKOSUKA is a seaport town of about 100,000 population. It is the naval centre of Japan, having a naval school, navy yards and a fine naval harbour. The town, being built on hills, is very picturesque, but much more compact than is either healthful or convenient. Land is at a premium, house rent is exorbitant, and supplies of all kinds coming from a distance make living higher than even in Yokohama. The people are more permeated with western ideas than most places outside of the Treaty Ports or Tokyo.

The population being a *floating* one, the people are separated from their native homes, relatives and customs which often prove such a formidable barrier to inquiring about, or accepting, Christianity even though there may be a *desire* to do so. The naval and military class being predominant, they have more leisure for the systematic investigation of Christianity than in other walks of life.

Familiarity with gay uniforms and dress parade takes away much of the glamour which, to an ordinary eye, seems to surround the Army and Navy. The vanity and emptiness of it all seems to awaken a longing in the hearts of thinking men for something

more satisfying. The ladies, too, have much leisure, and are willing, oftentimes glad, to hear about Christianity. Among the favourable conditions conducive to the *rapid* spread of the truth the freedom from the customs of their native homes is perhaps the greatest.

Occidentals can scarcely conceive what a tenacious hold custom has on Orientals or what it means for one to cut loose from these traditions and habits and become a Christian *in the place* where he was born and bred. It is safe to say that the purpose of every missionary is to evangelize Japan, whatever may be the means used. Every soldier or marine brought to a saving knowledge of Christ means an evangelizing agency in some village of Japan, as they are gathered from all parts of the Empire for three years or so and then return to their native homes.

So much for the *place* and its *need*. Now as to the *work* and its *object*. We believe that a distinct work for these Army and Navy men, in addition to and in co-operation with the Church there, is *very much needed* and that such a work must have at least a three-fold object:—

First.—A place where special services and classes will be held to instruct these men in the important facts of Christianity.

Second.—A place which they will feel is theirs; where they will spend

their leisure hours (now spent in dissipation) in the reading room, or in conversation with the spiritual superintendent.

Third.—A place where the Christian soldiers and sailors can room and board. This is a need greatly felt, as the Christian men are loath to room with those who spend their time in one round of dissipation, and rooms are next to impossible to get.

To meet this threefold need a building with an audience room, reading room and dormitories to accommodate at least eight people is needed. At first *Yen* 800 was thought to be enough, but when we came to get the contractor's exact figures we find it will need from *Yen* 1000 to 1200 for the building. We thought we should be able to rent land on the fifty years' lease plan, but suitable land seems difficult to obtain, and almost any rent would be so high that in ten years we would pay the price of the land. To all those interested it seemed best to buy. An excellent piece of land most suitably located can be had for twenty-four hundred *Yen*.

A word as to the progress already made.—First of all, the work owes its inception and development to the earnestness and fidelity of the Worker-in-Charge, Miss Estella Finch, who resides in Yokosuka and gives the most of her time to this movement. She has succeeded in interesting in the work as Superintendent an excellent, spiritual man, Mr. Saito, formerly pastor of the church in that place, who is willing to devote himself to the work irrespective of salary because he believes it is a great need and a wonderful opportunity.

A Working Committee of Japanese has been organized in Yokosuka, and on June 24th an Advisory Committee of five foreigners was formed, including Rev. S. J. Milliken, Chairman; Mr. R. S. Miller, Hon. Treasurer; Miss Milliken, Recording Secretary; and

Rev. James H. Ballagh, who has consented to write the annual report.

The work was opened in a small way in a rented house on September 23rd, 1899, and on the very next day a soldier, who had been an inquirer for some time, took the final step and yielded himself to God. Two other soldiers and three sailors have been won to Christ since this movement began.

The following will show how widespread is the effect of this work, ultimately. Of the six, one is in England now, having gone (probably the only Christian in his ship) with the crew to bring out one of the new men-of-war.

One, a bright uncompromising Christian soldier, has gone to Hiroshima, (a place made famous by the Emperor's stay there during the Japan-China War,) to be a light in the barracks in that place.

Another bright soldier, the one converted the day after this work was opened, has been transferred to barracks near by, while the third remains in the artillery school to be a blessing there.

With the last two mentioned above, there are *four* near enough to teach and develop their faith. One of the sailors after being saved himself sent to the country for his wife that she too might become a Christian. She became a simple yet intelligent believer and then was called home to give the message to her 70 year old mother who was dying.

The items following are culled from reports prepared for the Advisory Committee and prepared from the Superintendent's daily journal. The results of spiritual endeavor cannot be stated in figures but as the following are under-statements and the sum total of good cannot be estimated the facts are given for what they may be worth.

These figures cover a little over three months of time.

| Visitors. | Military. | Civil. |
|-------------------------------|-----------|--------|
| Christian (different persons) | 38 | 44 |
| Inquirers | 18 | 11 |
| Callers | 22 | 7 |

Total number of visitors, 140; number of visits, 389; or more than 125 monthly.

These results obtained in a small, inadequate building on a back street, difficult of access, suggest what may be accomplished in a suitable building on a main thoroughfare.

Up to the present time something over *Yen* 1000 has been received for this work, thus justifying the immediate erection of a building, as planned, which it is hoped will be ready for use in the fall. Funds are still needed for the furnishing of the building, the purchase of the land, and the payment of interest and other expenses until the latter is accomplished. A regular income of at least *Yen* 30.00 per month will be needed at present for the current expenses of the work, and more as the work grows.

The many contributions of money and books already received from various friends are gratefully acknowledged. Here, truly, is a great need and a wonderful opportunity. Who will share it?

The ADVISORY COMMITTEE.

March 3, 1900.

BOOK REVIEWS.

IN GHOSTLY JAPAN.

[Little, Brown and Co., Boston. 12 mo. \$ 2.00.]

This latest book by Lafcadio Hearn fully bears out in its contents the weird suggestions of its title. It includes essays, in Mr. Hearn's usual fascinating style, on the following subjects:—Fragment; Furisode; Incense; A Story of Divination; Silk-worms; A Passional Karma; Footprints of the Buddha; Ululation; Bits of Poetry; Japanese Buddhist Proverbs; Suggestion; Ingwabanashi; Story of a Tengu; At Yaidzu. The first one, illustrated by the frontispiece, "The Mountain of Skulls," and many others, are enough to satisfy the most fastidious critic of

ghost stories, and remind one not a little of Edgar A. Poe. Most of these sketches display Mr. Hearn's profound and subtle power of analysis of things Japanese. The reader, however, must be on his guard against accepting Mr. Hearn's word pictures as absolutely true to life; for they deliberately leave out any features that would mar the general effect. The chapters on "Footprints of the Buddha" and "Silk-worms" dignify in a remarkable manner undignified subjects; that on "Incense" is unusually interesting; and the "Bits of Poetry" are quite charming.

FAIRY TALES FROM FAR JAPAN.

[Fleming H. Revell Company, Chicago. \$.75]

This is a new translation of seven Japanese Fairy Tales by Miss Susan Ballard, of the St. Hilda Mission, Tokyo. The translation is made in a simple and unassuming style which seems to reflect the original modes of thought, speech and action. Mrs. Isabella Bird Bishop has written an appreciative "Prefatory Note," in which she sets forth the merits of the work. The Fairy Tales include Momotaro; The Old Man Who Made the Trees Blossom; Kachi Kachi Mountain; The Man with the Wen; The Magic Mirror; The Lucky Hunter and the Skilful Fisher; The Sword of the Assembled Clouds of Heaven. There are also two explanatory chapters ("For My Grown-up Readers," and "About Those Who Read the Fairy Tales"), which enhance the value of the book. It is illustrated with forty-seven engravings from Japanese originals. It is an excellent little gift-book, especially for children.

Prof. Inazo Nitobe, of the Agricultural College, Sapporo, now in America, has written a book entitled "Bushido, the Soul of Japan: An Exposition of Japanese Thought."

NOTES.

Shintoism is gradually divesting itself of its former religious character and the complete official demarkation will be set up between Shinto shrines and Buddhist temples after July next, in accordance with the repeated resolutions of the two Houses of the Diet, which advised the Government to distinctly set the two apart and to treat the shrines as non-religious institutions. In compliance with this advice the Government has decided to establish one special Bureau for the shrines and one for religions; and with the object of effecting this separation the Home Office has made the necessary appropriation in the next fiscal year's Budget which has been voted virtually without amendment. The new departure will date from July, and the shrines will be distinctly dissociated from religion.—*Japan Times*.

TO THE EDITOR OF THE "JAPAN MAIL"

Sir.—You kindly promised some time ago to find room in your columns for a short Commentary on the "Bill on Religions," then before Parliament. I made the request in the name of a Committee appointed by the Conference of Missionaries held in Tokyo in January: and those who appointed us may wish to know why nothing has reached the public from this Committee. May I ask you to let it be known that the Committee met and worked, and the Commentary is prepared, and ready for press; but, as it became less and less likely that the bill would be pressed forward there was less and less need of publishing; and, now that the bill is dead and buried, the Commentary lies in store in case it should be useful when the successor to this bill makes its appearance in some future Session of Parliament.

I am, Yours faithfully,

WM. AWDRY,
Bishop.

We have already spoken, from time to time, of the association formed in Nagoya by certain philanthropists, under the inspiration chiefly of the Rev. U. G. Murphy, having for its object the release of unfortunate women who have pledged themselves to a life of ill-fame in order to procure money for parents or family. The case of one of these women, Koroku by name, came before the law courts, and led to various complications, the final result being, we believe, that the girl obtained her liberty. Another instance is now reported from Nara. A woman called Umeko—her real name is Toki—of the Hosoyaro in that town, expressed her determination of following Koroku's example. The proprietors of the brothel, however, foreseeing that if further publicity were given to such attempts their business would be seriously imperilled, thought it wiser to set the girl free by mutual agreement before she had recourse to the law. We gather these facts from a Tokyo contemporary. If they are correct, it would seem that the Nagoya Association has accomplished a great deal more than the liberation of a single girl. Of course the keepers of brothels will find means to protect themselves against such incidents, for as the matter now stands they are liable to be made the victims of extensive frauds. Still the system has been shaken.—*Japan Mail*.

There are slaves in Japan who are living in houses without chains round their necks, but all the same they are poor and ill-treated slaves. We can classify these slaves into five classes:—

1. Prostitutes 40,208
2. Geisha, or refined Prostitutes
who play the samisen 24,261
3. Hanganjoku, or young dancing
girls who will soon be geisha 3,531
4. Prostitutes and at the same
time geisha 513
5. Women who are employed in
brothels, and those who
pour out wine 34,019

—*Labor World*.

Rei no Kate is the title of a new magazine, which is to be issued monthly by Messrs. T. Mitami and Paget Wilkes, of Matsuye. It is to be entirely devotional, written in colloquial and a very easy style that "any Christian can understand." It costs, postpaid, 90 *sen* a year. "Its monthly contents will comprise translations from foreign books and papers, original articles by Japanese and English, and personal testimonies of salvation, sanctification and kindred subjects."

The Committee appointed by the Educational Convention held in Tokyo on January 3-5, 1900, to consider the question of creating a Board of University Regents, has corresponded with the principal Mission Schools for boys, and, in consequence of such correspondence, will prepare a detailed plan to be presented to all who are interested, at a meeting to be held in Tokyo, next October, at the time of the General Conference of Missionaries.

The same Committee, having been asked to try to bring about the organization of an Educational Society, have requested Prof. E. W. Clement to act as Secretary of the same, and to confer with Christian Educators in all parts of Japan.

M. N. WYCKOFF,
SEC. OF COM.

[The Secretary-elect of the proposed Christian Educational Society will have something to communicate as soon as he has drawn up a provisional constitution for a working basis. In the meantime he will gladly welcome suggestions from all quarters.—Editor.]

The Young Men's Christian Association of Tokyo is making its Sunday meetings (2.30 p. m.) during March and April a special evangelistic campaign.

Will you kindly join in special prayer? To be more definitely united the following topics are suggested:—

(1) That the Holy Spirit will use the speakers (Matt 10:20), who are as follows:—

| | | |
|---------|---------|---------------------|
| Mar. 4. | Apr. 1. | Rev. K. Tsunashima. |
| " 11. | " 8. | " H. Kozaki. |
| " 18. | " 15. | " Y. Honda. |
| " 25. | " 22. | " M. Uyemura. |
| | " 29. | Mr. S. Niwa. |

(2) That hearts may be opened to receive the word. Acts 16:14 (last clause); Is. 45:11.

(3) That the Holy Spirit may convict of sin. Jno. 16:8,9.

(4) For wisdom in conducting the after-meetings. Acts 8:31. (In charge of Mr. Niwa).

(5) That young men may be thoroughly converted. Heb. 7:25.

Kindly use this list in your Sunday "morning watch" or "quiet hour."

Enlist interested friends.

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PERSONALS.

Rev. J. L. Patton and family, (Amer. Epis.), have returned to the work in this country after a furlough in the home-land, and will be stationed in Osaka.

Miss L. M. Hodgkins, professor of English Literature in Wellesley College, and editor of *The Woman's Friend*, organ of the Woman's Foreign Missionary Society of the Meth. Epis. Church (North), is spending a month or so in Japan on a tour around the world.

Rev. and Mrs. E. K. McCord have come out to reinforce the Mission of the Christian Church, and will be stationed in Tokyo.

The fire which destroyed the home of Mrs. M. H. Seeds, Delaware, Ohio, consumed about \$ 200 worth of clothing for the Cleveland family who were living with Mrs. Seeds. Both families

have our sympathy. This is the second fire the Cleavelands have experienced recently. They are now with Mrs. Chapman, Miss E. Russell's sister.—*Tidings*.

On account of the sudden nervous prostration of Rev. M. S. Vail, (M. E. North.) of Nagasaki, he and his family have returned to America on furlough.

Royal H. Fisher, son of Rev. and Mrs. C. H. D. Fisher, (Bapt.), Tokyo, has left Japan to enter the Morgan Park Academy of the University of Chicago.

Rev. Y. Honda, President of Aoyama Methodist College, and Vice-President of the Student Christian Union, has accepted the appointment of delegate to the conference of the World's Student Christian Federation to be held at Le Verdreuil, France, in August. The Union feels distinctly happy over securing Pres. Honda. He combines with a wide knowledge of Japanese social and political conditions, a thorough acquaintance with the problems and achievements of Christian work among Japanese students.—*Student Christian Union*.

Rev. E. S. Stevens, (Disciples), of Akita, has gone to America to join his family on furlough.

Colonel and Mrs. Bullard, who have been appointed by General Booth to take command of the Salvation Army in Japan, arrived in Yokohama on the *Rohilla* on the 27th Feb., and proceeded to Tokyo the same day. These officers come from the command of Army work in North India; and, owing to their long experience of Eastern customs and work, their appointment is looked upon with satisfaction by the Army workers. The welcome meeting was held in the Y. M. C. A. Hall, Mitoshirocho, Kanda, Tokyo, Saturday evening, Mar. 3.

The *International Monthly* for February contains an article on "Japan's Entry into the World's Politics" by Prof. Garrett Droppers, formerly of Tokyo, now President of the State

University, Vermilion, So. Dak.

Rev. Dr. I. H. Correll, wife and daughter of Frederick St., have been confirmed as members of the Protestant Episcopal Church in St. John's Church at York, [Penn.], by Bishop Talbot. As soon as the necessary arrangements can be made, they will come to Japan as missionaries, under the auspices of the Episcopal Board.—*Tidings*.

The following items are from the *C. M. S. Quarterly*: Miss Worthington takes the place in Tokyo of Miss Brownlow, who has been transferred to the Osaka district. Mr. F. E. Hammond, of Momoyama Gakko, Osaka, was obliged to return to England on medical certificate; and Rev. H. Woodward, of Tokushima, temporarily filled the vacancy. Misses Tristram and Fox, also of Osaka, have gone home on furlough, and Miss Hamilton is to act as Principal of the Bp. Poole Girl's School, with Miss Galgey to assist. Miss E. M. Huhold has been added to the list of evangelistic workers in the Osaka district; and Miss Howard has returned to her work in Osaka. Rev. H. Mc C. E. Price and family have returned from furlough; and Mr. Price resumes his work as Secretary of the Osaka Jurisdiction and Principal of the Holy Trinity Divinity School. Rev. F. W. Rowlands, of Kagoshima, has made an evangelistic trip to the Loochoo Islands. The January number of the *Quarterly* contains much interesting matter about the details of the work, which seems to have met with special blessings during 1899.

Rev. J. H. Pettee, (Cong.), has returned from America to his work in Okayama.

Rev. A. H. Brooks, (Meth. Epis. North), from Korea will spend a few months at least in Aoyama, Tokyo.

We extend our hearty congratulations to the two couples mentioned below:

Married on Jan. 9, at the Meiji Gakuin, by Rev. H. Kozaki, Rev. K.

Ibuka, M. A. President of the Meiji Gakuin, and Miss Hana Oshima, B. S. (Mount Holyoke), formerly a teacher in Kobe College; and

Married, on Jan. 20, at the Y. M. C. A. Hall, by Pres. Y. Honda, assisted by Rev. H. Kozaki, Mr. Yoshitaro Hara, formerly Japanese Secretary of the Students Y. M. C. A. Union, and Miss Asa Watanabe, of Tokyo.

Rev. and Mrs. H. K. Miller, (Ref. Ch.), Yamagata, have returned home on furlough and may be addressed at Reading, Penn.

Rev. M. L. Gordon, D. D., (Cong.), has accepted the invitation of the Hawaiian Board to work under its auspices among the Japanese in those islands, and will soon begin his labors there. It is needless to say that Dr. and Mrs. Gordon will be greatly missed in Japan.

Rev. H. B. Schwartz and family, (Meth. Epis. North), have returned, from furlough and are to be stationed in Nagasaki.

Miss Jennie Freeland, (Cumb. Pres.), of Osaka, has returned to America on furlough.

Mr. Isao Hata is the leader of a class of University of Chicago students who are studying mission work in Japan.

Rev. J. R. Armstrong and family, (Scan. Alliance), of Tokyo, have returned to America for an indefinite period.

Miss A. P. Atkinson, (Meth. Epis. North), has returned from the home land and is to be engaged in school work in Nagoya.

Rudolph Teusler, M. D., and wife, (Amer. Epis.), have joined the work in Japan and are to live in Tokyo.

Rev. H. H. Coates, (Can. Meth.), has left on furlough and may be addressed at Vancouver, B. C.

Rev. C. F. Viking and family, formerly Baptist missionaries in China, are spending a little while in Japan in the interests of the Christian Catholic Church, of which Rev. John Alexander Dowie, D. D., Chicago, is overseer.

NOTES.

Statistics giving the number of school-going children and the strength of the teaching staffs throughout the Empire at the end of 1898 have been published by the Education Department, the figures being as follows:—No. of children of school-age, 7,700,000; No. of those attending elementary schools, public and private, 4,061,244; No. of teachers of various grades, 83,535.—*J. T.*

[And yet Christian schools that have been helping to supply the deficiency are discriminated against by law.—Editor.]

The authorities announced last Friday that the following schools will hereafter enjoy the privilege of Art. XIII of the Law of Conscription:—The Ikubunkan, Meiji Gikai, Azabu, Nihon, Kinjo and Seisoku Ordinary Middle schools. In other words they will enjoy, just as Government schools of a similar grade, the privilege of having the period of conscription postponed for their students.—*J. T.*

[The Azabu School in the above list is the one connected with the Canadian Methodist Mission—Editor.]

Much more striking, however, was the conclusion which the Prince arrived at with regard to the business man and the gentleman of the West. He found, that, when people in Europe spoke of a gentleman, they referred to a man's moral qualifications rather than to his material condition. A "gentleman" was a man of honour, who scrupulously fulfilled all his engagements and who would forfeit his right to the title at once if he committed any of the acts which in Japan are condoned or overlooked. The Prince thinks that an immense reform is needed in this country. He disclaims any advocacy of the introduction of Christianity, but he had no hesitation whatever in asserting that the "gentleman" of the Occident is a product of

Christianity,—Christianity taught in the nursery and permeating the atmosphere of the schools and universities as well as of society in general. There Prince Konoye arrests himself in his impressions. It is a pity that he does not explain why, having seen the fruit borne by Christianity and compared it with the dead apples produced upon the withered stem of Buddhism, he still shrinks from advocating the planting the Christian tree in Japan's soil.—*Japan Mail*.

One of the most disheartening utterances we have read appeared recently in the columns of the *Japan Times*. In a series of leading articles the editor, after confessing frankly that in the welter of change through which this country is passing, many guiding principles have been dropped and a lamentable condition of immorality has resulted, went on to survey the religions of the world, and finally arrived at the conclusion that not one of them is good enough for Japan, and that the only hope for her lies in the appearance of some great moral teacher and preacher who will galvanize the nation's moribund conscience into practical activity. Such an expression of opinion seems to us to illustrate forcibly the cancer that is eating at the vitals of this country. The leaders of thought are basking in a false notion of their intellectual superiority to the rest of the world. Yet we believe that there is silently and steadily at work a force which will regenerate Japan in spite of the arrogant nonchalance of her publicists. That force is Christianity; Christianity dismissed by so many Japanese as a mass of worn-out superstitions, but retaining all its vital strength, and daily producing effects not the less potent because they escape the attention of careless or hostile observers.—*Japan Mail*.

THE JAPAN EVANGELIST.

Publisher:—Henry Topping, Tokyo.
Editor:—Ernest W. Clement, Tokyo.

The office of the Japan Evangelist is at 30 Tsukiji, where all exchanges should be sent and all business communications should be addressed. But communications which pertain solely to the editorial department may be addressed to the editor personally. As the Japan Evangelist is published on the 15th of each month, all matter must be in the editor's hands by the end of the previous month.

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The Japan Evangelist.

VOL. VII.

APRIL, 1900.

No. 4

EVOLUTION OF RELIGION IN JAPAN.

Evolution is the word that explains not only the political and social status of Japan to-day, but also the change that is going on in the religion of her people.

After seven years' observation of the religious movements now to be seen there, one can be in no doubt of the changes that the modern scientific attitude is making in the old religious beliefs of Japan. The tendency of the modern Japanese mind is toward agnosticism. An interesting effort is now being made by some of the more thoughtful to adapt Herbert Spencer's Philosophy to the religion of Buddha—and the two coalesce surprisingly well, for Buddhism is at bottom only the doctrine of evolution in mystic form, plus a certain amount of superstition, and this extra element of superstition is rapidly disappearing, so far as the educated classes are concerned.

This interpretation of Buddhism by modern science seems likely to increase somewhat the hold on Japan that the Buddhist priests first gained by explaining that the Shinto gods were reincarnations of Buddha.

The new scientific spirit is entering even into Shintoism, the original religion of Japan and the faith to-day of the Emperor and of perhaps a majority of the most enlightened Japanese who are not already pronounced atheists. The strength of Shintoism to-day is indicated by the fact that only a few years ago it made a determined contest

with Buddhism for designation as the State religion of Japan. Neither succeeded, however, and it has been decreed recently that no religion whatever shall be taught in the public schools.

It is a fact that the word "Buddhism" no longer has a definite significance in Japan. Many who through life are Shintoists ask, when dying, for Buddhist burial—sometimes for no other reason than because it is more gorgeous than the Shinto ceremonial. Many others are Buddhists only in name and atheists in fact. From that stage there is every gradation back to the complete and literal acceptance of the doctrines laid down by Saka-Munyi.

This new and increasing tendency toward agnosticism has retarded the progress of Christianity in Japan, and actual converts have not increased in proportion to the increase in population. Many who embrace it in the belief that it is responsible for the advance of Western civilization drop it when they encounter the miracles of which it tells. Some have been known to adopt it temporarily for the sake of learning the language. The attitude of another class is indicated by a pamphlet written some years ago in which it was seriously explained that Christianity was very good for the Western people, as it helped to restrain them from murder and robbery and the other black sins to which they were naturally addicted, but that the Japanese needed no such religion, for they were naturally good.—Prof. Michel Revón in the *Independent*.

INTELLECTUAL FUTURE OF JAPAN.

IN the life of the human individual there is a hobbledehoy period, a time when he hovers indecisive on the frontier between boyhood and maturity. It is a period distinguished by "legginess" of body, awkwardness of manner, eruptiveness of countenance. The voice varies from a squeaky treble to an unearthly bass, just as the youth himself alternates between painful bashfulness and insufferable conceit; his every action is exaggerated; his politeness is too profound, as his insolence is too marked; he likes and dislikes with excessive vehemence; in short, he is far too sincere a person to be agreeable company. There may be good material in the lad; a few years more, and he will be *un homme fait*, a suave and dignified man of the world, able to play any part demanded of him with the same easy grace and polished hypocrisy. But for the present he is a hobbledehoy.

As with men, so with nations. Several of the world's most prominent Powers are hobbledehoy of the most pronounced description. Russia is one, the Great American Republic (low be it whispered) is assuredly another, and Japan, we must fain confess, is a third. For though Japan is not in one sense a young nation, she is what is almost the same thing, a rejuvenated and regenerated one. It was a literal new birth that she went through thirty years ago, and to-day, though some of the blue mould of immemorial antiquity still clings to her, her prevailing characteristics are those of the sturdy but awkward hobbledehoy. Like Russia and America, she is keenly and painfully sensitive to criticism, even when it is of the most unintelligent kind. She is too much depressed by reverses. Now she has taken her seat at the great world-gaming-table of international politics, she shows too much pleasure when the roll of the ball brings her luck, and

too much chagrin when the croupier sweeps off her stake; the "grand manner," the calm front shown towards all kinds of fortune, good or bad, is not yet hers. Constrained to follow the footsteps of European mentors, she yet strives after independence of action; she wants to show the world and herself that she is no mere copyist. But she takes each step indecisively, for her convictions are not yet formed. Sometimes she acts with timorous caution; anon she is prompt to the verge of indiscretion. Just as Young Hopeful, at his first dinner party, believes and acts as if the whole world is considering the cut of his coat, so the renovated Japan for the present gives a sense of *malaise*, of gawkiness, of *gaucherie*. Her conceit may, as some genial critics allege, be enormous, but her self-confidence still needs development. Japan's sudden likes and dislikes, and her occasional tendency to follow the *bushido* in politics, are also sure signs of hobbledehoyhood, for hobbledehoyhood acts largely on sentiment and prejudice, while finished manhood considers chiefly self-interest. At eighteen one cannot even be civil to a man one hates; at thirty, one would not mind dining with Lucifer himself, provided he had a French cook and the Order of the Garter.

Yes, Japan is decidedly a hobbledehoy. She has spent an industrious school time, and has learned much, though she has not digested it all. But her real life work is still to come; hitherto she has only been educating herself for the battle. The question we propose to consider is what we may expect of her when she has attained her maturity as a modern nation? What are her special talents, and for what kind of career do they best fit her?

Prophecy in such matters is usually dangerous, but in the case of Japan we have unique data on which to base our expectations. Japan is not a young nation in the same sense that England was a young nation in the time of

Alfred or even of Edward I. Her national life, it is true, though many centuries old, was lived within narrow lines, and circumscribed alike by physical and moral limitations of the most rigid kind. But it was nevertheless sufficiently expanded and sufficiently enlightened to allow of some fair opinion being formed as to what degree of development the nation might have reached under more fortunate circumstances—what her men of genius might have achieved in the field of thought and speculation had they not been confined and warped and restrained by the constriction of a narrow insular standard of taste and by the still tighter meshes of Chinese formalism. Japan's misfortune—for we do esteem it a misfortune—was that she had as founts of inspiration not Athens and Rome, but Sôul and Nankin; that she was inheritor of the barren aridity of Confucius and Mencius rather than of the great heirlooms which Greece gave, and died in giving, to the Western world.

What, so far as the beginning of her modern history, had Japan accomplished in the fields of science, of philosophy, of literature and art? Little enough, we must candidly confess. Her science was a medley of Chinese superstitions and Dutch empiricism, her philosophy a *pot pourri* of Confucian truisms. Her ancient literature, in comparison with that of even many Oriental countries, must be confessed trivial, lacking in genius, in originality and breadth. Her art, charming as it admittedly is, perfect within its limits, still lacks force, grandeur, mansidedness. It has never ascended above the pretty, and has always missed the sublime. True, alike in Japanese literature and Japanese art, there are beauties many and striking. Both native and foreign critics yield to the poets of old Japan a grace, a daintiness, and a neatness of finish that is all their own. Their poems are exquisite pieces of verbal lacquer, of charming literary enamel.

But can we compare them to the offspring of giants like Shakespeare, Milton, Goethe—even with smaller men like Racine or Victor Hugo? As well, we must own, could we challenge comparison between a Japanese shrine and the stately pile of St. Peter's, or match the sober good taste of a Japanese interior with the rich magnificence of Windsor or Chatsworth. In the same way, much as we admire Japanese art, how can we fail to be aware of its limitations? A screen, a scroll, a lacquer cabinet, a tea cup, a carved knob of ivory—these the Japanese can do better than all the world. But who can imagine a Japanese old master producing a "Regulus Leaving Carthage," a Murillo portrait, a San Salvator landscape, or one of those glorious heads of Titian? No, the verdict, we think, of all who have kept their judgment unwarped must be that in the past Japan's achievements in the field of thought and of the fine arts have lain within narrow compass; that her intellect, though active, has been cramped within far from extensive frontiers; and that no claim can be established on her behalf for any bold and striking originality of thought.

Some portion of these limitations may be placed to the account of the very peculiar conditions under which this nation developed its old civilisation—the permeation of its thought by Chinese ethics, Chinese literature, Chinese ideals of every kind; a whole world of "willow-pattern" conventions and formulæ. The weight of all that sterile culture may well have been sufficient to crush out much of the originality of the nation that adopted it. It is not at all surprising that the general current of Japanese ideas should have suffered from the mummifying influence of Chinese convention. But what is remarkable is that there were no minds sturdy enough to withstand the prevailing influence. In Europe it has been different. There, as here, there have been times when thought

was fettered and imprisoned; when convention in the arts and persecution in the churches sought to bring the human intellect into fixed grooves. But even in the most benighted ages the fear of the stake and the headsmen's axe have proved powerless to deter bold speculative spirits from rebelling against those fallacies which the orthodox attempted to thrust on the world. As religion had its Luther, so had science its Galileo, and unbelief its Voltaire. In times of the most complete intellectual slavery, there have been in Europe isolated cases of breadth of thought that can compare even with the enlightened sentiment of the present day. Between the spirit of modern philosophy there is no very essential difference—insight, detachment, freedom from bias were as much the possession of that 17th century Jew as they are of a professor of the present day. Western art and literature have time and time again been petrified with the encrustations of formalism and artificiality; but at the darkest hour a revolution has always come to bring back a purer and more vigorous life. But in Japan we look in vain for these examples of intense originality, of intrepid and irresistible genius. In philosophy we have no Spinoza, no Bacon, no Locke; in science, there is no trace of a Newton or a Hunter; in art we have but Sesshus, and Shubuns, and Kanos; in literature the Genji and its like and the fragile verselets of our poets are all we have to show against the gigantesque productions of the West—the Iliad, the Aeneid, Hamlet, Paradise Lost, Wilhelm Meister, and the Divine Comedy.

What are the deductions to be drawn? In what field, if any, is the entry of the Japanese brain into the world's intellectual arena likely to prove most fruitful of good? For what place in the battle of mind is this nation best fitted?

Clearly, as we have hinted above, it appears to us futile to hope, at any

rate for many generations, for great works of the imagination, for striking products of an emancipated art, or for world-shaking scientific or philosophical thought. To our mind a Darwin is as improbable a Japanese product as a Rafael or Shakespeare. Bold speculative thought appears to be lacking amongst us at present. Our foremost savants and philosophers, even men like Dr. Kato and Mr. Fukuzawa, seem to want grip, vigour, and originality. Our tendency is to follow tamely the lines laid down by Occidentals, as we once did those prescribed by Chinese sages. We either accept entire systems without modification, or, aiming at originality, we roam from one authority to another, from St. Paul to Herbert Spencer, from Marcus Aurelius to Jerome K. Jerome, gathering unconsidered trifles by the way, and flattering ourselves that this is eclecticism of the best kind. It is one incidental consequence of this dependence on European initiative that educated Japan is at the height of its devotion to the Spencer-Darwin-Huxley theory of the Universe at the very moment when in Europe and America the numerous limitations of that theory are becoming more clearly recognised, and the scientist's intrusion into spheres that do not concern him is beginning to be resented. Strangely old fashioned, indeed, the narrowly materialist views so often expressed among educated Japanese sound to the visitor newly arrived from the centres of European thought. It seems like going back twenty years. In the same manner that we in Japan have adopted the Parliamentary system just as Europe is beginning to lose faith in representative institutions, and is showing a disposition to put more and more power into the hands of Cabinets, so our thinkers have unquestioningly accepted the whole consequences of the Spencerian philosophy at a time when in the West that philosophy is regarded as being by no means the last word on the subject.

To our mind it is rather in the direction of experimental science that the Japanese are likely to distinguish themselves. The average Japanese brain is acute, ingenious, and—most important—possessed of inexhaustible patience. Perhaps we owe some of this last quality to our countless generations of ideograph writing and our intense devotion to forms of art demanding the most minute attention to detail. At any rate, the result has been achieved, whatever the means, and, for docility and perseverance, there are no better students than the Japanese. Whether everything we study is of profit to us is another and a different question—much that figures in our curricula we venture to think useless lumber—but of the students' assiduity and powers of assimilation there can be no question. The chief drawback is a certain vagueness which appears to be a characteristic of our modes of thinking, and which betrays itself in the very language itself—in the absence of sharp distinctions of sex, number and person, in the peculiar methods of indicating time, in a score of other ways. The same defect—let it be understood that we are talking generalities, for there are of course thousands who do not come within the sweep of these assertions—is still more practically visible in the unpunctual and unbusinesslike ways so commonly prevailing. But all that is largely a matter of education. The study of mathematics and the exact sciences encourages precision of thought; almost all that appertains to modern and industrial life tends to the same result, and these combined influences are producing—in fact to a large extent have produced—a new type of Japanese mind. And it appears to us that from this new type some very great and very important results may be expected—results that will make the Western world grateful for the entry of Japan into the circle of civilized Powers. Whether a Japanese scientist of the type of Lord Kelvin is a proba-

bility of the near future it would be difficult to say—a Japanese Newton, we must confess, is certainly not a prodigy we can expect for many generations—but a Japanese Edison, a Japanese Pasteur, a Japanese Herschell or Marconi, these we may reasonably expect in good time. Indeed we have made good beginnings already in the fields of invention and scientific inquiry. The recent work of Dr. Kitasato and Dr. Aoyama compares favourably with any contemporary effort in the same direction in Europe. Our military experts show an intelligence and inventiveness that promises much. Our astronomers, our bacteriologists, our medical men show great enthusiasm and ability, and are daily winning recognition from the *savants* of the West. And if the present time, being but thirty years removed from feudalism, be only the day of small things, can we not reasonably entertain larger hopes for what is to come? Is it not a fair inference that this country's highest future in the intellectual field lies in the province we have first indicated?—*The Orient*.

In No. 208 of the *Koye*, writing of "Public Opinion on Religion", a contributor says that it is worthy of record that during the past few months some very noted men have acknowledged in a public manner the necessity of religion in Japan. Among these Count Okuma and Dr. Inoue Tetsujirō specially call for mention. But though it is agreed that some form of faith is needed, there is no consensus of opinion in Japan as to what this faith should be, and many write in disparaging terms of all existing religions and advise the starting of something new. The writer arrives at the conclusion that the number of imperfect creeds in the world is apt to be very bewildering, and hints that perfection is only to be found in one quarter, which of course is the orthodox teaching of the sect [Roman Catholic] to which he belongs.—*J. M.*

THE BIBLE AND A CRIMINAL.

THE first morning after the revision of the treaties, when all foreigners were brought under Japanese jurisdiction, we were shocked to hear that a man named Robert Miller, from Buffalo, New York, had killed an American named Ward and two Japanese women, by beating out their brains with an iron wrench while they were asleep in bed.

He was soon arrested and shut up in the Japanese prison. While thus confined, and awaiting trial, I visited him and found him in a hardened and careless mood. He said he had no recollection of having committed any crime; and apparently hoped to be acquitted on the ground of having been intoxicated. He told me that his parents were Catholics, and that he had been taught no other religion.

He had, apparently, but little thought or knowledge of spiritual things and said that he had read some parts of the Bible, but did not find it interesting or helpful. I told him that his life was probably soon to end, and urged him to prepare to meet God. I talked to him about the value of the Bible, and its adaptation to all our wants; and that no other book would be so helpful to him at this time. He listened very attentively, and the words seemed to take hold upon him. Then with his approval I offered prayer that God would lead him to true repentance and pardon through the merits of Christ.

The trial came soon after; and he was sentenced to death. His counsel appealed to the higher court, and he was removed to Tokyo to await the final decision.

When I visited him there, I found that he was very greatly changed. He admitted his guilt, and the justice of the sentence; and had apparently but little hope that his life would be spared. But he was evidently reconciled to his fate, and looked forward to death without fear. He was truly penitent for

his sins, and had no complaint to make about his trial or treatment. On the other hand he expressed his deep sense of gratitude for the uniform consideration and kindness of the officials, and those who had visited him.

A priest came to see him once, but had no message that was suited to his case. But he had been reading the Bible with great pleasure; and it had given him the help and comfort that he needed. His one great desire was to know and do just what God required.

I prayed with him again; and felt assured that he was trusting alone in the mercy of God. He spoke with much feeling of the visits of Rev. Mr. Evans, and the help that he had received from him.

It was not convenient for me to see him again, as I was busy with the Annual Report; and so I sent him letters and such reading matter as I thought would be helpful, and made his case a subject of prayer.

On the 16th of January I wrote to Mr. Evans inquiring about his case. The following is the reply:

“Tokyo, Jan. 16th, 1900.

My Dear Mr. Loomis,—

Your letter reached my house after I had left this morning to do what I could to console the last earthly moments of poor Miller. Yesterday afternoon at about 4 o'clock I received a note from the Prison, notifying me that my presence would be agreeable, and so I went up at once to find that final notification of the condemnation and hour of execution had been received.

I was allowed, in reponse to my recent urgent request, to know before the prisoner was notified; and also (an exception to the rule) to obtain the favor of giving Miller notice last night as well. I told him that all hope was over. He bore up bravely.

The first thing he asked me was if I would read to him your letter, which I did. He was much touched by your kind words. As his hand was lame and troubling him, he was unable to

write as you requested, but he wished me to express to you his thanks for all your kindness. Almost the last words on his lips were words of gratitude to all who had been kind to him.

As to his spiritual condition, I believe firmly that he was a changed and penitent man. I feel as sure as one can of another man's thoughts, that God's grace had penetrated to his spirit. I believe this, not because of all his ill-spent life and its results, (a narrative that none would believe but such as have known what may be in the hearts of men), which he made to me on his knees, as in the presence of his God, but also because of the general good character he has borne in jail here, and because I have never found him in any way but kind and grateful for what little I could do for him, this feeling plainly growing on him to the end.

This morning I went with him and the officers to the place of execution; which took place with all formality at 9:30, in the presence of the officers, doctors, and one or two government officials. Miller was calm and serene at the last. I had talked with him all the way out; and again for half an hour had prayers and reading of Scripture with him. He was deeply moved, but brave in simple heartedness. He knew the awfulness of his crime, and judged his condemnation to be merited.

After it was all over, I said a few last words over his poor body, and came away:—sad indeed, and yet hopeful that in some way unknown to us, one who has had so few chances in this life, may be found to have received a large measure of a loving Saviour's mercy.

Faithfully yours,
Chas. H. Evans."

We thus see that the word of God is the one instrument for bringing hardened sinners to faith and repentance; and we should never doubt the power of the Holy Spirit to change the most

sinful hearts, or cease to labor for the salvation of all men.

H. Loomis.

NEW YEAR'S DAY IN JAPAN.

(Concluded from the March number.)

IT is not necessary to speak here of the broadcloth suits, white gloves, polished boots, silk hats, and even canes which belong to the New Year's of to-day. These foreign imports are diluents rather than elements of the true Japanese New Year. But one important element of the day must not be forgotten. This is the New Year's gift. The Japanese call it *toshidama* (the year-gem or ball). The gift is probably called a *tama* or *dama*, because the ancient money of this country, instead of being flat and stamped, was spherical and had to be weighed. Our own expressions "pin money," and "glove money" came into use, it is said, from the custom of giving on New Year's Day the then costly gloves or pins and sometimes of giving in their stead the money for their purchase. Among the common New Year's gifts of to-day are white paper, towels, sugar, sea-weed and dried fish. Usually the gift is inclosed in a wrapper tied with paper twine of a peculiar kind called *mizoshiki*. This word means, literally, "water-drawing." A grass of the same name may once have served some purpose or other in the diverting of water from the river to the rice field, which act is also called by the same name as is the drapery of a theatre. The paper twine is always double, and is, half of it red, half of it white. The white should be on the left hand, and the red on the right hand in tying. The grass of the same name is also of these two colors, and possibly the more pliable part of it may have been used for a like purpose. For occasions of mourning there is used a cord similar to this, with the exception that the red is displaced by black.

The white may symbolize the dead past, the red, the new born year, and the black, the dark tomb. When the red cord is used, it is tied in two bows, thus presenting the shape of a figure eight prone, which is the mathematical symbol for infinity with us, and which is said to suggest the return of so happy an event. (It does not seem to the Japanese mind at all incongruous to use this on marriage occasions). When the black and white one is used the bow does not occur, but the twine suggestively hastens to an end. Sometimes the red and white one is used on occasions of mourning, without the bow, and with the white on the right hand, the red at the left. There is commonly pasted on the wrapping paper of the gift, more above than under the red and white twine, some colored paper folded and containing some dried fish or mollusk. Sometimes there is only a picture of this thing, (which is called *noshi*), and sometimes the word is simply written. Originally the *noshi* was, as its name suggests, fish that had been flattened out and dried, which was considered *par excellence* the gift with which to express congratulation. Little by little it dwindled in size and grew in use until now its use in some form or other is almost universal in connection with giving.

When the busy day has drawn to its close, the Japanese seek welcome rest, the first to many of them after forty-eight hours of the severest strain and then the intensest enjoyment of any like amount of time, during the whole year. Then, too, early the next morning they must write their *kakizome* (the first writing), which is hung up somewhere in the house, or commence that numerous New Year's correspondence which is always headed with some kind of New Year's greeting, or go through the form of their ordinary occupations in some playful mood—witness the *hikizome*, or first hauling, so noticeable on this second day when coolies in gay attire and jolly mood

parade their carts through the streets—so New Year's night is early dark outside and the streets more than usually quiet, although card-playing may continue inside, till a late hour. But ere the sleepers lay their heads on the little tufted roll, which with its pyramidal box forms the common pillow, they commonly place beneath this pillow a picture of the *takara-bune* or "treasure-boat," in hopes that they may have good dreams. This treasure-boat is the Noah's ark of fortune, but contains seven instead of eight people. These are known as the seven happy men (*shichi-fuku-jin*), or perhaps we should say the seven personifications of happiness. They have been often pictured on paper, carved in ivory or wood, molten in metal, and shaped in clay. Their names are not always uniform, but their personalities are essentially the same, although even these have been somewhat modified by some ideas which belong more to China than to Japan, and by others brought in through Buddhism, and even, it is believed, from Brahmanism. They do not correspond with the Seven Wise Men of Greece, nor the Seven Sages of early English romance, nor even the Seven Sleepers of Ephesus, although their place in dreams might suggest these last named. Wisdom, indeed, is almost left out of account with them. It will be sufficient in this article to enumerate them as *Ebisu*, who is usually sitting with a red perch under his arm or dangling from his freshly lifted line; *Daikoku*, who gives luck in the making of money, who is usually standing or sitting on two bundles of rice around which some sleek rats are gathering, and who has over his shoulder a bag of bullion and in his right hand the mallet at whose mysterious tapping the money is sure to flow out (this picture is familiar to all who have noticed Japanese bank notes); *Bishamon* who holds in his hand a spear, and presided over successful exertion of strength, mainly in war; *Benzaïten*, the one woman among

the seven, and the personification of beauty, but who among these happy creatures provoked no Trojan War like Helen of old; *Hotei*, who always has with him a bag of air, perhaps symbolic of the vanity of youth, upon which he is sometimes represented as riding in the water, who looks as if he had learned to "laugh and grow fat," and whose long ears (long ears to the Japanese are a sign of prosperity) seem as if they could listen to all the questions of children in whose interests he is supposed to exert himself, and with one of whom he is often pictured; *Fukurokujū*, whose immensely long head would suggest an early death did not his gray beard attest that he had safely passed the limits of precocious childhood, who is a dwarf in size, his body being as much too short as his head is too long, and who is supposed to be, especially, the donor of happiness; and seventhly and lastly *Jurojin*, the very old man, who is still fat and merry and who favors his votaries with an easy old age. Sometimes on the picture of this treasure-boat will be the following song:—

| | | | | | |
|----------------------|---|---|---|---|---|
| Na-ga-ki-yo-no | オ | ナ | ミ | ト | ナ |
| To-o-no-ne-mu-ri-no | ト | ミ | ナ | オ | ガ |
| Mi-na-me-za-me | ノ | メ | ノ | メ | キ |
| Na-mi-no-ri-fu-ne-no | ヨ | リ | サ | チ | ヨ |
| O-to-no-yo-ki-ka-na | キ | フ | メ | ム | ノ |
| | カ | チ | リ | | |
| | ナ | ノ | ノ | | |

This is remarkable in that while it fulfils the requirements of ancient Japanese poetry in containing thirty-one syllables (it would be allowable for one line to contain eight syllables, making thirty-two in all) arranged in lines of fives and sevens, it also has the peculiarity of being able to be read backwards without any change (it must be remembered that in Japanese *ga* or *ka* are the same monographs, and *mu* and *fu* are sometimes interchangeable). The song may be rendered, "When, from the far off sleep of the long night all shall open their eyes, the sound of this boat, riding on the waves, O, how good it will be!" It

would be difficult to say how ancient is the custom of putting pictures, cake or other material under the pillow to provoke dreams, and perhaps still more difficult to say when the dream itself was first deemed prophetic; but all the world round sleep has ever spoken of coming death, and the waking at dawn has hinted a resurrection.

A review of New Year's day with an analysis of its many interesting features, reveals certain root-ideas out of which has grown most, if not all, of that which we have already noticed. The desire for personal happiness is coupled with that of giving happiness to others. Into this two-fold happiness enter elements of renewal, beauty, rest, sport, eating and drinking, and reverence. As is commonly the case when the symbol comes into prominence, that which was originally symbolized has become more or less obscure. And, too, as is always the case where insufficient knowledge or insufficient restraint fails to exert a proper control, some ideas in themselves ennobling now tend rather to debase. Probably there is not as much actual evil in the Japanese observance of New Year as there is, be it said with shame, in the observance of the same day in nations far more responsible. Yet let us look for the time when, with perhaps but little change in outward symbol, the underlying ideas of this festive occasion shall, in more than pristine purity, shape themselves in accordance with the laws of that God who implanted them in their holier state in the human breast. O flag of the sun-in-a-cloudless-sky, may thy prophecy in picture soon come true! Soon may'st thou hang over a nation whose sons and daughters bring their strength and beauty, bring the fruit and herbage of their land and the harvests of their seas, bring their eating and their drinking, bring their rest and bring their sport, and with reverence offer all to the true God-of-the-Year, and make each speak the language of His praise. That the sun of their

better days like the disc on thy white surface, may never lapse back into the darkness of heathenism and superstition, may their wise men quickly stretch between it and the shades from which it has emerged that two-strand rope of intertwined Christian faith and Christian works, which to many may seem

but a thing of straw, but which is, when consecrated to the great Triune, stronger than could be made of cables of steel, and which is able to avert all evil influences from those whom it surrounds, until that day when God shall "make all things new."

A. A. Bennett.

NEESIMA'S GRAVE.

For ten years Neesima's grave has been like a pilgrim's shrine to the Christians of Japan. Around it worshippers have often gathered—not to pray to the saint buried there, but to worship the God whom Neesima loved and served, and to pray that they, too, might receive something of that spirit of



"No costly monument marks the grave where Dr. Neesima lies buried, only a rough stone with the simple inscription, *Joseph Hardy Neesima*.

This was as he himself requested. The Doshisha is his monument and the graduates of the school, an ever increasing number, are his epitaph." [J. D. Davis in Memorial Address.]

consecration, self-sacrifice and zeal which was so characteristic of Neesima's life. 'Tis a beautiful spot, high up on the mountain side, and surrounded by forest trees,—a favorite retreat for quiet, meditation and prayer. Visitors to Kyoto, from distant parts of the empire and from lands across the sea, have climbed that mountain path to see the place where Neesima lies buried, and have there received new inspiration for Christian life and service. Standing by that lowly grave, groups of his

own disciples, students from the school for which he gave his very life, have dedicated themselves to be, like him, true disciples of the Lord Jesus Christ. In that hallowed enclosure the Lord's Supper has been celebrated, where the quiet beauty and the sacred associations of

the place have added to the sense of communion with the Unseen. When some new work for the Master has been planned in the city below, the workers have gathered at Neesima's grave to seek God's blessing upon the undertaking. When crises have come and trials of faith, individuals have there found strength from communion with God and from the contemplation of the life record of that faithful servant of God who "tho' dead yet speaketh." The thought of Neesima's unwavering trust

and earnest faith has been a source of inspiration and blessing to those who are seeking to carry on the work that he began a quarter of a century ago.

As we stand near Neesima's grave, we can look down upon the great city spreading over the plain below. One of the first things we notice is the great number of temple roofs. In the city, in the surrounding villages and on the neighboring mountains, stand temples and shrines innumerable, marking Kyoto as the great Buddhist center of Japan. Into this city Neesima came and established the first Christian School and the first Protestant Church, opened the door for the Missionaries, and prepared the way for all the triumphs the gospel has already won in this most conservative Buddhist stronghold. Today, in eight churches and twice as many chapels and preaching-places, salvation through Christ is proclaimed from week to week; in twenty Sunday-schools and in numerous Bible classes the Word of God is taught; a college for young men, a training class for evangelists, two schools for young women, and several kindergartens, besides night schools for poor children and private classes, are furnishing Christian Education in this city. All of this work is largely due directly or indirectly to the faith and perseverance of Joseph Hardy Neesima, the pioneer of Christian work in Kyoto.

W. L. Curtis in *Mission News*.

Concerning the establishment of a free library by the joint efforts of Japanese and foreigners, those interested in the scheme met on Monday at the Y. M. C. A. Hall, when it was decided to carry out the undertaking with a capital of 200,000 dollars and to select a suitable site in Kyobashi or Nihonbashi Ward. An appeal is to be made for support to Count Okuma, to the British and American Ministers, and to other distinguished Japanese and foreign gentlemen.—*J. T.*

JAPANESE BUDDHISM AND ITS SECTS.

(Concluded from March number.)

THE SHIN SECT. THE JAPANESE LIBERALS.

AFTER the death of Hōnen Shōnin there was some dispute about the development of his teaching, and Shinran, a pupil of his, being banished by the sect, established what he called "Jōdo Shinshū," the True Sect of Jōdo. It is sometimes known as the Monto sect, and sometimes as the Ikkō sect. Like the original sect, little is required of the believer in the way of knowledge or works. So that it is a common saying, "Monto mono shirazu"—The monto (*i. e.*, disciple) knows nothing. The creed of the sect is given by one of its priests, as follows:

Rejecting all religious austerities, and giving up all idea of self-power, we rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in him our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent and as welcome as light in a dark night, we must also keep the laws which are fixed for duty during our whole life.

Another count in the indictment of Japanese Buddhism is that all prayer is simply supplication for some benefit, usually of a temporal nature. The idea of praise, of outpouring, of communion, does not enter in. In other sects various Buddhas are prayed to, but Shinran forbade prayer to be made to any but Amida, and to him only in matters concerning salvation. The Jōdo doctrine is that man is heard because of his much asking: in the Shin sect the invocation becomes an act of thanks. The use of charms and spells, so common in other sects, is forbidden. Since all are saved in the same way, there is no reason why the priests, whose only duty is to preserve and

spread the doctrine, should live in a way different from others. In other sects the priests are supposed to be celibate, to eat no meat, and to wear the garb of a priest. In the Shin sect there are no such restrictions, yet the priests usually have shaven heads and wear the priestly garb.

But with all these reforms the sect comes no nearer than the original sect to explaining the true nature and place of faith. In preaching they ring the changes on *jiriki*, self-power, and *tariki*, another power; but their faith is but blind trust in this "other power." Contrary to the teaching of the other sects that one may become a Bodhisattva, a partially Enlightened One, in this world, these faith sects teach that all one can hope for is to be received into the Pure Land after death. Faith as the substance of things hoped for is not conceived. As was said in the beginning, the great words "faith" and "salvation" can be used in this connection only under protest.

On the other hand, on the side of Buddhism, we are thankful for this broken light, for this feeling after the truth. Though the words that they use in speaking of their conceptions of the great verities have the wrong content, and if used alone give rise to false impressions, still they furnish a vocabulary, a manifestation of some spiritual life. A missionary from China seeing, in Japan, the white-clad pilgrims everywhere, said, "Would that we could see them in China."

THE ZEN SECT. THE JAPANESE QUIETISTS.

The last of the three schools of thought in Japanese Buddhism is represented by the Zen, or Contemplative, sect; the name being indicative of the doctrine, which is perhaps nearer to that of Gautama than the teaching of any other Japanese sect. The sect was founded about the same time as the Jôdo sect, in 1200 A.D. "Four hun-

dred years," said Shoyo Daishi, the founder of the Sôdô sub-sect, "has Buddhism been taught in this country. It has never been properly taught until now."

"Look carefully within, and there you will find the Buddha." "Heart speaks to heart," but language is an imperfect means of transmitting the profound ideas of Buddhism. Such is the foundation principle of this sect, and all will agree that language does not, to the ordinary mind, convey much of Buddhist doctrine.

Language [they say] is like the finger which points to the moon, or the float which indicates that the fish has taken the bait. We must not fix our attention too closely on the finger or on the float, lest we fail to perceive the moon or the fish.

Several sutras are read, the principal one being the Shin Kyô, or Heart sutra; but these are used simply as a means of educating the intelligence to such a point that it can grasp the truth. The teaching of this sutra is that all phenomena are unreal. In the highest state of enlightenment there is neither birth nor death, ignorance, misery, nor decay. There is no wisdom, happiness, nor rest; perfect emancipation is the grasping of the fact of utter and entire void.

It has never been within the province of Buddhism to go back to First Cause, though the Shin sect has, as a work of supererogation, an explanation that "existence of all inanimate things comes from the relation of their *in* (cause) to their *en* (effect); just as all animate beings are born by virtue of their own *in-en*." Into these inquiries the Zen sect does not go, nor are they considered essentials in any sect.

There is, as usual, a practical side to the system. In an exposition of the doctrines of the Sôdô sect, we read such doctrines as the following:

Though the bad actions of our previous lives are a hindrance to us, we may through the mercy of the Buddhas who have reached the perfect Enlightenment by the path of virtue receive the forgiveness of sins. . . . The Buddhas were in the past as I am: I, in the future, shall be like the Buddhas. . . . Expose your hearts

to Buddha, and thereby you may cut off the roots of your sin. . . .

Every one that desires the Great Perception must in quietness meditate. We must worship the merit by which all beings receive conversion through the perfect acceptance of the saving commandments. . . .

The arousing of Perception is the desire to save all sentient beings. . . . For benefiting others there are four kinds of transcendent wisdom: almsgiving, kind words, benevolence to all living creatures, sympathetic impartiality (like that of Shaka, who took on himself human nature).

It is further taught that the would-be follower must acknowledge that the way is perfect and that the body of the law is not far off. No austerities are needed: contemplation alone will enlighten. This contemplation is sometimes spoken of as the absence of thought, the grasping of the fact of nothingness; and sometimes as the contemplation of the doctrines of the sect.

We have less fault to find with the teaching of this sect than with that of any of the other sects. "The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach."

THE SHINGON SECT. THE JAPANESE Gnostics.

The teaching of the Shingon, the True Word, sect goes beyond Buddhism. The three principal sutras of the sects are classified as of doubtful canonicity, and they are not found in Thibet at all. But these facts are in accord with the teachings of the founder of the sect that expositions of Buddhism then prevalent were but temporary expedients suited to the times.

The sect is one of the oldest, having been founded in 806 A.D., one year later than the Tendai sect. Its founder, Kôbô Daishi, perhaps the most famous of Japanese priests, studied in China, and innumerable legends are connected with his name; in almost every part of the country there are some relics of him, and to him is attributed the invention of one form of the Japanese syllabary.

The doctrine of the sect is even more difficult to state than that of the Tendai sect. That sect teaches of the Buddha of Original Enlightenment, of which Gautama was but one manifestation; the Pure Land sects teach of Amida, the Buddha of Boundless Light, from whom all other Buddhas came; now this sect teaches of still another "Original" Buddha, Vairocana, or *Dainichi* (Great Sun) in Japanese. These cannot be different names for the same being, for their works are different. Another count, therefore, in the indictment of Buddhism in Japan is that it is the author of confusion. With such conflicting doctrines men are tempted to consider such matters as unknowable.

Dainichi is the center and source of all in the world of ideas (*Kongô Kai*), and in the world of phenomena (*Taizô Kai*). In the world of ideas Dainichi is as a sun with four satellites, two of which are Sakyamuni and Amida. The great object of the seeker is to grasp the great truth that Dainichi is all and in all. The Tendai sect teaches that the Mind is the one reality, and Enlightenment to know the Buddha of Original Enlightenment. The Zen sect teaches that Enlightenment is to know that all is nothing, while the Pure Land sect teaches that Enlightenment is not to be had at all in this world.

The means of attaining to this saving knowledge of Dainichi are manifold, but they are similar in kind to those mentioned in speaking of the Tendai sect. In his last words to his disciples, Kôbô Daishi says:

If a man purpose to go on a long journey, he cannot do so except by his feet: even so if a man wish to know the ways of the Buddha, he cannot do so but by keeping the commandments. . . . He who breaks the commandments does not differ from a piece of mud or a broken tree.

This sect exalts the Great Vehicle as being higher and less selfish in its teaching than the Small Vehicle. The Great Vehicle teaches that Nirvana is properly the becoming a Buddha (*Jôbutsu*), and not merely the extinc-

tion of desire and of false views. In common with the Zen sects, the Shingon sect holds that men may become Enlightened in this world, and that it is their duty thus to help their brethren here and hereafter. The Amida sects hold that for fifteen centuries (the time is given as two thousand years by the Nichiren sect) after the death of Shaka, the Holy Path was open for men to win Buddhahood by walking therein. This period was to be followed by five centuries during which the "gate of self-power" was to be closed, and the "gate of another's power" (*tariki mon*) opened, that men might enter the Pure Land by the merits of Amida. The Shingon sect allows, however, no such counsel of despair.

With all the zeal of this sect for morality and for the service of others, there is the same fault to be found with it as Paul found with the early Gnostics, puffed up in their fleshly mind through philosophy and vain deceit, occupied with endless genealogies and profane and old wives' fables. Their eons and emanations and angel worship correspond to Dainichi as the center of a planetary system, or the heart of an eight-leaved lotus with other Buddhas for the petals.

Moreover, this sect—together perhaps with the Tendai—is responsible for a fellowship with Belial, for which there can be no justification. Before the days of Buddhism in Japan the people worshiped the *yaoyorozu no kami*, the eight hundred myriads of gods. What was to become of them in the atheistic doctrine of Shaka? Kôbô Daishi is said to have waited at one of the shrines of one of these gods for a revelation, and to him it was shown that they were, like Shaka, manifestations of the Original Buddha. This was the basis of the compromise, the old Shintô gods were worshiped in the new Buddhist temples, and the Ryôbu Shintô, the twofold way of the gods, was established. The severance of the bond was attempted by the Imperial Court in

1870, but so long have the Buddhists worshiped the old gods as *miyôjin* (illustrious gods) or *gongen* (temporary manifestations), that they are as much a part of the Japanese Buddhist pantheon as are the imported gods of Hindooism — Kwannon, the goddess of mercy; Jizô, the god of pity; Binzuru, the healer; Emma, the god of hell; Fudô, the black god in the flames; and others.

Such is the effect of compromise and concession. A prophet is needed to call out: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

THE NICHIREN SECT. THE JAPANESE PANTHEISTS.

In the priest Nichiren, the founder of this sect (also called the Hokke sect, after a sutra), there was the spirit of a reformer, and he lifted up his voice without fear, though not against the evils just spoken of. He was born about the time of the establishment of the Amida sects, and his spirit was first stirred within him by seeing some children dragging about in play a neglected image of Shaka. On remonstrating he was told that now, since faith in Amida was preached as the whole duty of man, they had no need for Shaka. After this, though then a priest of the Shingon sect, he studied under the Tendai priests on Mt. Hiei, the fountain-head of Buddhist lore. Like the Tendai sects, the sutra, the Lotus of the Good Law, is the chief authority for the doctrine of Nichiren. He first used the formula, "Namu Myôhô Renge Kyô," in praise of this sutra. Though he protested against the teaching that the repetition of the formula, "Namu Amida Butsu," was sufficient to insure salvation, it is now taught by his sect that "ignorant men can surely attain to the state of Buddhas if they sincerely adopt the above miraculous oral practice of our sect."

In a similar way, though the sect protests against the incomprehensible nature of the doctrines of the speculative Tendai and Shingon sects, it is difficult to see that its own doctrines are of a more practical nature. In the pamphlet, spoken of above, circulated at the World's Fair for the purpose of fulfilling the prophecy of Nichiren that Japanese Buddhism should go to the West, we find an account of the doctrines of the sect, in language quaint but not misleading. At the age of thirty, Sakyamuni "for the first time perceived that he had been the Buddha of Original Enlightenment since very remote times." At that time he wished to teach that any one could become a Buddha, and began to give the Kegon Kyô, the sutra of "sudden expansion." But the people were unable to receive it, and he taught the doctrines of the Small Vehicle until he was seventy-two years of age. Still fearing that they could not comprehend, he put the Truth in his person in order to let them see it there, and addressed to them as follows: "Now these three worlds, the mortal world, the material world, and the spiritual world, are all of my possession; all living beings in them are all my children." According to this opinion all mountains, all rivers, all kinds of flora and fauna, are identical with his own person.

This is a form of pantheism pure and simple: the Buddha is all, and all is the Buddha. This is further emphasized in speaking of the chief object of worship (*honzon*), the mysterious chart called the Mandala, of which much is also made in the Shingon sect. In the center is the invocation, "Namu Myô-hô Renge Kyô," in Chinese characters. Round this are grouped the bodies separate of the Buddha representing the ten worlds of living beings.

The Mandala shows that all things and all phenomena in all the times and all the spaces are in essence one and the same, and that they are in nature pure and eternal. In short, the Mandala is the Buddha of Original Enlightenment. . . .

Earth, Water, Fire, and Air are the spiritual body of the Buddha. Color, Sound, Smell, Touch, and Things are also the Buddha's spiritual body. Form, Perception, Name, Conception, and Knowledge are the Buddha's compensation body. Head, Trunk, Hands, and Feet, as well as Eyes, Ears, Nose, Tongue, and so forth, are the Buddha's transformation body.

There is much more of the same kind. As to speculative doctrines, it is no whit behind or in advance of the Tendai and Shingon sects. But for the propaganda the sect has its practical side. Here also the teaching seems much like the teaching of the Amida sects, if we substitute for Amida the Lotus of the Good Law. Listen to this exhortation:

Those who wish to unfold the Buddha intelligence, and to enjoy the spiritual pleasures, ought at once to believe in the Good Law of our sect. Try to throw away the temporary and false doctrines taught by other sects and to embrace the eternal and true doctrines which are contained in our Holy Book! Then it is sure enough that the heaven and the earth are peaceful and prosperous forever. . . . Don't doubt the merits of the Good Law; just merely put them in action before them. Come! let us believe in the Good Law.

Little respect was shown by the fiery Nichiren for those who differed with him, and his followers are imbued with the same spirit. I knew of one public lecture meeting held by another sect in which the opposition by the followers of Nichiren was as noisy and determined as that common in the case of Christian meetings. In a vow to the Buddha to promulgate the Good Law even at the expense of his life, Nichiren said:

The Holy Book of our sect, be it good or bad, to despise and to cast it away is the action proper to the beings of the hell.

Since the time of Nichiren for six centuries there has been no notable movement in Japanese Buddhism. Besides the six great sects mentioned above there are the small Ji and Yûzû Nembutsu sects; the former resembles the Shin sect in its doctrines, and the latter the Tendai sect.

I have tried to gather together outlines of the beliefs of the sects as given by those who follow them. Much might be said about the results of this

doctrine, the fruit by which it is to be known. In the number of *The Review of Missions* for August, 1897, the Rev. W. E. Towson has spoken of the present living Buddha of the Shin sect, and of the superstitions concerning him. Lloyd, in closing his account of the Developments of Japanese Buddhism, says :

The germs of truth which I have sought to develop lie hid amongst a mass of superstitious practices. I would not conceal to myself that there is a dark side to Japanese Buddhism, as there is to Buddhism everywhere.

It is, unhappily, this dark side which is shown to the great majority of those influenced by Buddhism. Of the educated people comparatively few know the doctrines; though they may be nominally adherents, for the services of Buddhist priests are generally required for funeral rites. The uneducated people, who form the back bone of Buddhism, cannot understand these doctrines. There is no form of sound words which all can read and in which all can find a sufficient rule for faith and practice. They are influenced by oral teaching and tradition which we find embalmed in the innumerable legends and superstitions which have arisen with Buddhism. "By their fruits ye shall know them. Every tree that bringeth not forth good fruit is hewn down and cast into the fire."—F. Muller, in the *Methodist Review*.

The eminent Buddhist prelate, Mr. Shaku Soyen, Chief Abbot of the temple Yengaku-ji at Kamakura, which is the principal place of worship of the *Rinzai-shu* a branch of the *Zen* Sect, goes to America by invitation next July, and will lecture at Harvard University on the Great Vehicle. He enjoys the reputation of being gifted with remarkable eloquence, but how much of that quality can survive the ordeal of translation into a foreign tongue we dare not anticipate. There is nothing more lame or halting than one of these lectures where each of an orator's periods is repeated by an assistant speaking in a different language.—*Japan Mail*.

THE SOCIAL EVIL.

THE following extracts from daily papers set forth interesting developments in the agitation against the system of legalized prostitution in which so many girls are enslaved :—

Our esteemed contemporary, the *Mainichi*, which is conducting with admirable persistency a crusade against "the social evil" has been placed in a position to put into practice what it has so long been preaching. In other words it has taken under its protection a little girl who fled from a house of ill-fame in the Yoshiwara and sought refuge at the Office. The occurrence is described so graphically in the columns of that paper, that we are tempted to report this unsavoury incident somewhat at length and, as far as possible, in the words of the writer himself.

He says that, on the morning of the 2nd March, he was writing for the next day's issue of his paper the first chapter on the subject, "the new laws do not recognize the old institution of inhuman public prostitution." Animated as he was by the firm conviction that he was fighting a battle for the inestimable benefit of the country, he was working with great eagerness, when a colleague told him that a little girl had run away from the Yoshiwara and had just come to the office. He further said that she was only 13 years old, that the fear that she might be forced to lead a life of shame had driven her to fly, and that, acting on the advice of some friend of hers, she had come to seek protection at the *Mainichi* Office. "Please let her in," said I to my friend," continues the writer, "and the next moment my colleague returned followed by the girl. I gave her a chair and looked at her. She had a fine countenance, regular features, and was very pretty. I asked her to relate her story, and she did so in a very intelligent manner—for a girl of her tender age. She said that her name

was Kimi Tsuda, that she was the eldest daughter of one Takejiro, Kami Kano, Mino. Last summer, when her father was lying ill, she was "sold" by her step-mother—for the father had divorced her real mother when she was yet a child—to a brothel in the Yoshiwara. "And for how much, my little girl?" I asked. "Ten *yen*, sir, and for six years," replied the girl. "Ten *yen* and for six years!", I involuntarily exclaimed. "Is your father well now?" The girl hung down her head and was silent, while big tear-drops chased one another down her rosy cheeks. At last she sobbed out something to the effect that her father had died last winter. "Are you resolved not on any account to return to the Yoshiwara?", I asked; and to this she gave a nod in the affirmative—showing that she had made up her mind never to set her feet again in that abode of shame and lust. I then said to the poor girl, "Make your mind easy, my child. I and my friends will take you under our care. If you are really resolved not to return to the place, come to my house, for I have it in my power to bring you to a respectable lady." And so the unfortunate girl, after over six months of servitude and misery, has at last succeeded in finding a respectable abode.

The *Mainichi* writes that the publication of this account has elicited quite a number of letters from its sympathetic subscribers, and that it is negotiating with the master of the brothel for the deliverance of the girl.—*J. T.*

Kimi Tsuda, the unfortunate girl who was taken under the protection of the *Mainichi*, has obtained her deliverance. The keeper of the establishment in which the girl was an inmate for several months, has proved to be a man of more exceptional generosity than might have been expected from one in his line of business. He consented to cancel the contract binding the girl and offered, moreover, to present her with a

sum of 10 *yen* for which she had stood indebted to him. But the *Mainichi* would not agree to accept that offer of the present and has paid off the debt for its protégée, whom it then placed under the care of Mrs. Ushioda, President of the Tokyo Women's Reform Society, who keeps in Hama-cho, Kanasugi, Shiba, the Jiaikan for the special purpose of befriending unfortunate girls of Kimi Tsuda's type. This incident has thus been terminated in a satisfactory manner.—*Japan Times.*

TO THE EDITOR OF THE "JAPAN MAIL."

Sir.—Owing to the complications which arose over the first case, as a result of the nullification of court orders by the police, we have been placed under the necessity of originating new cases as well as endeavouring to institute different methods of procedure. The subject has assumed enormous proportions, but, having gotten into the matter, there is nothing to do but fight it out. The plaintiff in the first case, although promised her freedom if she would consent to drop the case, is yet in the quarters, but in a different house. She hopes to get out in May without debt, as that was the final agreement, and I have reason to believe that it will be followed, owing largely to the publicity given the disgraceful matter, as of course the compromise was the direct result of the unlawful action of the local police, supported by the governor. Nothing has been done by the central authorities so far as we know, unless it has been to sustain the police.

The Nara case did not result in a test, as the keeper, seeing that he could not get possession of the girl, returned her permit to the police, who accepted it as equivalent to a release; and, just a few days before the day set for the hearing, the defendant asked to have the suit which had been instituted dropped, declaring that all claims against

the girl were relinquished, and accordingly the case came to an end before trial. The ten days' sentence of detention passed on the girl by the Nara police was reduced to one *yen* fine by the sectional court. This was paid, and the girl, having gained her freedom, went to Kobe some time since. The man who led the gang that took her out of my house got two months in jail as a reward for his trouble. This case was a severe blow to the keepers, as it set a precedent for runaways.

The next case was that of a *geisha* in Oita Ken, Takata-machi, whose father came to ask assistance to secure the return of his daughter, who was sold as a *geisha* near the end of last year. A short time after entering her present place of business, she was compelled to receive guests for immoral purposes, although the old man claims that he understood that she was simply to act as a *geisha* is supposed to act, that is play the *samisen*, sing, etc. As the old father is rather of the age that has long since gone by, I think that he was actually deceived. All efforts to secure her return, however, have so far been futile. The police refused to receive back her permit unless the keeper of the house agreed, and also refused to interfere, although a written statement was presented from the girl offering to give the names of some of the men she had been compelled to receive as guests, which certainly ought to have been sufficient to prove violation of law, as of course *geisha* cannot legally accept guests for immoral purposes. As there is no law to compel her to stay where she is, being simply a hired girl before the law, she must endeavour to leave before any further action is taken on our part.

Much time has been spent by the committee here in getting matters in shape for active work. The Chief of Police was asked to give his interpretation of the regulations in order that we might know what to expect for the future. The interpretation is that a

prostitute, once having entered the brothel inclosure, has no right to leave until the keeper agrees, no matter what the circumstances are or the length of service, and furthermore the police do not consider that there is any means by which they can decide when the keeper ought to consent to the release of a prostitute. The whole matter is turned over to the keeper, and the police cannot interfere. Although the law only provides for fining or detention of runaways, the police regard the regulations as being intended to keep prostitutes within certain limits, and hence, in addition to the fine or detention, the police compel all runaways to return to their master. This, then, makes the system of legalized prostitution legal slavery.

Owing to a report sent from the Crown Procurator to the Central Government declaring that there had been no clash between the Judicial and the Executive authorities, we felt under obligation to present the facts to those persons in Tokyo whom the committee from here visited toward the end of November last. After making a minute investigation and getting the police concerned to acknowledge the truthfulness of the facts collected, we made about fifty copies on the mimeograph and sent them to about twenty-five places, including certified copies to the Ministers of Justice and Home Affairs. This of course proved what had happened, and placed the local authorities in a bad light, and, largely as a retaliatory measure, five of us, four Japanese pastors and myself, were indicted for violation of the Press Law. That is, it was claimed that we had issued a publication without reporting it in the proper way.

At first the thing seemed so ridiculous we paid little attention to it, but the local authorities are determined that they will at least trouble us, hence, though failing to get a decision against us in the sectional court, they have appealed the case to the local court.

In the judgment rendered in the sectional court, the article was classed as a report or a letter, and the judge took the occasion to severely censure the local authorities, including the governor, for over-riding the orders of the court.

And now the *Kyofukwai*, the name given to us, has several cases on hand, and of necessity an organization has been effected, having for its direct purpose the freeing of prostitutes by legal methods, the protection of minors, and the abrogation of the present brothel regulations. An attempt is being made to induce keepers to quit the business also, and I believe will be more effective than was at first hoped. Girls

who ask assistance must sign a written agreement not to compromise the suits and never enter such a life again, or any similar trade. The organization has a salaried secretary, who is preparing to conduct the cases himself, as lawyers, so far, are very uncertain. Some most pitiful cases are now on hand. The keepers of the country have begun to organize, and frantic efforts are now being made to get a girl out of our possession. So far expenses have been borne by the Nagoya friends; but, as one of the treasurers, I would be pleased to receive pledges and contributions for new work. Monthly reports will be sent to contributors.

U. G. Murphy.



Conducted by Mrs. COROLYN E. DAVIDSON.

“We know that force is but a mode of motion, and it begins to dawn upon us, that progress is but a mode of Christ.”

IT is hoped that in next month's issue of the JAPAN EVANGELIST, Mrs. Large will give a full account of her work and that of Mr. Miyama in the southern part of Japan during the month of February; one of the interesting events of the trip was as follows:—

“A remarkable story of conversion to the cause of total abstinence comes to us from the city of Shizuoka, as the result of the labors of our indefatigable evangelist, Rev. K. Miyama. We give it in detail, for it has encouragement also for our young people.

A temperance meeting had been advertised for Feb. 2nd in the Methodist Church. A pupil in the school for girls, asked permission to return home that afternoon in order to tell her father of the meeting and to persuade him to attend. Her request was granted and the evening found her, with her father, present at the meeting.

Early the following morning, this gentleman—Dr. Shibata, a dentist,—waited on Mr. Miyama, desiring to talk with him. He told Mr. Miyama that the fiftieth anniversary of the death of his parents was near at hand,

and desiring to celebrate it in some suitable way, he had visited the priests of the temple where their remains rested, and acting on their advice he had sent out two hundred and fifty invitations to a wine supper at the temple, in celebration of this occasion. His wine bottles and cups had been specially ordered, with the nature of the feast and also his own name burnt into them, the shape of the wine bottle indicating that the wine would be of the best quality. He had also decided to present a quantity of wine to the priests. Now, in view of what he had heard the previous night, he could not carry out his plan. Under the circumstances, what should he do! After a heart to heart talk and a prayer, he left without coming to a decision; in the evening, when Mr. Miyama met a number of men with a view to organize a temperance society, Dr. Shibata came too, signed the pledge, joined the society, handed to the pastor of the church the money he had meant to spend in wine for the priests, asking that it be used in the girls' school for temperance education. Then, producing two of the bottles and cups, he gave one of each to the pastor and to Mr. Miyama; the rest, he had destroyed. The following morning, hiring a jinrikisha, he started out early, to call on the guests he had invited, to withdraw his invitation and to explain in person his reason for such an apparent rudeness; and thus, that temperance lecture was repeated two hundred and fifty times. The motive powers, were under God, *a young girl* and Mr. Miyama; the results, no one can estimate.

One of the bottles and its accompanying wine cup have been sent to the World's W. C. T. U. Convention in Edinburgh, and later on, will be given to Miss Parrish to be used in America."

As Dr. Soper soon goes to America to attend the Ecumenical Council, Mr. Cosand has kindly consented to take the place of Dr. Soper, as editor of the English Department of the *Kuni no*

Hikari. At the Board of Control meeting of the Tokyo Temp. Society on March 10th, a committee was appointed to draft resolutions in regard to the departure of Dr. Soper and Mr. Leavitt for America. A copy of the resolutions was ordered to be printed in the *Kuni no Hikari* and also to be sent to the leading newspaper of the religious denomination which these gentlemen respectively represent in Japan. At this meeting, the following resolution, proposed by Dr. Soper, was unanimously adopted by a rising vote:—

"Having heard of the passage of the Anti-smoking Bill in both houses of the Imperial Diet, forbidding smoking of tobacco by persons under twenty years of age, introduced into the Lower House by the Hon. Sho Nemoto, an honored Vice-President of the National Temperance League,—We hereby put on record our high appreciation of the zeal and persistency which Brother Nemoto displayed in bringing the Bill to so successful an issue; and at the same time we express our profound and hearty gratitude to Almighty God for the favor shown Brother Nemoto while engaged in this blessed work of legislating for the welfare of the rising generation of Japan, and for crowning his labors with such glorious success.

The passage of this Bill marks a new era in the moral life of the nation. May God raise up scores and hundreds of such men as Brother Nemoto, and hasten on the glad time when tobacco-smoking and *sake*-drinking shall be forever banished from the land."

It has come to our ears that just before Mr. Nemoto's Bill was brought to the Upper House, every Peer received a letter written by Mr. Ando, Mr. Nemoto or Mrs. Nemoto stating fully the bad effects of tobacco-using.

The following is an extract from a letter written by a Japanese friend: "Yesterday, Mr. Nemoto received a long letter of thanks from one of the great silk stores—Shirokiya—Tokyo, for his efforts in introducing the Bill of

Anti-smoking for young people. The master of that shop says no one can fully estimate the benefit that will come to him if this law is enforced, since he has hundreds of young boys in his employ in different parts of Japan."

A motion to extend thanks to Mr. Miyama for his faithful work for the Temperance Cause, so far during this year, was passed unanimously. As it is necessary for him to know immediately where his services will be required the following year, it was decided to invite him to continue for another year as lecturer for the Tem. Societies of Japan.

On its being announced that Mr. J. G. Woolley intends visiting Japan in the near future, a committee was appointed to write to him expressing gratification at the prospect of his coming, and urging him to spend as much time as possible in this country. Dr. Soper was asked to call on him and to express to him personally the thought written him by the committee. A similar letter has been sent Mr. Woolley from the Nat. W. C. T. U.

The meeting passed a vote of thanks to Mr. Shimada for the decided stand he has taken of late in regard to the necessity for Social Purity. This gentleman joined the temperance ranks some three months ago and is working and speaking vigorously for the cause. At a new year's meeting of the Tokyo Temperance Society, he expressed himself as happy to have been permitted to take a firm stand for Temperance.

On the evening of the 10th, a most interesting meeting of the Tokyo Temperance Society was held in the Ginza Methodist Church. The speakers of the evening were the Hon. Sho Nemoto and Rev. Dr. Soper, by whom most stirring addresses were given. This being the last time the temperance friends would have the privilege of hearing Dr. Soper before his return to America, some most fitting words were spoken by the National President, the Hon. Tara Ando. Mrs. Ushioda, on

behalf of the officers of the Nat. W. C. T. U., presented Dr. Soper with a Japanese flag, as a slight recognition of the friend he has ever been to that organization. At the close of the meeting, a number of individuals united with the society by signing the pledge.

The following petition was presented by the Nat. W. C. T. U. to the Ministers of His Majesty, the Emperor, twice, before there was a Parliament to receive it, and they have sent up the same petition to Parliament every consecutive year since its opening. This year, their earnest persistency was rewarded by the passage of a bill embodying the sentiments asked for in the petition.

"We humbly beg permission to present this petition concerning degraded Japanese women in foreign countries.

"We earnestly entreat you to pass an adequate law to control their leaving Japan. It is unquestionably understood that those who try to go abroad in order to evade military obligation or to escape punishment, should be prevented. Why then is it not still more necessary to forbid women to cross the ocean for an infamous purpose? If some strict law is not immediately made, what shame may not come! It often comes to our ears that some of our sisters are in most pitiable condition in nearly every port of eastern and western countries. Some of these women may have fallen into temptation through their ignorance, but it must be admitted that this came about through the lack of carefulness regarding those who go abroad. What a pity that many, who repent of their sin and wish to return to their native land to lead an honest life, can not do so! There is no greater vice than an impure life which invites shame to one's country and brings disgrace on one's own land. Must not something be done immediately to prevent further injury and dishonor to our beloved country?

"To make a law against the smuggler will not contradict the established laws

of the nation, because it is a law to protect the country, and there should be a law to protect women lest they be deceived and led astray.

"It is now many years since slavery was prohibited; shall we be heedless, in regard to something worse than slavery? It is plain that it is sin to deceive and tempt men and then treat them cruelly for yielding to temptation, and at present many helpless women are tempted and then allowed to fall into cruel hands. Shall we look at such things and then pass by on the other side?"

"The usual requirements, before passports for leaving our land are granted to women, are not strong enough, the police surveillance is not strict enough and the consuls in other lands are too indifferent to the honor of our country.

"Therefore we feel that there is an urgent necessity to make a stricter, more adequate law, not only for the benefit of the individual but also for the interest of the nation. Herewith we humbly present our Petition."

Another Petition went up this year for the first time to the Parliament, from the Nat. W. C. T. U., praying that concubinage be forbidden, and that the same punishment, which can by law be inflicted upon an unfaithful wife shall also be inflicted upon an unfaithful husband. In short, the Petition asked that the laws of the land be so framed as to require "a white life for two."

Although the Petition was rejected by Parliament, it was treated with some degree of respect by a few of the members, and it is the intention of the Nat. W. C. T. U. to agitate the subject until some *just* condition of affairs shall result.

Miss Hargrave writes to Mrs. Large from Nagano: "Here we are having the joy of reaping the result of your and Mr. Miyama's faithful efforts through this district." She also says that a "Y" society organized in February was increased in March by fourteen

new members. A small L. T. L. society has been formed in Nagano. In Komoro the people seem very much in earnest in temperance work and in Uyeda a society of twenty six members has been formed.

"An agitation is going on in the vernacular papers for the reform of some Japanese social customs, more especially in connection with ceremonial banquets. Among other evils, the presence of *geisha* at public banquets is objected to. The *Fiji* takes a special interest in the matter, and our local contemporary, the *Yushin*, points out that at the New Year's banquet of a certain social society a resolution was adopted to the effect that the custom of exchanging *sake* cups should be dispensed with in future, on the ground that it was not only injurious to health, but tended to lead people to press others to drink who did not care for *sake*, much to the embarrassment of such persons. It was further decided to appoint a committee to frame regulations for restricting the custom, and for enrolling supporters to the reform."—*Kobe Chronicle*.

Dr. De Forest, of Sendai, has recently published a small pamphlet on "Home Life in Japan", which, while acknowledging the many good customs prevailing among the Japanese, points out what are the drawbacks connected with married life among the Japanese. Adoption, marriage, divorce, and concubinage are all discussed in turn. We observe that Dr. De Forest, while condemning much that takes place in Japan, confesses that Western countries have by no means reached a state of perfection as regards the relation of the sexes. He maintains that many of the customs of the Japanese form great barriers between them and foreigners, and contends that the reputation of Japan as a civilised country is affected by the retention of practices which are not openly sanctioned in Europe and America.—*Japan Mail*.

THE ANTI-TOBACCO CRUSADE.

WE desire to supplement what is said on another page (in the World's W. C. T. U. Department) on the subject of the success of the Nemoto Bill prohibiting minors from smoking. All that has been said in praise of Hon. Shō Nemoto's courage and persistency deserved to be said, and more, too. It might, for instance, be added, because it is now an open secret, that the tobacco men visited Mr. Nemoto privately and offered him a large sum of money to withdraw his bill from the House of Representatives. But they found an honest and incorruptible Christian statesman who could not be bought.* It is also well known that, on account of the activity of the tobacco men, the bill was in great danger in the House of Peers, but was finally saved by especial efforts on the part of Mr. Nemoto and others. And it is characteristic of Mr. Nemoto's modesty and unselfishness that he desired to share the credit with all who assisted in bringing about the longed-for result. He wrote, for instance, as follows to Rev. Edgar Leavitt:—"Many thanks for your good tract on Anti-Smoking. I got them—60 copies—from the Kyōbunkwan (Methodist Publishing House). Though I wished more, there were no more when I asked for them. Through your tract many members of the Upper House turned in favor of the Anti-Smoking Bill, so that it passed satisfactorily. I thank you again for your good work." And in this connection it is well to state that, as the first edition of 5,000 of Mr. Leavitt's valuable tract has been exhausted, a second and enlarged edition of 10,000 will soon be issued by the Methodist Publishing House.

Even when the Nemoto Bill had passed both Houses of the Diet, it was feared that the Government, "in view

of the obvious difficulty of carrying it into operation," might not give its consent. But the law was finally promulgated to take effect April 1. The following strange comment appeared in the *Japan Times*, and suggests the necessity of protecting suckling infants against tobacco-smoking mothers:—"The Prohibition of Juvenile Smoking will be enforced from next month and is aimed at prohibiting persons under 20 years old from smoking. The violation of this prohibition will be visited with the confiscation of the tobacco and smoking apparatus, while the parents or those exercising parental rights will have to pay a fine of not more than one *yen* in case they wittingly let the juvenile smoke. Those who sell tobacco or smoking apparatus to persons under the above age will be fined not more than 10 *yen*."

"Now, with regard to the enforcement of this Law difficulties will surely be encountered, while it will be certainly hard for young women under 20 years old to be placed in the same category with mere school children; for in the majority of cases our girls marry under 20, and married women at that age are sometimes the mothers of one or two children. However, they will not in all probability suffer much from the prohibition, even if it were possible to enforce it in their case, which is extremely doubtful. No Justice Shallow will ever dream of enforcing the Law against them to the letter, for its spirit is undoubtedly directed against school children and boys. On the whole therefore the Law will produce more or less benefit."

But all fears about difficulty of enforcement seem to have been unwarranted. The Minister of Home Affairs issued instructions to the authorities "to refrain from mere endeavors to detect cases of violation and to take suitable steps calculated to familiarize the people with the law," as well as to enforce the law "with severity mitigated by moderation," whatever that may mean.

* We hope to publish soon a sketch of the life of Hon. Shō Nemoto, with portrait.

Moreover, according to the *Japan Mail*, "the Minister of State for Education has issued an instruction for the guidance of the faculties of all schools, public and private, of the middle and junior grades. The matter in question is the method of enforcing the law recently enacted against the use of tobacco by youths under the age of twenty. Count Kabayama is of opinion that needless trouble and friction would be caused by attempting to discriminate between lads of under or over twenty, and that, as a youth of more than twenty is seldom found in a middle or primary school, the best plan will be to forbid the use of tobacco altogether in such institution. His Excellency adds that the drinking of *sake* and the frequenting of *yose-seki* (penny-theatres) must also be interdicted, but further instructions will be issued with regard to these points."

This instruction has been very favorably received by school authorities throughout the Empire, as the following items of news attest:—

"A local ordinance prohibiting all the school boys and teachers at the Normal, Middle and Elementary Schools to smoke has been issued [Takamatsu].

In connection with the prohibition of juvenile smoking, the authorities of the Aichi No. 1 Ordinary Middle School in Aichi prefecture are now proposing that it would be advisable for the school not to admit any students to enter hereafter, unless they promise to abstain from the use of tobacco and liquor."

And from one locality comes the information that the teachers of a certain school have decided to give up voluntarily this practice which is prohibited to their students. There seems to be, therefore, no special reason for fear about enforcement, but sufficient reason for encouragement, because the law has met with a much better reception than was anticipated, and, if enforced strictly but tactfully, will considerably diminish the prevalence of the smoking habit.—

With reference, however, to the fu-

ture, Mr. Leavitt has kindly furnished the following suggestions, which will also appear as an appendix to the new edition of his tract:—

Since the first edition of this tract was exhausted the Imperial Parliament, realizing in some measure the evil effects of tobacco, has passed a bill introduced into the Lower House by Hon. Sho Nemoto, forbidding the sale of tobacco to, or its use by, persons under twenty years of age. This is a great step in social progress; but how much is really gained will depend upon how faithfully the law is enforced. It is therefore to be hoped that all good people will give it their earnest support both by word and by example, teaching by all possible means the great benefit of such a law. It is especially important that teachers of religion, and *school teachers*, as well as policemen and officials of every grade, should set a good example in this respect, and indeed, all adult people should do so, else the young will be likely to consider the use of tobacco a mark of distinction of manhood, of having attained one's *majority*, and thus be more eager to use it than before. It is indeed, a great evil against which society has to contend and only the most earnest and heroic spirit will give the victory. The tobacco dealers, whose only aim is to make money, will do all they can to destroy this law or render it ineffective. They must not be allowed to succeed.

It will be a great thing if the youth of Japan can be preserved from the evil effects of tobacco until their 20th year. But this is not all that is needful. Consider how many tobacco-using fathers and mothers there are in Japan, and how many children are nourished on a tobacco-using mother's blood before birth, and a tobacco-using mother's milk for two or three years after birth, and we shall see that the law does not reach the source of the evil yet. The health and growth of the child are affected, and the tobacco-appetite created before the present law

can touch the case. Education, education, education, the dispelling of the almost universal darkness that prevails concerning the evil effects of tobacco and strong drink, is the only sure and lasting remedy. This alone will make sure that this good law will not be overthrown,—that it will be observed both in spirit and in letter.

Meanwhile we would ask all good people to consider whether something more ought not to be done; whether the evils of narcotics and strong drink should not be taught to all the children in the public schools, that they may be warned against them, and so this most useful knowledge may become universal?

Should not some means be taken by which those who do not wish to live in a tobacco saturated atmosphere may be protected in places of public resort, in public offices, railway stations, and when travelling on the cars?

The attention of statesmen and of all interested in the social welfare should also be called to the unwisdom and inconsistency of the Government's assuming the monopoly of the tobacco trade and doing all it can to foster and build it up, for the purpose of fiscal gains, while at the same time it is forbidding its use to a large section of the people, and desiring that that evil habit be reformed.

Either one course or the other should be abandoned. Which should it be? Which is of more importance to the nation, even in a material way, the revenue that may be derived from the tobacco-trade, or freedom from the evil which it causes? Let us repeat here *with emphasis* in closing, what we have said before. "*It is neither morally right, nor financially profitable for a Government to fill its treasury by the vices and follies of its people!*" It is bad politics,—it is bad statesmanship.

Mission Notes.

CHURCH OF ENGLAND.

(From *C. M. S. Quarterly*.)

WE all got out at Sakura, where we separated, one company starting from Sakura to preach in the villages between Sakura and Narita, while we stayed to preach in Sakura. Sakura is a historical town where one of the heroes of Japan, named Sogoro, was put to death, crucified (not in the Roman fashion) for presenting a petition to the Shogun against the Lord of the district, who was cruelly oppressing the people. He thereby saved 300 villages from

further oppression, but it cost him his life. His story is a favorite illustration with our preachers in this *Ken*, of the sacrifice of Christ, and his tomb—a temple now—is not far from Sakura. There used to be a flourishing Presbyterian church here, and the evangelist for three years was Mr. Sakuma who is now our earnest evangelist at Choshi. Naturally he led us in the day's work in Sakura. Here we preached in fifteen places, to an aggregate of about four hundred people, (we only count the adults), and an extra meeting for the school children just as they came out of school, in front of the house where

we were going to have our dinner.—Mr. Sakuma greeted many of his old friends, and some Christians, who are still here. Lately no Christian work at all has been done here, but we heard that a branch of the Methodists, the Gospel Christians, were going to open work there.

Our arrangement with the other band was to meet them at a place not far from Narita, which was near a country church of the S. P. G. Mission where we proposed to spend the Sabbath. So we took the train to Narita and reached there shortly after dark. Narita is a town which exists on account of the temple of Fudo there. The temple is the most famous in the Chiba *Ken*, and the first and most flourishing railway was built on purpose to take pilgrims there from Tokyo and Chiba. Wholly given up to idolatry. The band that preceded us preached here in several places, and the people listened very quietly, but I regret that owing to the lateness of the hour we were not able to do much. The place we were to meet the others was said to be about a mile from Narita, and we were told the road was quite straight and telegraph posts marked the way. So we started, questioning rather whether we should not get a lantern, but concluding that, as it was such a short distance and as we supposed a good plain road, we could manage without. Alas! we soon repented of our rashness. The road grew darker and less plain, and at last we were fairly stranded in a dark place with high overhanging trees and soft miry ground. Fortunately we passed a wayside cottage, and shadowed on the paper window was a "*chochin*," the very kind of lantern we ought to have procured before leaving Narita. Mr. Sakuma made a pitiful appeal for the loan of a lantern from outside, but the man from within denied having one; but Mr. Sakuma was not to be denied, and said how we were benighted travelers and did not know our way, would he not out of pity lend us his lantern.

Then he opened the door and said "Come in and let me see what kind of fellow you are." When he saw a gentleman dressed in foreign dress, standing there hat in hand, he was quite taken aback, and going down on his knees and hands saluted Mr. Sakuma, and begged pardon for his rudeness and said he would be only too glad to lend the lantern. The other two men were intensely amused at all this and now went to the house too. The man at length allowed us to pay for the candle, but said: "Please don't trouble to bring back the lantern, I often pass the house where you are going to stay, and you can leave it there." Then they gave him a New Testament and told him what an important book it was. He received it gladly and said he and his wife would read it together—a very unusual promise for a Japanese to make. He lent us a light to guide us on the dark path that night, and, if he does but find it out, received instead a lantern which can guide him safely through the dark night of this world of sin to the eternal home of glory. We went on light hearted after that, more and more wondering at our folly in thinking we could do without the light, as the road turned this way and that, and was as full of quags and pitfalls as any that Christian ever passed in his Pilgrim's Progress. But the posts guided us right, and after about *three* miles walking we reached the house (hotel!) where the others were waiting for us.

The people at this place did their best to make us comfortable but everything was very filthy. Poor Mr. Sakuma! the *futons* (quilts) he had to sleep on smelt so of tobacco and spirits that he had to get up and change them. However fatigue often makes up for much that is lacking, and I at least slept soundly all night.

Sunday, Nov. 5th, we went about a mile and a half to Shimo Fukuda, where the Rev. Mr. Iida is both patriarch and priest of a country church.

He had asked that I would take the Holy Communion service while he preached at the morning service, and preach at the afternoon service. The Church there received us most hospitably, and although we were nine of us altogether, seven evangelists, myself and the man who accompanies us with a cart for our baggage, insisted on giving us dinner and supper. Mr. Iida introduced me to an old veteran of 85, and pointing to a large vase of flowers by the side of the Communion table, said, "That old man was very ill and thought to be dying, and he saw a vision: he was in heaven and saw people beautifully dressed in white vestments like I was on Sunday, and lots of most beautiful flowers about, but they told him he must go back and not stay there yet; and he recovered wonderfully, and ever since sends this vase of flowers to church every Sunday." The old gentleman still is able to walk to church.

We spent a happy Sunday here, and in the evening held preachings in two places, which were well attended, and were we trust blessed to those who came.

I know of nothing so encouraging as these really country churches, right in the midst of heathen darkness. Our church in Bōshu in the south of this *Ken* is another such; and the church at Honjō in the Tokushima district another. There is such a peaceful calm about the Sabbath morn at these places, one cannot but feel that the Gospel is really getting into the heart of the country, after spending a Sabbath in one of them, with the simple primitive worshippers, who seem bound together like a family. Alas! even in these sin enters too, and sometimes first impressions are somewhat rudely dispelled.

At about 9.30 p.m. we said farewell to our friends and with hearts full of praise returned to sleep at our not over-clean quarters.

Next morning, we arose early to send off four of the men to catch the early

train from Narita to Sawara. They were to work in that town of 10,000 inhabitants, while we remaining four itinerated the country between Shimo-Fukuda and Sawara, a distance of 18 miles—much more than we could do in the day, but we could take the train for the latter half of the distance.

We passed through several large villages but as the people were all out in the fields, found it difficult to get anything like a meeting, but we gave away a good number of tracts to the people in the fields, and spoke to little groups of from five to twenty people. We sold ten or twelve copies of the Gospel of St. Mark during the day. We had our dinner in a hotel in one of the villages through which we passed, and we noticed that the room in which we dined, (Japanese style of course, sitting on the floor), was being occupied by some man apparently an official, judging from the books on his table. Seeing his books so neatly piled there, we put some tracts and a Gospel amongst them, and pictured to ourselves his astonishment when he next used his books to find these amongst them. We hoped he would regard them as a "message from heaven." Some day we shall know how this "seed" fared.

* * * *

The next morning (Wednesday) after our morning reading and prayer, the two bands started out together to preach in the great town of Chōshi which has a population of about 40,000 people, and is about 2½ miles from end to end. This is our own territory, as there is no other church or Mission working here. We have worked here for just two years, but the visible results are but small as yet; still Mr. Sakuma, who now has for his helper Mr. Iwata, a graduate from the Osaka Divinity College, is working away with faith and courage. At last we have succeeded in getting a preaching house in a really good situation, and this will make a great difference in the way of better

opportunities of preaching the Gospel. This is the third time our itinerating bands have come to Chōshi, so the people must be getting to know us. Each band held ten meetings before luncheon, and six or seven meetings each after. And everywhere we had audiences ranging from 20 to 80 grown people. Altogether we counted over 1500 adults at all our meetings that day. And the preachings were not without immediate results, as some have come to Mr. Sakuma since, and openings have been made for preaching in parts of the town hitherto unreached. In the evening we had a preaching at the preaching house, which although a small meeting was pervaded with the Power of God. One who had long been coming probably decided for Christ that night, and shortly after asked to be prepared for baptism, and was baptized about a month later. And some others have been coming regularly since. And for all who have heard here to-day and throughout this week's special work, some 5000 or more adults, we do not for a moment believe that it has been all seed sown "by the wayside." We spoke God's Word, and He says "My Word shall not return unto Me void," though like the rain and the snow from heaven it fall into the ground and is apparently lost, yet it shall accomplish that whereto He sent it.

Here ended our Mission proper, and three of us returned either Wednesday night or Thursday morning. The other five however stayed for another day to preach in places in Chōshi not reached yesterday and then to go to the fishing town of Iioka.

In all we held in the eight days 165 meetings and spoke to over 5400 people, not counting the numbers of children who gathered everywhere. Of 4200 tracts we took with us, very few were left, and we only gave to those who expressed a wish to receive.

W. P. Buncombe.

AMER. BOARD.

(From *Mission News*.)

KYOTO.

THOUGH Kyoto has the reputation of being a very conservative city, it sometimes surprises itself and others by being foremost in new enterprises. For instance, it was the first city in Japan to have an electric railroad. It is now the first to see a large business carried on by a combination of Japanese and foreign capitalists, a great Tobacco Trust with a capital of a million *yen*. Several Americans have come to the city to help in inaugurating the new methods of conducting the business. It is said to be largely owing to the influence of one of these, a Christian man, that Sunday is to be a rest-day. Though we cannot but regret any enlargement of the tobacco trade, especially in view of the harm that has been wrought by the introduction of cigarettes, we are glad that the custom of observing a weekly rest will be furthered by the example of this great manufactory. The establishment of this company has come just as the bill prohibiting the use of tobacco by persons under twenty years of age has passed the Imperial Diet. The Educational Department has also issued an order forbidding the students to smoke. In one of the large schools of Kyoto, the teachers said that they would voluntarily give up what the students were required to relinquish; accordingly a fire was lighted in the schoolyard and into its flames were thrown cigarettes, pipes, and tobacco pouches, just as of old various articles of luxury were thrown into Savonarola's "bonfire of vanities."

Otis Cary.

OKAYAMA.

Saluting the Officers.

I reached Okayama January 12 after a furlough of twenty one months and received a warm welcome from al

ranks of the people. Some 300 officers and privates of the local *Kumiai* cohort were at the station to greet me, and the Asylum band was much in evidence in connection with the hearty demonstration.

Although it is unusual to praise the work of our mission companions in arms, I cannot forbear expressing my admiration at the conduct of matters here during the past two years. My only regret is that our ladies, Misses Adams and Wainwright, should have broken down in health under the severe strain. Miss Adams is now recovering rapidly, and will start on her well earned furlough in America early in March. Miss Wainwright is still at Foochow, China, on a health parole.

These words of appreciation and gratitude should include other members of the mission, notably Drs. Gordon and Taylor, Rev. S. L. Gulick, and Misses Denton, Cozad and Daniels, for efficient help rendered to the sick or the well, the work or the workers.

They should include also the faithful Japanese sentinels who have bravely stood at their posts along the whole of the firing line. Let me also add a word of personal appreciation—no mere formal salute—in acknowledgment of the many kindnesses shown to me and mine during the past two years on both sides of the Pacific, and express my gratitude at the high privilege of being able once more to respond to the muster roll and the bugle call here on the old camping ground.

Reviewing the Troops.

Okayama church has re-organized with young, evangelical, earnest spirited officers in charge. Five baptisms and three admissions by letter occurred on the first Sabbath after my arrival in camp. Two or three privates, who previously had favored the introduction of the army canteen, have stiffened up in their attitude on the temperance question and stopped using *sake* even during the festivities of New Year's. Week-of-prayer meetings were every

way encouraging. Debts have been paid or are in process of being liquidated, old feuds settled, and deserters are coming back into camp. Early morning knee drill and daily or weekly exercise in Bible tactics are popular once more. The Sunday rest sign has been pulled out of the rubbish heap and hung upon the tents of camp sutlers. A new esprit-de-corps is touching many hearts and revolutionizing some lives.

So far as heard from, other church corps, with two exceptions, give a similar though less striking report.

A delightful conference of the workers—council of war shall I call it?—was held at headquarters on January 24th, and the Neesima memorial meeting on the 23rd was the most religious in tone I have ever attended here.

The Orphan Asylum is laying especial emphasis upon the training of its young recruits. It does not refuse admission to any worthy applicant in case of actual need, but it does not seek to enlarge its ranks just now. Its school is in better condition than ever before. There is a revived interest in music, sacred as well as martial, on the part of the children themselves. This spiritual tone is encouragingly high. Messrs. Ishii, Onoda and some others are in their best state of heart and life. The names of over 7000 Japanese supporters (*san-jo-in*) have been secured who promise to give 10 *sen* (5 cents) a month to aid the institution.

Of the \$10,000 which it was desired to raise abroad to pay old debts, improve the industrial plant and equip the asylum school, \$2760 have been secured, and of this in addition to all else we make grateful mention.

Sounding the Charge.

Okayama Church to prepare, by an ingathering of souls, a repaired church building and the entering on new lines of work, for a glad celebration next October of its *ni-ju-nen-ki* (completion of 20 years); the other church corps in this region, for an aggressive evangelistic campaign; the schools to give more

thorough training in all that builds up soldierly character; the individual officers and men to strive for more faithful, self-sacrificing service. And all this under the inspiring leadership of Jesus Christ, the great Captain of our Salvation. *Forward! Double-quick, March!*

James H. Pettee.

SHIKOKU.

The past six months have witnessed a number of interesting as well as notable events in the Island of Shikoku.

Perhaps the most notable was the celebration of the twentieth anniversary of the founding of the Imabari church. The exact date was September 24th. The celebration was deferred however until the end of October in order to be able to dedicate the memorial building put up for the occasion, but which was not completed until that date. This memorial building was erected for the special purpose of providing the large Sunday-school with suitable accommodation. For some time this flourishing school had numbered over 250, and was so large that it had to be divided into two parts, meeting successively, for the church could not possibly hold so many classes at once. The memorial building has two stories, with three rooms on each floor; the three up-stairs rooms can be thrown into one large room, making a very pleasant and convenient room for social and other special gatherings which might hardly be suitably or comfortably held in the church proper. The new building stands immediately beside the church.

The exercises on this occasion lasted three days and were of a most interesting and profitable nature. The pastors and evangelists of all the neighboring churches, some nine in number were invited and were entertained, together with several other guests, in the beautiful new rooms: the hospitality was most generous. Meetings, afternoon and evening and morning, as well, were filled

with instructive and inspiring addresses. The history of the church, its ups and downs, its finances, the statistics of attendance on church and Sunday-school, were given in detail. The memorial hall with the expenses of the celebration exercises cost over 1,100.00 *yen*, every *sen* of which was raised within the church membership. I very much doubt if there is a more truly flourishing church in all Japan. Since the celebration, with the increased accommodation of the new building, the Sunday-school has grown enormously. By the last report the number of pupils was 450. Is there any other Sunday-school in Japan to be compared with this in size?

After the twentieth anniversary in Imabari the Annual *Bukwai* (Association of the Churches) of Shikoku held its three days' session in Marugame, celebrating the fifteenth anniversary of the beginning of the work in that place. All the meetings were good; each night the workers spread out and gave special preaching meetings in two neighboring towns.

Soon after the *Bukwai* the workers of Shikoku all gathered at Matsuyama for a four days' Workers' Meeting. Preparation for these meetings had been made during the previous months, each worker having been assigned a subject related to the general topic of "Power in Christian Work." Each speaker had an hour for his lecture or address, after which opportunity was given for questions, discussion and criticisms. The value of these addresses was considerably in advance of what I had expected, and showed the wisdom of careful gleaning for the meeting and equally careful preparation by the speakers. Some of the topics handled were: What conception of God must we emphasize in our public preaching? What are the truths of Buddhism which we should recognize? What are the principal defects of Buddhism? The worker as a preacher; Christ's fundamental Conceptions; Faith, essential to

Power in our work; The place of Prayer in our work. We were glad to have the presence and help of Mr. Clark during the *Bukwai* and *Ekishukwai*. At our next workers' meeting we are preparing on the general subject of the history of Christianity during the first four centuries.

Stimulated by the energy of the Imabari Christians, the Matsuyama Christians began to ask themselves why the church here has never been able to pay off its debt. Spasmodic efforts have been made for several years past to raise the sum needed, but only a few persons were interested in each effort, and consequently it failed. This time, however, enthusiasm spread to all the members and each one was requested to do something even if it must be but a little. It was also proposed that the money promised was to be actually paid down during the month. A friend of the church made a generous offer conditional on the sum being actually raised before a specified time; this gave the movement such an impetus that not only was the entire sum raised, but some *yen* 20.00 over, and above, namely about one hundred and forty *yen*. In place of the morning preaching service, there was a praise meeting at which many interesting things were said. One deacon, who for many years has been rather lax in the faith, said with much force and feeling that the weakness of the church was due to the lack not of money but of faith. The general tendency of the church, both financially and spiritually, is decidedly upward, and has been for the entire year past. It has been able to make a slight advance in the pastor's salary, which is even yet all too small.

In connection with the workers' meeting, we held a series of theater preaching-meetings which proved a great success, the attendance increasing from 400 the first night to 1200 the third night. In this connection I may report two interesting items that have come to hand. An earnest Kurozumi

believer expostulated with his wife for attending these meetings for the worship of foreign Gods. She replied that, now that the treaties had been revised and foreigners were allowed to live freely in the interior, it was time for the Japanese to worship foreign Gods!

A few days ago in conversation with a student of the Middle School here (in which are about 750 pupils) who is to join the church at the coming communion season, I asked if he was ready to stand the criticism and even persecution of his schoolmates. He laughingly replied that two years ago he would have been subject to opposition had he become a Christian, but that as a result of our successive series of theater preachings the atmosphere of the entire school has changed and that now Christianity is quite popular, much more so than Buddhism even! Not only would he receive no opposition but rather he would be praised! This statement is, I presume, somewhat strong, yet there are many indications that a great change has come over the spirit of the Middle School. Many of its students are studying Christianity; I have an interesting class of them for the study of the Bible.

Touring has claimed much of my time this past autumn, as usual. An eight days' tramping tour was especially memorable, preaching nearly every night, and walking from 8 to 20 miles each day; for in the western extremity of Shikoku the country is exceedingly mountainous, and for the most part there exist only footpaths, the *jinrikisha* being an unknown invention, almost as strange as a railroad.

The new year opens with great hopefulness among both Christians and workers. Our chief cause of anxiety is the reduction of our evangelistic funds whereby we shall not have even as much during the coming as during the past year, whereas now is the time to undertake aggressive work, making large use of theater meetings and printed material.

Sidney L. Gulick.

CHRISTIAN ENDEAVOR IN JAPAN.

AFTER an interval of between seven and eight years, Rev. F. E. Clark, D. D., has just made his second tour through Japan. He was accompanied, as on his previous visit, by Mrs. Clark, and an eleven year old son. One of the humors of the present trip has been that scores of persons, forgetting the difference that seven years make in the life of a growing lad, have asked with thoughtless naiveté, "Is this the same boy as the one who came with you before?"

They reached Yokohama on *Feb. 14*; and it is safe to say Japan has not received for many years a more loving, helpful, stimulating *valentine* than their visit has proved itself to be. They remained in the country until Mar. 22, held meetings in eleven different cities stretching from Sendai to Nagasaki and delivered at least 75 addresses. They spent a few hours at Nikko and hid themselves away from the public for three quiet days of rest and personal correspondence at Shioya, a beach town near Kobe.

They were rightly given a very prominent place in the eighth National Convention of Christian Endeavor which was held at Kobe Mar. 8—11. At this convention, 28 societies were represented against 13 at the corresponding meeting a year ago, while 31 societies were reported as in existence. We may add here that at least 25 new societies are appearing above the horizon as the result of Dr. Clark's recent visit.

The executive committee was enlarged to fifteen members, of whom it happens that seven are foreigners (Misses Bradshaw, Glenn, Kelly, Kuhns and Searle and Rev. Messrs. Guy and Pettee), and eight are Japanese (Rev. Messrs. Hosokawa, Inanuma, Ishihara, Koki, Suzuki and Yoshikawa, Dr. Yuasa and Mr. Muramatsu). The cordial spirit of international good feeling thus indicated was a marked feature of the

whole convention and has characterized most happily the whole course of C. E. history in Japan.

Dr. Clark's own impressions of the convention as given in the March number of *The Endeavor* are as follows:—

"1st. The spirit of genuine devotion and spiritual earnestness.

2nd. The good singing under the excellent leadership of Mr. Allchin.

3rd. The fact that, though the languages are different, in Japan as well as in America and Great Britain, we sing the same tunes and praise the same Lord with the same sentiment of adoration.

4th. The unique sunrise prayer-meeting before the sun rose,—a very mountain-top prayer-meeting in reality and in metaphor as well.

5th. The fellowship of the delightful *Shimbokukwai* at the end.

6th. The hopeful outlook for the future—the general feeling that C. E. had come to Japan to stay and to grow."

Rev. T. Harada of Kobe was re-elected president and goes to London this summer to attend the International C. E. Convention as Japan's representative.

As in the case of Dr. Clark's whole work from Sendai to Nagasaki, it would be difficult to decide which has received the larger blessing from these recent meetings, distinctively C. E. work or the whole Christian cause. And this seems to me the true spirit of the C. E. movement, fidelity to its own organization, joined with added loyalty to the Church in all her varied work. Because of this, and because it combines most felicitously a high spiritual aim and greatly needed practical methods, I rejoice that the C. E. movement has taken a new lease of life in Japan.

As this goes to press, our friends, the Clarks, are in Foochow, China, attending an equally important National C. E. Convention which convenes there April 4th. After touring in China and Korea, Dr. Clark and family expect to

go to St. Petersburg, via the new Siberian railway, thence over the continent and to London for the great July convention. The grateful benediction and sustaining prayers of a multitude of friends in Japan go with them on their journey.

Jas. H. Pettee.

NOTES.

The Woman's Department is unavoidably crowded out of this number by the press of other matter.

In our next issue we shall publish reports from several mission schools as to their status from April 1.

The latest statistics are said to show that 270 foreigners are in Japanese employment for educational purposes. Of these, 177 are engaged in private schools, 68 in Government schools, 32 in technical schools, and 2 in elementary schools. The great majority of these teachers are American, English, and French.—*Japan Mail*.

According to the latest official returns, there were at the beginning of the current month 582 Christian churches throughout Japan proper, exclusive of preaching halls, which numbered 389. There were altogether 1,243 missionaries, Japanese and Foreign put together, of whom 288 belonged to the Catholic Church, the rest belonging to the Protestant Churches. Of the latter, 259 were of the Methodist denomination.—*Japan Times*.

Miss Dickinson, of Yokohama, has issued two very interesting "Easter Booklets" in the form of good translations from nature. One is entitled "The Grub and the Dragon-fly" (*Tombo no Hanashi*), and the other is called "The Butterfly's Request" (*Chocho no Negai*). They are for sale at 3 sen each by the Tokiwa Sha, 262 A Bluff.

Rev. G. G. Hudson, of Osaka, has rendered a good service to Christian workers by compiling a "Church History" (*Kyokwai Rekishi*), as a companion volume to his "Teachings of Jesus," published last year. The new work, like the former one, is a compilation of the words of Scripture from Acts and the Epistles, and thus gives a fair history of the first century of the Christian Church. The pamphlet contains over 100 pages, and is for sale by the Fukuin Sha, Osaka. Price 5 sen.

In the conflagration which consumed the Gospel Society Hall, the Yokohama Blind School was burned out for the second time within eight months. Since the fire of August last, the school had found temporary quarters in this Hall. Now its books and other belongings have been lost again. To replace them and keep up the usual running expenses, hiring and furnishing a house, etc., makes the burden so heavy that it is found necessary to appeal to the generosity of the community which has so kindly aided, at other times, this effort for the enlightenment of so afflicted a class. The school is a Christian institution, but unsectarian. Efficient teachers have been engaged, and, if permanent quarters are obtained, the work of the school will be increasingly successful. Contributions may be sent to Mrs. Mira E. Draper, No. 222-B Bluff, or Mrs. C. W. Van Petten, No. 221 Bluff.—*Japan Mail*.

The Ecumenical Conference on Foreign Missions will be opened in Carnegie Hall, New York, on April 21st. There are to be about two thousand delegates. It is the first general conference of the kind that has been held in America. Ex-president Harrison will be Honorary President, and men of note are expected from all parts of the world. Japan is to be represented by the Rev. M. L. Gordon D. D., M. D., the Rev. J. L. Dearing and the Rev. Julius Soper, D. D. One of the special features of

the conference will be the Missionary Exhibit. "Germany and England," says the circular of the Press Committee of the Conference, "already have very complete Missionary Museums, but America is as yet deficient in this respect. Now, however, material is being gathered from every mission land in order vividly to present, through the eye, the social and moral conditions of the people among whom the missionaries are labouring. It will be the endeavour also to make it as far as possible a Progressive Exhibit, showing the results of a hundred years of missionary effort. It will combine a Library and a Museum, and will comprise publications of all kinds—books, Bibles, magazines from the field—in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches,—all intended to illustrate the actual surroundings of the missionary in his work. It is hoped that this Exhibit, which by the way, will be permanent and not vanish with the Conference, may prove not only popular but helpful in arousing intelligent interest in missionary fields and work."—*Japan Mail*.

[We are pleased to announce that the JAPAN EVANGELIST is to be favored with a report of that Conference by Rev. J. L. Dearing,—not a general account, which can be obtained elsewhere, but a report of matters specially relating to Japan.—Editor.]

A remarkable "Life of Jesus" has been written by a non-Christian Japanese, a graduate of the Imperial University. He had previously written lives of Confucius and Buddha, and this is the third of a series. It is very well written and the writer has confined himself to the Gospel narrative. Being written by a non-Christian it will doubtless be read by many who would not read a professedly Christian book. We take the following extract from the author's preface from the Rev. T. S.

Tyng's account of the book in the *Church in Japan*:—

"The author of this book is not either in family, education, or experience a Christian. He fears therefore lest from his ignorance of Christian doctrine and want of acquaintance with the Christian spirit he may have failed to grasp the real import of Christianity. There have been from time to time in Western Countries critics who have treated in a sceptical spirit of the Founder of the Christian faith, but they have, through the circumstances of their birth, been brought under Christian influences; while the author, having no connection of any kind with Christianity, must be at a great disadvantage as compared even with them in his presumptuous attempt at a consideration of it. He has been, as was the ancient Roman, astonished at the teaching of Jesus, so different from that of other religions. But we cannot beg our sight by asking with Pilate "What is truth?" The author then, knowing how narrow is the range of his knowledge, and how his youth disqualifies him from speaking of the deep things of religion, has made no attempt at criticism, nor any affirmation that it is true or false, but has simply followed what has been handed down concerning the Founder of Christianity. In the matter of chronology, he is indebted to the well-known English work of Farrar, as well as to other sources of information."

He concludes his book with the following words:—"I have written the life of Christ, I have offered no exhortation to accept His teaching. Let me close with the words of one who was a contemporary of what is here recorded, the Jewish lawyer Gamaliel, (Acts V)."

May this book be used of God to penetrate to places and hearts that are at present closed to Missionary influences. We know that many will gladly add this young author to their list of persons to be prayed for. His name is Uyeda. "Not far from the Kingdom."

C. M. S. Quarterly.

PERSONALS.

The home address of Miss Clara Parrish, (W. C. T. U.), is Paris, Ill.

Mrs. John C. Ballagh and children have left Tokyo for Germany, where they will spend a year or so, and then go on to the United States, for educational purposes. Mr. Ballagh will remain at his post for a few years and then rejoin his family.

Rev. Julius Soper, D.D., of Tokyo, has gone to America on a short furlough, and hopes to return in the fall to his work in Aoyama Gakuin (M. E. Church North).

Rev. F. J. Stanley, D.D., formerly instructor in English in the Semmon Gakko, Tokyo, is pastor of the First Presbyterian Church, Atlantic City, N.J.

Rev. J. P. Moore, D. D., formerly of Tokyo, is reported to be improving in health in the home land.

The following items about C. M. S. workers are culled from the *South Tokyo Diocesan Magazine*:—Rev. A. F. King has sailed for England on furlough; Nurse Laura, of St. Hilda's Mission has been lent to the Korean Mission; Miss Payne has returned to Gifu; and Miss Brownlow, of Tokyo, is resting in the Hokkaido.

Rev. Prof. Clay Macauley, Envoy Extraordinary and Minister Plenipotentiary from the Unitarians of the United States to the Buddhists, Shin-toists, Confucianists, *et al* of Japan, has finished his work here and returned for good to the home land. He was the last surviving member of the large Unitarian "embassy" which came to Japan more than 10 years ago.

Prof. Alexander Agassiz, of Harvard University, spent a short time in Japan on his way home after a voyage of scientific observation in the South Pacific. He lectured once at the Imperial University and set forth the results of his recent investigations.

Prof. G. F. Wright, of Oberlin College, Ohio, is visiting Japan and lecturing on geological and religious topics. He

is on his way to Siberia to carry on investigations of glacial drifts.

Rev. Albertus Pieters and family, (Dutch Ref. Ch.), of Kagoshima, have returned home on furlough, and may be addressed at Holland, Mich. Miss Thompson, of Ferris Seminary, Yokohama, of the same mission, has also gone home on furlough.

Rev. D. M. Lang, (C. M. S.), has returned from furlough to his work in Kushiro, Hokkaido.

Rev. B. C. Haworth, (Pres.), Osaka, has returned from his short business trip home.

Misses A. P. Adams and M. F. Denton, (Cong.) have returned home on furlough; the home address of Miss Adams is Jaffrey, N. H.

The S. S. "Koenig Albert," from Yokohama on Mar. 24, carried Misses A. M. Perry and Nellie M. Hill, of Tsukiji, Tokyo; also Miss E. R. Gillet, of the Scripture Union and Railway Mission, Tokyo. Miss Gillet may be addressed, during her short furlough, care Scripture Union, 14 Warwick Lane, London.

Miss Lillie M. Rohrbaugh, (Ref. Ch.), of Sendai, has returned to the home land for rest, and may be addressed at E. Lewiston, O. That mission has lately been reinforced by the arrival in Sendai of Rev. and Mrs. W. E. Lampe.

Mrs. J. C. Davison and son, of Nagasaki, and Rev. Chas. Bishop, of Sapporo, (M. E.), have returned to the United States; Mr. Bishop will join his family at Evanston, Ill.

Miss Goodrich, of the "Disciples" Mission, has been transferred to China and sailed March 14 for her new field.

Rev. R. L. Halsey, formerly a Baptist missionary in Japan, has accepted the call to a pastorate in Berkeley, Cal.; and Rev. T. E. Schumaker, pastor of a Baptist Church in Pittsburg, Penn., will resume missionary work in his old field of Chofu, Yamaguchi Ken.

The following home addresses of Congregational missionaries are taken from *Mission News*:

Miss E. M. Brown, for the present,.....
Saratoga, Cal.

Miss L. E. Case, 15 Fruit St., Worces-
ter, Mass.

Mrs. W. W. Curtis.....Painesville, O.

Rev. J. T. GulickOberlin, O.

Rev. C. M. Severance, 1801 N. Broad-
way, Baltimore, Md.

A. A. Davis,.....827 H. Street, Lincoln,
Neb.

Rev. S.S. White.....Manitou. Col.

Mission News also furnishes the
following two paragraphs:

On the 8th of December 1899, Miss
Martha Miyagawa, the adopted daught-
er of Rev. Dr. J. T. Gulick, was
married to the Rev. Y. Hirata, acting
pastor of the Osaka Church.

The Osaka Church that last year
made a gift of 1360 *yen* to its pastor,
the Rev. T. Miyagawa, for a trip
around the world, has recently forward-
ed to him an additional sum of 300 *yen*
to enable him to visit the Holy Land.

MARRIAGE.

On the 20th February, at Zion Re-
formed Church, Chambersburg, Penn.,
U. S. A., by the Rev. A. M. Schmidt,
assisted by the Rev. Dr. Schaeffer,
ROBERT E. GILL, of Kobe, Japan, son
of the late Rev. Wyatt Gill, B.A., LL.D,
of the South Pacific, to MARY COMFORT,
only daughter of the late William E.
Hollowell, of Chambersburg, Penn.
U. S. A.—*Japan Mail*.

[Miss Hollowell was for several years
connected with the Miyagi Jo Gakko,
Sendai.—Editor.]

Death.

We record with sorrow the intelli-
gence of the death, Mar. 9, of Mrs.
W. J. Bishop, of Tokyo, and extend
our condolences to the bereaved hus-
band, left thus alone in his work here.
Rev. and Mrs. Bishop were independent
Disciples.

THE JAPAN EVANGELIST.

Editor:—Ernest W. Clement, Koji-
machi, Tokyo.

Publisher:—Henry Topping, 30 Tsuki-
ji, Tokyo.

Office:—30 Tsukiji Tokyo.

Subscription rate:—

IN JAPAN, one year postpaid . . . *yen* 2.00
single copies „ . . . *yen* .20

ABROAD, one year „ . . 4s. or \$1.00
single copies „ . . 6d. or \$.15

Back volumes, bound in silk, *yen* 2.25 or \$1.25

Remittances may be sent, if more convenient,
to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

American remittances may be made to
Topping and Sons, Delavan. Wisc.

Advertising rates are as follows:—

| | 1 mo. | 2 mos. | 3 mos. | 6 mos. | 12 mos |
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| 1 page | 5 yen | 8.75 | 12.00 | 18.00 | 30.00 |
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The Japan Evangelist.

VOL. VII.

MAY, 1900.

No. 5.

CHRISTIAN UNION, UNITY AND COMITY.

We hear a great deal these days, not only in America and England, but also in Japan, about Christian union. There can be no doubt that there is a great need of a closer fellowship and identification of interests among Christians; and it is unquestionably a great hindrance to mission work in Japan for instance, that there are so many sects and sub-sects represented here. Such a division is naturally bewildering to the Japanese, who can not but see that often there is only a distinction without a difference.

But we believe that this is a case where figures do lie or rather fail to express the whole truth, and that, in spite of these nominal and formal divisions, there is more unity than is apparent on the surface. And right here we want to emphasize the important distinction between "union" and "unity." The former is impracticable and perhaps impossible among finite beings with human failings; the latter is possible and may be accomplished in many ways. Even Paul, who was so strenuous for unity, re-

minds us that a body is composed of diverse members, "of dissimilar parts, exercising different functions"; and he asks; "And if they were all one member, where were the body?" In fact, the twelfth chapter of First Corinthians is a sufficient answer to those who claim that denominations are unscriptural.

We repeat, then, that there is really more unity than is apparent. The success of the Presbyterian missionary bodies in Japan in organizing a Council, while at the same time maintaining their separate "missions," is an auspicious omen. The harmonious co-operation of many "missions" in Christian Endeavor, Y. M. C. A., W. C. T. U., Evangelical Alliance, Tract Society, and other enterprises is a good sign. The recent Educational Convention in Tokyo, the Ecumenical Conference in New York and the coming General Conference in Tokyo, all indicate the possibility and practicability of Christian unity; and the Educational Convention especially was fraught with promise along that line. The union of denominations, which express personality in the religious world, may be difficult or even undesirable*; but

* Commenting on the multiplicity of Christian sects in Japan, as shown by the reports (40 in number), sent in to the Home Department, the Rev. K. Ibuka, writing in the *Fukuin Shimpō*, expresses general satisfaction with the existing state of affairs in the Christian Church. He says that the body of Christ (the church) is one in all essential respects. All Christian sects hold alike the following truths:—(1) That there is a God, who is the creator of the Universe. (2) That Christ, the Saviour, is the Son of God. (3) The Holy Spirit's influence on man. (4) Future rewards and punishments. (5) That the Old and New Testaments contain the teaching of God in a special manner. The differences between sects concern either (1) Ecclesiastical Government, or (2) Forms of worship or

ceremonies. These are all of minor importance and are perhaps an unavoidable concomitant of imperfect knowledge. Any outward union, Mr. Ibuka thinks to be unrealisable. A union founded on compromise would not last. Compromise is repulsive to some of the best Christians. What they believe, they believe sincerely, and they fail to see why they should relinquish this belief to please others. Heart union, Mr. Ibuka thinks, exists in the minds of all the best Christians. With any attempt to force outward union, Mr. Ibuka has no sympathy. The Christian army consists of a number of regiments that are fighting against a common foe under different flags and what they should try to do is to outvie each other in heroic action.—*Japan Mail*.

a close federation is not only possible but feasible.

A very practical illustration of the potentialities of Christian co-operation is afforded by an organization called "Church Federation" which has been working successfully for 7 or 8 years in the state of Maine, and has led to the organization of a national federation in the U. S. The following are its principles:—

1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies, without conference with the denomination or denominations having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preference of a community should always be regarded by denominational committees, missionary agents, and individual workers.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed temporary abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations or between churches of different denominations, should be referred to the commission through its Executive Committee.

Now we believe that such a federation is possible in Japan. The articles given above are not entirely applicable to the conditions in Japan; but they would at least form the basis of a similar organization which would promote comity among Christian missions in Japan.

We have in mind one case which can probably be several times duplicated from the history of Christian work in this Empire. A provincial capital, of about 25,000 inhabitants, was entered and work begun there by a Protestant missionary about 13 years ago. That same year, when the few believers needed to maintain a bold and united front against idolatry and unbelief, a second mission came in and organized a separate church; and a year or two later a third mission opened work there, while a fourth has recently entered without any apparently good reason. If the entire Empire had already been well exploited, there might be some excuse for such a course as the one outlined above; but, when there are so many unoccupied fields, it seems unwise, impolitic and unfraternal to flock thus to one comparatively small city.

Now we believe that a more careful exercise of comity on the mission field would, not only invalidate the objection so often raised against a multiplicity of sects, but also tend to strengthen the cause of Christianity; and we submit that the General Conference next fall might profitably create a Board of Comity somewhat like that Church Federation in Maine. We shall be pleased to receive suggestions on this topic.

Miss Dickinson, of Yokohama, has printed in pamphlet form an interesting and suggestive series of "Character Talks for Children" (the Japanese title is *Moji no Hanashi*). Religious teachings are skilfully derived from certain common ideographs. The little book costs only 6 *sen* and is for sale by the Tokiwa sha, 262 Bluff.

BIBLE STUDY.

AS some of your readers may be interested in the subject, I send you the following statement about "The Bible Student's Reading Guild" of the Chicago University.

This guild at present offers *Ten* courses of reading upon the following subjects:

1. "The Historical and Literary Origin of the Pentateuch."
2. "Old Testament Prophecy."
3. "The Origin and Growth of the Hebrew Psalter."
4. "The Life of the Christ."
5. "The Apostolic Age."
6. "The Problems connected with the Gospel of John."
7. "Christianity and Social Problems."
8. "The Preparation of Sermons."
9. "The Teaching of Jesus."
10. "The History of Israel."

The last two courses have recently been added to the list. The University of Chicago offers to furnish any book belonging to the course at rates considerably reduced from the publisher's prices. Lists of these books are published and sent free upon application, together with other information about the work. Each book of each course is accompanied by "a special review sheet" helpful to the study of the book. These sheets are sent free. Each course includes from eight to twelve books, and is to cover one year's work. To enter the Reading Guild one must fill out an application on ordinary questions of occupation, work preferred, etc.

The entrance fee is the subscription price to either the *American Journal of Theology* (\$ 3.00), or the *Biblical World* (\$ 2.00), exclusive of postage. Both periodicals to one address are furnished for \$ 4.50. The former is a quarterly; the latter a monthly.

The ordinary work of a course is followed, if desired, by a simple certificate stating what work has been done.

Special recognition is given upon the completion of a course including direct correspondence with a member of the *Council of Seventy*. This requires the prepayment of \$ 10.00 registration fee.

The courses aim at purely undenominational work and on matters of biblical criticism present different views. As a fair specimen I subjoin the list of books in course IX on *The Teaching of Jesus*.

Stalker: The Christology of Jesus.

Gilbert: The Revelation of Jesus.

Bruce: The Kingdom of God.

Wendt: The Teaching of Jesus.

Stevens: The Theology of the New Testament.

Mathews: Social Teaching of Jesus.

Beyschlag: New Testament Theology.

Gould: The Theology of the New Testament.

Excepting those of Wendt and Beyschlag, these are all one volume works.

I shall be glad to answer, as far as possible, any questions concerning the Reading Guild. Direct correspondence may be had with *The American Institute of Sacred Literature*, Hyde Park, Chicago, Ill., U. S. A.

Albert Oltmans.

Saga, March 31, 1900.

We read in a home paper that on the eve of departure of the Japanese warship *Shikishima*, Miss M'Lean, of the Japanese Christian Institute, Tilbury Dock, was presented with a beautiful brooch and studs, in the presence of the officers and crew. The captain of the vessel, in making the presentation, spoke in the most appreciative terms of Miss M'Lean's devotion to the men of the Japanese Navy. The present was accompanied by an address, in which Admiral Marquis Saizō, president of the Imperial Naval Club, Tokyo, expressed his hearty thanks to Miss M'Lean, for her hospitality bestowed on the men in the Imperial Japanese Navy, who had been sent of late years to England with a view to taking the newly-built ship to Japan.—*Japan Mail*.

THE PRESENT STATUS OF MISSION SCHOOLS IN JAPAN.

WE have the pleasure this month of presenting several statements regarding the present status of mission schools of Chu Gakko (Middle School) grade, which corresponds generally to an American high school or academy. It should be borne in mind that the condition of girls' schools has not been materially affected by the new policy of the educational authorities. Primary schools, however, have suffered severely and many have had to be closed, although, according to a paragraph in the *Japan Mail*, there have also been some new enterprises in this field.*

It is not, however, correct to say that "almost all uneasiness has been removed," as will be evident upon reading the statements which follow. The authorities of the Christian Chu Gakko are still agitating for some kind of relief and are in negotiation with the authorities: but it is not proper at this stage to make public the details of the proceedings. Suffice it to say that there is considerable hope that some special relief will be afforded.

Of the six schools which last summer began the agitation against the Instruction, one, the Nagoya Eiwa Gakko, (Amer. Meth.), is continuing as a strict-

ly private school, like most of the mission schools for boys, and one the Rikkyo Chu Gakko, Tokyo, (Amer. Epis.), is continuing in conformity with the Instruction on the basis outlined by Rev. A. Lloyd in the February JAPAN EVANGELIST. The statements which follow cover the cases of the Doshisha, Kyoto, (Cong.), the Aoyama Gakuin (Amer. Meth.), the Meiji Gakuin (Pres.), and the Toyo Eiwa Gakko, (Can. Meth.), all of Tokyo. All these schools, moreover, report a heavy falling off in the attendance since the Instruction was issued.

THE DOSHISHA.

The Doshisha, having refused to expunge Christianity from its Constitution, was compelled to give up its Middle School at the end of March. The School is now reorganised on a distinctively Christian basis with a five years' Academic course of study. The students are diminished by the change, but it is expected that the school will now be conducted on much the same lines as during the first fifteen years of its history, and that its former spirit and numbers will be gradually restored. The Theological Department will be opened next September with Rev. G. E. Albrecht as Dean.

AOYAMA GAKUIN.

The Chu Gakko of Aoyama Gakuin has received permission from the Tokyo Fu to organize after April 1st as a Chu-to-Kwa: that is, we no longer enjoy government recognition, but our course of study will be substantially the same as before.

The college department has applied for permission to become a Ko-to-Kwa. This department has not in the past enjoyed any other government recognition than the mere permission to exist; but we now intend asking for freedom from conscription, and also that its

* In spite of the serious apprehension excited by the Instruction issued by the Minister of State for Education with regard to religious teaching or exercises in private schools holding officially recognised status, the method of enforcing the instruction has been so liberal and lenient that almost all uneasiness has been removed, and Christian efforts are being vigorously employed in the educational field. The *Nippon* enumerates five schools which have been recently established in Tokyo, virtually on a charity basis, for the tuition fees range from 10 *sen* to 25 *sen* per month, reaching 50 *sen* (optional) in one case only. All these schools have obtained official recognition. In other words, children attending them are considered to be discharging their educational duty as prescribed by law. The *Nippon* seems disposed to sneer at the Minister of Education's failure, but surely it would have been juster to give him credit for wise liberality.

graduates be granted diplomas to teach English in Chu Gakko and Normal schools.*

MEIJI GAKUIN.

As expected, we lost a few of our old pupils at the close of the school year, but the additions have so nearly equalled the losses, that we have only one less in actual attendance now than we had at the close of March.

Our heaviest losses were in September of last year. I find on comparing our present condition with that of April 1899, that we have lost 27 per cent of our total enrollment, and 22 per cent of the number in actual attendance. We are happy that a large proportion of those leaving us has been composed of our least satisfactory pupils.

TOYO EIWA GAKKŌ.

The Toyo Eiwa Chu-Gakko, having relinquished the privileges it enjoyed in connection with the national system of education will be known as the Toyo Eiwa Gakko Chugaku-bu. By permission of the Educational Department the course of study followed in Middle Schools will be continued. This will be supplemented with instruction in Christian Ethics and Bible Lessons. Each class will receive instruction in each of these subjects one hour per week. In addition to this a religious service will be held every morning, before the regular school work, for twenty five minutes, at which all students attending the school will be required to be present. Y. M. C. A. work and Temperance work will be organized.

* The arrangements for the matriculation of the graduates of the Aoyama Gakuin into the Higher Commercial School, Foreign Languages School, and Sapporo Agricultural College are to continue in force. The high-class lepartment will be so organized, subject to official permission and direction, as to entitle its graduates to licenses to teach in middle schools and other institutions of a similar standard.—*Japan Times*.

The probabilities are that the attendance will not decrease until after the summer vacation. The president of the school, Mr. Ebara, and some associates are erecting a large building in the immediate neighbourhood, in which they intend to open a Middle School with Government recognition.* A Christian Institution without such recognition can scarcely hope to be a successful competitor under such conditions. Those upon whom the responsibility of maintaining the school in the future devolves are fully determined that in no way shall it become anything but a religious Institution.

A CHRISTIAN EDUCATIONAL SOCIETY.

IN the March number of the JAPAN EVANGELIST (page 95), it was announced by Prof. M. N. Wyckoff, Secretary of a Committee appointed by the Educational Convention, that the undersigned had been named as Secretary of the proposed Educational Society and would confer with the Christian Educators in all parts of the Empire. The Secretary-elect also announced that he would draw up a working basis and then communicate with those interested in the subject. Believing that the organization of such a society should be as simple as possible, the Secretary submits the following

CONSTITUTION.

Art I. The name of this organization shall be "Japanese Christian Educational Society."

Art. II. The object of this society shall be mutual assistance and practical

* The Azabu Middle School will be hereafter independent of foreign aid, being supported by persons of Japanese nationality alone, and under the auspices of Mr. Soroku Ebara. The school is to be shortly erected at Honmura-cho Azabu, in a plot of land which measures about 5000 *tsubo*, of which 3000 is for the building.—*Japan Times*.

coöperation in the work of Christian education in Japan.

Art. III. The membership of this society shall consist of institutions or individuals interested in the cause of Christian education in Japan. Membership may be attained or abandoned by formal notice in writing to the Secretary.

Art. IV. The annual membership fee shall be 10 *yen* for an institution and 2 *yen* for an individual.

Art. V. The general management of this society shall be in the hands of the following officers: a President, a Secretary, and a Treasurer, annually chosen by ballot by the members. In balloting, each individual member shall be entitled to one vote and each institution to five votes.

This provisional constitution is submitted for general consideration, and will not, of course, become binding until formally adopted by the members. The Secretary will be pleased to receive suggestions, if any one sees some way in which it can be improved; and he himself suggests that the first regular meeting of the society, for adoption of constitution and election of officers, be held in Tokyo next October at some convenient date.

Although it seems advisable to have as simple a constitution as possible, it may be well to mention here a little more particularly the objects of this society. The committee appointed by the Educational Convention has furnished the following hints as to the scope of the society: (1) Get information on educational questions; (2) Get official interpretation of Governmental regulations; (3) Teachers' Bureau; (4) Information about text-books, salaries, etc. Rev. A. Pieters, in presenting this topic to the Educational Convention,* emphasized the importance of such a society as an information bureau. He said: "A single investigator finds

himself greatly embarrassed, both financially and as to the amount of information obtainable." In fact, almost any kind of information can be more easily and economically secured in this way than by individual effort; and, in particular, such a society could obtain much information that can not be properly published in the newspapers. Mr. Pieters also suggests wisely, that the work of the Society can be carried on rather by correspondence than by frequent meetings; but meetings can, of course, be called whenever necessary.

If we rightly understand the purpose of this society, it is open without limitations to all who are interested in Christian education in Japan. It will cover the work of kindergartens, primary schools, Chu Gakko, Koto Gakko, universities, normal schools, technical schools, orphan asylums, evening schools, English schools, theological schools,—*all Christian schools*. It will welcome to its membership all individuals who are interested, even tho not actually engaged, in Christian education. The undersigned, therefore, as provisional Secretary of the proposed society, will be pleased to receive applications for membership. A prompt response to this notice will be a great convenience in the matter of the formal organization.

Tokyo.

Ernest W. Clement.

Rev. F. G. Harrington, Yokohama, writes as follows of his recent work:—

A tract by Rev. Geo. C. Needham has been translated and published at his expense, and is for distribution to all missionaries and native pastors and prominent native workers. The title of the tract is "Will Jesus Come Again?" Anyone desiring copies may apply to 45 G Bluff, Yokohama.

We are pleased to announce that Prof. Frank Muller, of Etajima, will furnish us with occasional notes on current Japanese Christian literature.

* See the February JAPAN EVANGELIST, pp. 55, 56.



HON. KENKICHI KATAOKA.

SPENDING the Sabbath in Osaka some years ago, I went in the morning to worship at one of the Presbyterian churches. After waiting some time beyond the regular hour for the services to begin, one of the officers of the church went forward and announced that for some unknown reason the preacher who had been expected had not come; but he continued: "We have with us to-day Mr. Kenkichi Kataoka, and we shall be glad if he will speak to us." Mr. Kataoka then went forward and in a quiet and modest way made a very helpful and interesting address. No one would have thought from his humility and religious fervor that this was the Vice-Pres-

ident of the Liberal Party and one of the most prominent political leaders in Japan, whose influence and reputation are not only national, but a credit to his country.

He first came in contact with Christianity in 1871, when on a visit to the United States and Europe. The modesty, kindness and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind. Also the effect of Christianity as seen in the homes, schools, and benevolent institutions in America impressed him. And when he was in England, he discovered that the larger part of the middle and upper classes, including such men as Mr. Gladstone,

were sincere believers in Christianity; and their faith was in direct proportion to the nobility of their character. The result of his observations was that he came back to Japan filled with the idea that many and very important reforms were needed to secure the highest welfare of his countrymen; and with a true patriotic and self-sacrificing spirit, he set about the introduction of a new and better state of things.

In 1873 he and his friends started a political association, of which he was made the president: and through magazines, newspapers and lectures he propagated his principles of reform. Missionaries and evangelists were welcomed to his province, and, together with some of his political friends, Mr. Kataoka began the study of Christianity. In May, 1885, he made a profession of his faith in Christ; and from the first took a decided and prominent position in religious matters.

Some time after his conversion he went to Tokyo with one of his friends to petition the government for freedom of speech and of the press and other important objects. Just at that time there was a regulation passed by the Government excluding all men from the Capital, except such as were permanent residents. Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the purpose of their visit. They were therefore arrested. This seemed at the time a most unfortunate affair, because Christians would consequently be accused of being unwilling to obey the laws of the country, and thus the work would suffer.

But God overruled it all for the best. These two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's holy word. Others were instructed in its truths; and, when Mr. Kataoka and his companion were released, they came out thanking God that this season of freedom from the

cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace as revealed in the Gospel of Jesus Christ. From this time forth they have testified as never before of the joy and comfort that they experienced in the study of the Scriptures and in daily communion with God.

In the course of time the Liberal Party became the most powerful political organization in the country. Mr. Kataoka has been the Vice-President for many years and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the House of Representatives at every session of the Diet since its first establishment and a trusted and recognized leader. In the last three sessions he has filled the office of President.

There was some fear that in the important position which he was thus called to fill he would be less zealous and faithful as a Christian. But the true and noble qualities of the man have shone forth as never before. Like Daniel in the court of a Persian monarch, he has not denied his Lord, but in the face of every obstacle gone boldly forward in the path of duty. At the close of the Diet one year ago, he invited his Christian associates and other friends to the official residence for a prayer meeting, and then announced publicly, that he had not sought the office of President, but accepted it as a duty given him of the Lord, and he had gone forward trusting in Divine strength and guidance.

The great and continued confidence that has been shown in Mr. Kataoka's character and his continuance in such an important and honourable position are most remarkable and show what a strong foothold the religion of Jesus Christ has gained in Japan.

H. Loomis.

[Another sketch of the life of Hon. K. Kataoka may be found in the JAPAN EVANGELIST for August, 1895. —Editor.]

FOX POSSESSION IN JAPAN.**"IN MY NAME SHALL THEY
CAST OUT DEMONS."**

BY MISS HARRIET M. BROWNE.

Nishiyama Tsugi was born fifteen years ago near Kumamoto and in infancy was adopted from her own father, Kudo, by a man and his wife named Nishiyama. She was a wilful, disobedient child and given to stealing, not heeding her parents' reproofs and punishments. When only nine years of age, she ran away from home, because it was a lovely place in the country and she wanted to see something stirring. She met with various adventures for a year or more, when, finding herself without shelter or money, she returned to her parents, only to steal a roll of bills and run away again. She wandered over parts of Kyūshū and then came to Bakan, where she says she was servant and nurse girl for a man and his wife who kept a prostitute house. Leaving this place over a year ago, she took to the life of the lowest beggars, sleeping in the mountains, in graveyards or in beggars' huts, a companion of thieves and pick-pockets as well as vagrants. She went as far as Hiroshima in company with the younger sister of one of our girls and together with a youth burglarized a house at Miyaichi.

She heard of this Orphanage some time ago, but all her beggar acquaintances told her not to come because they said the children in it were fed poor rice and locked up at nights and had their blood squeezed from them alive and finally were sent away to Kara [China], whence they could not return; but the various trades-people whom she asked about it advised her to come because she would be kindly treated and taught. She went so far as to ask a missionary's little son to introduce her to us because she "wished to learn English," but he only laughed at the dirty beggar boy as he took her to be

with her short hair. At last one day last December, she met me on the Bakan road and asked for money. I told her I would not give her money, but, if she would come to us, we would help her to a better life; she replied at once, "I will go to-morrow." I did not then know how God had been preparing her heart. That evening and the next morning our household united in earnest prayer that God would lead her to us if it was His will, but not otherwise. The next day, Sunday, Dec. 3rd, she came, and we joyfully received her as from our Lord. She was still a little suspicious, she told us afterwards, about the blood squeezing, but was bold enough to keep close watch, determined to escape if she saw the least attempt at it on our part.

She was a great trial to the other children as well as to me with her wildness and quarreling and deception, but she soon showed despatch and neatness about her person and work, and was quick to learn; she had picked up several English phrases from foreigners on the streets of Bakan. She was sympathetic, too, and was very anxious from the first that two of her beggar girl friends should come to the Orphanage, and gave me no rest till I let her lead me to them and give them an invitation to come, too.

She had been with us about three weeks when one evening she fell as if in an epileptic fit, but in a few minutes she rose up and for an hour acted as if a different creature, busying herself with play and mischief; then falling again and lying a few minutes as at the first, she woke up as out of an ordinary sleep, much surprised to find herself in the sitting room and at the signs of her play about her. We thought this attack, as also the second a few days later, to be but an unusual form of epilepsy and prepared to face years of care if she should live and stay with us.

The second attack was about a week later, and there was the same falling at the beginning and close, with rigidity of the muscles and foaming at the

mouth on falling first. On account of her strange actions between the lying rigid, we watched her narrowly to see if there was the least sign of consciousness during the attack, as if she were acting a part, or had the least memory of it afterward, but could discover none. The second time she was attacked, her play became dangerous and she was kept in a dark room, the lamp and every thing else she might use for harm removed. After the attack she accused the children of scattering and destroying her play things and demanded to know what they did with her box. On one of the boys bringing it to her, she accused him of doing the mischief, and no assertions from the other children would make her believe that she had been unconscious and had done it herself. She said, "I won't believe it unless Teacher tells me it is so." When I entered the room and told her I had seen her doing it, she wilted as though she believed only on my word and was ashamed to find it true. I could not discover the least deception and was compelled to believe that she really was unconscious. We thought it epilepsy; but, believing that our Lord who is with us always has all power to do whatsoever we ask Him, we knelt and prayed to him during this attack and it soon passed away.

As we watched her day by day we noticed that she often fell backward with no apparent cause, and she would also at times reply as to one seated behind her when no one spoke. She also had at times sleepy spells for hours or a half day at a time, when it was impossible to arouse her though usually she was most alert. On questioning her as to her past life to discover when the epilepsy, as we thought it was, had first attacked her, she frankly told us of her adventures, and said that nothing of the kind had happened until after she ran away from home, but that for several years people would once in a while tell her she had fallen and foamed at the mouth; but she did not think it true.

We found that she greatly feared the well god and the rice god, Inari, and his messengers, the foxes. She told us that, the first year after she ran away, a kind landlady told her, that she had enquired of the oracle at a temple to tell her what was the matter with O Tsugi, and that it had said that O Tsugi's mother's spirit had possessed her child because the blind woman she was with had treated her cruelly.

On the afternoon of the fifth of January she had a much worse attack than before. We tried to bind her but could not, as she showed such strength, and it took several to manage her. She would not pay the least attention to what was going on around her nor could she be roused nor would she turn her face toward any one. During the two former attacks she had acted in dumb pantomime, but during this one she talked incessantly. At first the words and actions were those of an infant just learning to walk. Then after a time she changed and said, as if it were a third person addressing herself, "Your father has come on an errand from your mother;" and she replied angrily, "What do I want with my father?" with other abusive words. Then, changing again, after further talk she said, personating the patron god of Chofu, "You stole offerings from me, you did! I saw you steal food from Inari in Bakan and I kept still, but now you have come to Chofu and stolen three eggs that were offered up to me. You return them at once, I tell you!" "I have'nt any eggs. Please forgive me." "Return them, I tell you, or I will do something dreadful to you." "Well, forgive me and I will work hard and replace them." "Mind that you present them as offerings. Just bringing them to me won't answer. If you don't, I'll pinch you," suiting the (invisible) action to the words; at which she cried out, "Aa itai!" ["O, it hurts!"] "Do forgive me! I'll replace them." "Well, I'll forgive you if you make me the offering, but if you don't I'll pinch you well." Saying

this, she fell as before and waked as usual in a few minutes. During this attack also, as soon as the members of the household recovered from the fright and collected their thoughts to kneel and pray, she soon became quiet and the demons left her. It may sound only amusing written down; but I assure you to see the evil face and actions and hear the evil spirits as they in turn use a human being to say and do what they will, the face and voice changing with the speaker—to have indisputable visible and audible evidence before one that demons are in one's house tormenting and using at their will one of us who but a half hour ago was laughing and talking with the rest is a fearful experience that is apt to shake even pretty strong nerves.

The next attack was on the evening of the eighth, when suddenly, while happily engaged with knitting, she began laughing a fearful laugh and her features changed, becoming distorted into a resemblance to foxes. She called out and beckoned as to some one at a distance with great delight, saying, "Oh come! I'm so glad you've come!" "Yes, I've come!", breathlessly as if she had been running; and then the evil spirits who personated foxes had a fine time together, laughing and talking and joking. One said: "I know where there are some nice offerings in Bakan, eggs and fish and rice. Let's go and get them," and off they went apparently. "Don't talk so loud; they'll hear us." "Oh, here they are. Put them in your sleeve." "We must cook them. You go and buy some *oshitaji* [soy] and I'll make the fire. Put on your hat and go through the grave yard, and hide it under your hat." "How well it burns! Now its boiling. Ah, you've come back, and now it will soon be done." "Yes, oh how good it tastes! How jolly this is!" "Well, let's go home and we'll come again." Saying which, she bounded out of the room as if about to leave the house. We brought her back to

the dark room and then she became possessed by a demon personating her dead mother's spirit. First she said several times "*Gomen nasai!*", as if a visitor at the door; then, "I am the mother of the girl you call O Kane. Her name is O Tsugi. I have come 100 *ri* from Amakusa. She was treated so badly that I entered into her and went with her to Kumamoto and to Hiroshima and back again; but now she is so well cared for here I will leave never to possess her again. But you must give me an offering of a bunch of rice balls—enough to last for three days on the journey back. It will take a good many for I have many maid servants (*koshimoto*) for whom I find it hard to provide food. Then you must put them in a bundle on my back. It will not do just to give them to me." No one replying to her repeated request, she angrily exclaimed: "The master of this house is deaf in his ears; he won't listen. I tell you I shall not leave unless you give me a rice ball. Do you hear? If you do that I will leave never to come again." The girl could hardly be hungry for she had just eaten a hearty supper. It must have been a half hour that she kept repeating this demand, at last pounding the floor and shouting it out in a voice that we heard clear out on the street. At this time I returned from prayer meeting. God had been preparing my heart for months, showing me the personality and presence of evil spirits about us and impressing deeply on my mind His promise to His disciples that He has given us *authority* over all the power of Satan. In the strength of this I spoke to the evil spirits in His name. We had been unable to quiet her before, but she listened while I said: "This house and all in it belongs to our God Jehovah. We will never give so much as one rice grain to such as you. Go and get offerings from those who worship you." I commanded the evil spirits in the name of Jesus to come out of her and never come again.

We all fell on our knees and besought the Lord to cast them out; then we read three passages in the Gospels where Jesus cast out demons:—Mark IX: 14-29; Matt. XVII: 14-20; Mark V: 1-20. During this time she was somewhat quieter; but it was not until we began to read in the Word of God that she stopped her talk and said, "I wonder what they are chattering about. I can't understand but it is very blessed. I must go back and tell Jūhei." (Jūhei is apparently a man's name, but the girl on subsequent questioning persists in declaring she knows no one by that name.) As one of the girls went on reading the story of Jesus and the demons, she crept into the corner of the dark room she was in, as near to the reader as possible, pressing her face into the corner like a dog listening intently. After a little she rose and took a few steps saying, "Let's go home," and fell rigid as she did at the close of each attack, and as before waked as if out of an ordinary sleep in less than five minutes.

We immediately knelt and praised the Lord for casting the demons out, asking that He never let them possess her again. This struggle with evil spirits left us exhausted for a day or two, and the girl herself after each of these attacks was stupid and felt ill for a time. That night I could not sleep for fear of this dreadful adversary so powerful and so ready to do his evil will with all of us, as we had just seen, until I rested on God's sure promises that Jesus came to destroy all the works of the devil; that He *always* leads us about in triumph, and that if we resist the devil he will flee from us. This latter promise and command gave me my first help toward teaching the girl to repel the attacks of the demons. She was always attacked so suddenly that there was apparently no warning of their approach; but, trusting that God knew best about these things, I told her that, if she resisted their every approach to her, the spirits could not

possess her; that she must at some time have yielded herself to them willingly or they would have no power over her. At last she confessed to us that very often some fearful thing would follow her and call out, "Wait! Wait!"; that when she paid no attention it would disappear, but, if it became disagreeably persistent and she replied to it, she never could tell what happened afterward. This explained what Shindo San had noticed and spoken to me about, but which had never been mentioned to any one, of her frequent falls backward. She also confessed to have stolen these offerings she was accused of by the demons, when very hungry. She heeded our instructions and though the demons came a number of times afterwards and struggled to possess her, they never succeeded as before. One evening she fell into a stupor and appeared about to be possessed; but we roused her forcibly, and while some fell on their knees and besought the Lord Jesus to keep the evil spirits away, we undressed her and put her to bed, urging her to resist them, telling her that Jesus would help if only she asked Him. All this while she clung desperately to us, looking fearfully behind her. The fear in her face was terrible. She knelt and prayed before lying down, but had a struggle for about an hour under the bedclothes. We could hear her say over and over again: "You mustn't come again! You mustn't come to this house. I will be scolded. Do go! Don't torment me any more!", and finally she fell asleep. There were four or five such struggles as this before the demons left her entirely. For some weeks now, since the middle of February, there has been nothing unusual about her. She is bright and active and has learned to knit and to read and write both kinds of *kana*. The change in her in three months by the grace of God is marvellous. She is now quite gentle and obedient. We pray that God will keep what he has reserved as out of the jaws of Hell.

The readers of this who believe God's word will praise Him for His mercy and for His blessedly fulfilling His promise. Oh, praise the Lord, all ye who fear Him, and let us use the authority He has given us to release from the devil's chains those about us! May He grant us more faith in His faithfulness! [We are under great obligations to Miss Browne for writing out so detailed an account of this curious case. It has great value to the folk-lorist as a remarkable instance of what the Japanese call *Kitsune-tsuki* (fox possession). It is also of special interest to the Christian who believes that his Lord's power to cast out devils belongs even now to faithful disciples; and it deserves mention along with the cases cited of demon-possession in China. Whatever may be the true explanation, Miss Browne has conferred a great favor upon us by giving so graphic a description of this case.—Editor.]

A series of articles on "The Fox in Japanese Literature," is appearing in the *Teikoku Bungaku*. The writer is Mr. Haga Yaichi. The general conclusion which Mr. Haga reaches is that in the main the qualities attributed to this animal and the symbolic expressions which Reynard has given to literature are the same in the East and the West. Mr. Haga gives a large number of examples, a few of which we quote:—Just as in English the fox is used as a symbol of craft in "foxy, fox-like, foxish, and foxiness," etc.; so we have 狐疑 *Kôgi*, suspicion, *lit.*, to suspect like a fox. A lattice door, because in Japan things are often hidden behind it, is called *Kitsune-do*. An arrow that glances off into the air without striking the object aimed at is called *Kitsune-ya*. False fires are called *Kitsune-bi* in Japan and "fox-fires" with us. Weather that is made up half of sunshine and half of rain is called in Japan *Kitsune-no yome-iri* (a fox's wedding) and "fox-weather" in England. The

word is used to describe certain plants in both England and Japan. There is in Japan the *Kitsune-bana*, the *Kitsune-mame*, the *Kitsune-azami*, the *Kitsune no chabukuro*, and others, as there is in English the "fox-glove, the fox-grape, the fox-tail," and so on. Æsop's fable about the fox deceiving the lion has its counterpart in the Japanese tale (borrowed from China) about the fox that made use of the tiger in the same way. Hence the Japanese expression *Tora no i wo karu kitsune*. Where the East differs from the West is in the wonderful transformations that are ascribed to the fox in China and Japan and the power to bewitch people said to be possessed by it. As far as my knowledge goes, says Mr. Haga, there is no instance in Western literature of foxes transforming themselves into human shape for the sake of obtaining human offspring. But this practice has constantly been resorted to by our Japanese foxes according to certain authorities. Mr. Haga is of opinion that most of Japan's fox lore is borrowed from China. In that country, however, Mr. Haga observes, the fox is by no means exclusively used as a symbol of various types of wickedness. It is often spoken of in terms of praise and a very high destiny is assigned to it. After 50 years it is said to transform itself into a woman and to beget children; at the age of a hundred it assumes the form of a very beautiful woman or becomes a man, according to fancy. It is said to have great foresight and in all matters to be far more knowing than man. At the age of 1,000 it is transformed into a god. Mr. Haga explains that in very ancient Japanese literature, though there is mention of almost every conceivable kind of transformation, there is no instance of a fox being described as transforming itself into a human being with a distinctly sexual object in view in the way that it is habitually said to do in China. This abomination of literature, ancient Japan was free from,

according to Mr. Haga. But in later days these revolting transformations are constantly said to have taken place in Japan, and all the supernatural powers attributed to the animal in China were ascribed to it here. Religious teachers helped to perpetuate the superstitious awe felt for the animal and often represented themselves as possessing power to counteract its influence. Serious in-

curable diseases are often called *Kitsune-tsuki yamai*, originating with the story of a fox whose spirit entered the body of the man that had killed it and caused the man to contract a mortal disease. Mr. Haga has collected a very large amount of material bearing on the subject and his essay is well worthy of being published in pamphlet form. —*Japan Mail*.

Human's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

LETTER FROM MRS. NEEDHAM.

Dear Christian Friends of Japan:—

Truly we left our hearts behind, when we sailed away from Yokohama; but, though separated from you by such vast stretch of distance, we feel ourselves very near you in the united cause of bringing the news of the Gospel of God to the Japanese.

Since returning to the home land, it has been our continual privilege in some locality, as we travel about, to represent by illustrated lectures, or direct appeals, your work as missionaries.

I remember, one day in Tokyo, Mrs. Henry Topping coming to me with a little account of the kindergarten work, and saying; "When you return to America, won't you speak a good word for our kindergartens? We can not quite get the Boards at home to understand the utility of these 'play schools,' as some have called them." I mentally made a note of the observation; and quietly looked over the kindergartens in

Kyoto, Kobe, Tokyo, Yokohama, and other cities. My determination to honor Mrs. Topping's desire has been abundantly rewarded; and opportunities to speak on the subject have been given beyond my expectation.

I was lately asked to speak before the united societies of Philadelphia kindergartens on their Froebel Anniversary. With some misgivings whether my subject would hold out (as my chances for observation had been so limited), I decided to lecture exclusively on *Japanese little children*. And I found one whole hour even too little for all I desired to say.

It was a startling revelation when I stated that the intention of a foreign kindergarten must always be different from that the home schools. Because the first intention of a kindergarten in a heathen land, was *To vindicate childhood*,—its simple right to exist at all. This I showed especially in the

case of girl babies, so large a percentage of whom are early killed, or brutally neglected. Then I showed the second intention of the foreign kindergarten was, *To vindicate the missionaries themselves*; to demonstrate that they meant kindness, and not evil to the people; that the medicated capsules they so tenderly dealt out to the sick, were not babies' eyes, dried; and that a kindergarten was not a place to fatten infants, that their livers, lungs and hearts might then be used for nostrums against evil influences. These monstrous ideas I did find were held in China, if not in Japan. But I am sure that in Japan you meet prejudices similarly erroneous, and that it is uphill work to convince parents that the kindly influences of the kindergarten are all on the side of mercy and good will.

I am greatly encouraged in the promise that fruit will be borne through those efforts. Several ladies have volunteered to communicate with some kindergarten teachers, whose names and addresses I indicated; and have promised also to send you "gifts," toys and books. And just here may I say to any friend whose eyes fall upon these lines either in Japan or China, if you will send me any kindergarten incidents, I can use them to advantage. Or if you have any special wants in your work, if I know them, perhaps God may make me his channel to induce some in the home lands to take your needs upon their hearts. May the Lord enable us to be helpers of one another.

The news which comes to us through Mr. Loomis of the entrance which the scriptures are having in Japan, is specially cheering to our hearts. And lastly, we desire to congratulate the Editor and Managers of THE JAPAN EVANGELIST on its superb appearance and excellent quality. It gives us occasion for heartfelt praise to God. May you have all needed facilities for preserving its high tone, and continuing it on its mission of blessing and information.

My husband joins me in love to all the dear missionaries and teachers, who are graven on our hearts, whose trials are ours, and whose successes are the joyful note of our thanks-giving. Your sister in Christ,

Elizabeth Annabel Needham.
Narberth, Philadelphia, U. S. A.

TSUKIJI KINDERGARTEN.

This kindergarten was opened three years ago last January. From the beginning until the present time, there have been above a hundred little people enrolled. Some of them have attended for one year and others for two, but these four are the first to complete the course.

Two of the children in the picture, the first and third from the right, are sisters and have been in the kindergarten and Sunday school connected with it from the beginning. They have attended very faithfully and have been the means of bringing many of their friends, so that they come to be called our little helpers.

The child on the left is Tomo-ko Chan, Dr. Wada's daughter, a Christian physician, who has spent some time in America. This little girl is a very important member of her family. She is the oldest child and has been chosen as the heir of the grand-mother, on the maternal side, bears the grand-mother's name instead of her father's and inherits her fortune, which we are told is quite large. This child, though very young, is much respected and looked up to as already the head of an ancient house. Soon after the opening of the kindergarten, Tomo-ko Chan was sent to us accompanied by her nurse. She has always been delicate and her parents fear will be unable to acquire much education. She liked the kindergarten and, though her home is more than half a mile away, would come even on very stormy days. She made good progress, so the family were well pleased and sent her until she was eight,



FIRST GRADUATES OF THE TSUKIJI
KINDERGARTEN.

a year after most children enter school. The family are enthusiastic supporters of the kindergarten, and through their influence some of our best pupils have been brought in.

The other little girl comes from a wealthy home also, but her parents are still unbelievers. The uncle, a young man, a student in one of the middle schools, brought her at first and continued to do so for some time. We were at once impressed with his gentle ways and care of this little niece. The uncle was then in poor health from over study and was taking an enforced vacation. He would often linger about the grounds during kindergarten hours, sometimes resting under the trees or coming in to see the children at their games and exercises. This gave us opportunities of talking to him, and, through this

means and the little niece, he was led first to the Sunday school and then to church. He has now been a believer in Christ for about a year and was recently baptized into the church.

The kindergarten is a great help in our work of soul winning. Every child that enters it comes attended by its mother, relative, friend or nurse. As the older people often remain through the opening exercises, and then come again for the children in time for the closing, we study to make both of these exercises as helpful as possible to old and young. There are frequent opportunities also for kind words and short talks. In this way homes are opened to us for visiting and teaching the Bible.

Eva L. Rolman. in *Gleanings*.



Conducted by Mrs. COROLYN E. DAVIDSON.

"Best of all, she grows steadily in the sweet grace of humility and the crowning beatitude of loyalty to our Heavenly Father, and that earthly brotherhood and sisterhood which are the crowning proof of the presence of Christ in personal character, and prophesy the setting up of the Heavenly Kingdom for which white-ribbon women work and pray."—Frances E. Willard.

THE seventh Annual Meeting of the National W. C. T. U. was held on the 2nd, 3rd and 4th of April in the Tsukiya Bashi Church, Tokyo. In decided contrast to the weather at the time of the Annual Meeting of last year, the sun shone brightly each day and the air was clear and invigorating, all of which helped the good sized audiences to enjoy the varied exercises of the three days.

In the main room of the Church, large bouquets of flowers gave a festive look to the platform, and from the desk in the center, the portraits of Miss Willard, Lady Henry Somerset and Miss Parrish looked down upon the proceedings. The Japanese flag was present, of course, and a beautiful copy of the World's Prize Banner hung near it. Should it transpire that Burma or some other country receive the real Banner this year for the greatest increase of members, this copy made by Mrs. Yokoi, of the Bancho Joshi Gakuin, will be ready to use instead at all future temperance meetings. There is one thing to be said in its favor, and that is, that it will be far more convenient to carry than the original Banner, which always required a jinrikisha to itself or the railway fare of one person for its traveling expenses.

The forenoon session of April 2nd began with a short prayer meeting led

by the President, Mrs. Yajima. Then came appointment of committees, after which Mrs. Ushioda, the President of the Tokyo Temperance Society, gave a short address of welcome to the delegates, of whom those outside of Tokyo came from Hakodate, Hirosaki, Morioka, Takasaki, Nagasaki and Yokosuka. The reply was given by Miss Omura, of the Nagasaki Kwassui Jo Gakko. Mrs. Yajima closed the session by a short talk.

The afternoon was devoted to listening to reports of Departments. These reports showed much good work done during the past year and many encouragements, while the discouragements only provoked to greater perseverance in the future. Miss Clarissa Spencer favored the audience with two songs during the afternoon, and Mr. Miyama occupied the last half hour in telling of some of the impressions and experiences that came to him while traveling throughout the country from Sapporo to Kagoshima. In speaking of the encouragements, he said there is now in many places an earnest desire to learn about temperance work, and at one of his meetings a number of women were present, who had walked in the rain over four miles to hear him speak. This means much, when one considers that country roads in the winter are not always in the best condition. Even

when a woman does become convinced that the principles of temperance are right, it is not always certain that her house will become a "temperance" home, for frequently her husband still remains unconvinced. Mr. Miyama said, in this country, the most difficult question a young wife has to meet, is the serving of wine to guests. But all women have not yet risen to the height of finding the question difficult. Once, on a "through train" from the south, Mr. Miyama was pained to see a woman passing wine to the members of her small party. One gentleman, at first, decidedly declined to take any, but finally yielded to her repeated invitations to drink, and after that had his cup replenished so many times that he became quite "happy" and entirely forgetful of his small children, who became so tired and sleepy from their long journey that Mr. Miyama took them in charge and made them as comfortable as circumstances and room permitted, until the party reached their destination and left the car. The afternoon session of the meeting adjourned, after a short prayer, to meet the following morning at 10 o'clock.

The forenoon session of April 3rd was opened with a short prayer-meeting, following which came election of President and reports of Secretary, Treasurer and delegates. Mrs. Yajima was reelected President by an overwhelming majority. In accepting, she said she feared the delegates had made a mistake in selecting her, for she was old and did not know when she might fall by the way, but she would do her best to fill the office as long as she had strength, with the expectation that every member of the W. C. T. U. would give her all possible help.

The treasurer's report showed a small surplus in the treasury. The reports of delegates of different societies brought definitely before the meeting the date of the beginning of each society, names of its officers, the kind of work undertaken and whatever other

items it seemed best to give. To many of the listeners in the audience, one of the most encouraging things about the reports was the manner and style in which they were written and presented. Not only was the subject matter given more definitely than last year, but also the majority of the delegates gave the impression that they were realizing more and more the importance of the work they were reporting; it was remarked by several individuals, that the meeting of delegates and friends was, in itself, proving a fine education for the young women of Japan.

The afternoon session of April 3rd, was opened with an organ voluntary by Miss Gardner; the audience then listened to short addresses given by invited speakers. Messrs. Honda, Nemoto, Hara, Tamura, Shirai, Kosaki, Bito, and Matsuo, each spoke of the work in which he is especially interested or which is nearest his heart. The time of the speakers was limited to a few minutes, but, as Mr. Hara did not occupy quite all that was allotted to him, Mr. Tamura said he would add what remained to the time he himself could have, and would tell us how he had *not* succeeded in making self-support and self-education walk hand in hand. When his school boys raised vegetables for market, the buyers were scarce; when he tried making *mizu ame*, the boys ate it all; when he thought to make washermen of his scholars, he did not succeed, for the boys scorched the shirt bosoms in ironing them; and when he went into the milk business, the cooks who bought milk of him complained that the boys drank part of the milk and refilled the bottles with water. He said, just now he was at his wit's end in trying to prove practically that boys *can* educate themselves with no outside help in the way of support. At the suggestion of Mrs. Yajima, a collection was taken to help defray expenses of delegates.* *Yen* 9.89

* A misstatement in regard to the object of this collection was sent to the daily papers.

was the result and Mr. Nemoto kindly added enough to make the sum *yen* 15.00. Mr. Tamura expressed thanks and the meeting was adjourned to meet again on the following day. (The writer of this omitted to say that during the afternoon the audience had the pleasure of listening to songs by the Bancho Joshi Gakuin and by the Torii-zaka Eiwa Jogakko.)

In the evening of the 3rd, an interesting and instructive Temperance Mass Meeting was held in the Ginza Methodist Church. Addresses were given by Messrs. Taro Ando and Saburo Shimada, while Mrs. Gauntlett favored the audience with a Temperance song. At the close of the meeting, several individuals signed the pledge.

On the morning of the 4th, the members of the W. C. T. U. reassembled at 10 o'clock. After a short prayer meeting, led by Miss Omura, various matters of unfinished business were taken up and disposed of. Thanks were ordered sent to the Nippon Yusen Kwaiisha for taking the Banner to London without charge. The petition sent last October from the For. Aux. W. C. T. U. to the fifteen railway companies of Japan asking that non-smoking cars be again provided on all trains, having brought replies from only three companies, it was voted that the Nat. W. C. T. U. send a similar petition to the same authorities, emphasizing the need of these non-smoking compartments.

In the afternoon of the 4th, an audience assembled to listen to addresses by Rev. Mr. Miyama and by Mr. Ito. They spoke of Miss Willard and Miss West, and many beautiful and touching thoughts were presented concerning what each of these earnest, unselfish workers had attempted and accomplished during her busy life. To all who listened to the addresses, the services of the afternoon were an inspiration to live a more thoroughly consecrated life

in the future. The Memorial Services were closed by the singing of a hymn and the meeting adjourned for one year.

We are sorry to have to say that Mrs. Large has not been able to prepare her promised report of work done in southern Japan during the month of February; however we hope we may have something of it later on.

Generally speaking, the Smoking Prohibition Law has had a good effect. Since the Law was put into force on the 1st of last month, the number of offenders in Tokyo during April did not exceed more than 158 altogether, of which Shitaya ward contributed 26 offenders, Fukagawa 13, Asakusa 11, Shiba 11, Nihombashi 10, Akasaka 10, Hongo 9, and so on. It is a remarkable fact that the violators referred to were for the most part employees, apprentices and the like, and that there were very few offenders among the school boys.—*Japan Times*.

HAVEN FOR TEETOTALERS AND DYSPETICS.—We cannot say that we are well posted in the statistics and other particulars concerning Irishiokawamura, a village in Koshi-gori, Yechigo province, but we have a vague idea that it is not an over rich locality. At all events a thrill of genuine alarm went through the whole village, when recently somebody proved by practical calculation that the aggregate amount of money spent by the people on *sake* and confectionery during the last year had been actually over 1,500 *yen*. They at once called together a monster meeting "round the parish pump," and passed a very stringent resolution enjoining each and every one of the villagers to abstain in future from the use of these *articles of luxury*. As a consequence the nine shops dealing in these kinds of merchandise are said to have closed their doors for want of custom. *Voila!* a haven for teetotalers and and dyspeptics!—*Japan Times*.

Mission Notes.

ARIMA CHRISTIAN CONFERENCE.

The following is the proposed program for the Arima* Christian Conference for the coming season, beginning Sunday, Aug. 5, and closing Sunday, Aug. 12, 1900.

Sunday, 10 A. M. and 7:45 P. M. Sermons.

Monday, 10 A. M. Paper, "The Nature, Powers and Duties of Faith as Shown in the Synoptic Gospels." 7:45 P. M. Devotional Service, "Japan."

Tuesday, 10 A. M. Paper, "The Self-Consciousness of Jesus." 7:45 P. M. Devotional Service, "China."

Wednesday, 10 A. M. Paper, "The Temperance Movement and its Relation to Missionary work." 7:45 P. M. Devotional service, "Temperance."

Thursday, 10 A. M. Paper, "The Importance of Catechizing as a Method of Christian Teaching." 7:45 P. M. Devotional service, "Africa."

Friday, 10 A. M. Paper, "The Providence of God as Revealed in the Book of Job." 7:45 P. M. Devotional service, "India and Mohammedan Countries."

Saturday, 10 A. M. Paper, "The Place of Love in the Pauline Theology."

Sunday, 10 A. M. Sermon. 7:45 P. M. Address.

J. H. Scott,
Secretary, Board of Managers.

* Near Kobe.

AMER. BOARD.

(From *Mission News*.)

MAEBASHI.

One feature of interest is the starting of a newspaper in this city on Christian principles, with the majority of the parties interested professed Christians, while the others are in hearty accord with the principles regulating the conduct of the paper. Its name is the *Kozuke Mimpo*, and it was started with the avowed object of opposing the reintroduction of licensed prostitution in this province, and of discussing all public questions from the high standpoint of Christian ethics. The five other papers in this province are all pro-license, so that this new paper has both an open field and a good cause. When the first number of the paper was issued, instead of the usual celebration with plenty of *sake* and *geisha*, the promoters came together, and had a thanksgiving meeting with prayer and singing of hymns. While we can not call this paper an out-and-out Christian paper, yet it will prove an efficient ally in the promotion of Christian morality in this province.

Another feature of interest is the new life in the Maebashi Church under the energetic leadership of its pastor, Mr. Hori. The old members, who for years have absented themselves from all church services, *sotsugyo-shinja* (graduate believers), as one of our evangelists calls them, have all been looked up, and the church roll has, as far as possible, been brought into harmony with actual

facts. Several of these old absentees, and backsliders, have been led back to the church and the effect upon the church is a renewed life in all its departments. The church-attendance has risen to seventy and eighty, and the church has increased its share of the pastor's salary by five *yen* per month, and this increase comes wholly from new givers. At a recent meeting of those actively engaged in the work of the church, it was decided hereafter to visit every Sunday afternoon all the resident members absent from the services. The list of resident members is posted in the church, and one of the deacons makes a note of every absentee. At the close of the services those who have volunteered for this work meet with the pastor, and appointments for these visits are made. The members have also been divided into districts according to their residences, with a leader for each district, who is a kind of subdeacon. It is now planned to arrange in each district some "*kondankwai*" (social conference-meetings) at the houses of any who are interested enough in Christianity to allow such meetings at their homes, and the purpose is not to have regular preaching at these meetings, but social chats, in which all present may take part.

Geo. E. Albrecht.

Y. M. C. A.

THE United States battleships *Brooklyn* and *Oregon*, cruiser *Baltimore*, and gunboat *Concord* are now in Yokohama harbor. The flagship *Brooklyn* has on board Rear-Admiral J. C. Watson, commander-in-chief of the Asiatic Squadron, which is now composed of fifty-four vessels.

Admiral Watson is a most earnest and devout Christian, with a rich personal Christian experience. He has been engaged actively in Christian work, and has been deeply interested in the Young Men's Christian Association.

The Army and Navy Departments, organized about one year ago, have appealed especially to him as he saw the far-reaching influence of the practical work among soldiers and sailors. He is a member of the Naval General Committee, appointed by the American International Committee to have charge of the Naval Department. With the co-operation of this committee, on which are sixteen naval officers, the Naval Department is following closely after the rapidly developing Army Department, a plan being inaugurated to form a chain of Naval Associations to embrace the entire list of American Naval Stations. The parent Association at the Brooklyn Navy Yard has outgrown its original quarters and is to have a new home to cost about \$ 100,000 (gold).

Knowing Admiral Watson's interest, the Directors of the Tokyo Association invited him to speak at the Building Saturday afternoon, April 14, which invitation he gladly accepted, saying that his deep interest in the Association overcame his feeling of incapacity as a public speaker.

After accepting this invitation, an audience with H. I. M. the Emperor was arranged for the morning of the same day. This involved duties which would consume a considerable portion of the day, and the Admiral requested that the functions should be so arranged as not to interfere with his engagement at the Association. In the afternoon at three o'clock with his entire staff, with one exception, all wearing the full-dress uniform in which they had been presented to H. I. M. the Emperor, and accompanied by Col. Alfred E. Buck, the U. S. Minister to Japan, the Admiral arrived at Association Hall, where he was greeted with an audience of seven hundred young men.

The Admiral spoke briefly but effectively. Among other things he said; "I am here, first, because my interest in the Young Men's Christian Association

tion will not permit me to stay away. I believe thoroughly in its work. As I see the thousands of young men of Japan upon whom the future of this rapidly developing nation depends I trust its work may be extended. * * * I am here in the second place because we are friends and fellow servants in the name of our common Lord and Saviour Jesus Christ. * * * In 1872 I was present in Yokohama at the first Protestant church in Japan, of which there were twelve members. This country has witnessed vast changes since that time. You, young men, must determine what will be the changes of the future. May they be glorious. * * * I am an old man, I have had many pleasures, I have attained the highest position possible for me to attain in the Navy of my country, but I wish to testify before you that it is my hope in Jesus Christ my Saviour which I prize above all else and which sustains me in all."

This visit and the words of Admiral Watson must make a profound impression upon all who heard him. It will show the place Christianity occupies in the hearts of America's truest leaders. About three hundred young men, assembled in front of the Building, gave the Admiral and his staff a rousing Japanese "*banzai*" as they drove away.

The Spring Social Meeting for Members occurred March 31. Hon. K. Kataoka, President of the Lower House, gave an address. An Association hymn, colors, and yell were adopted. The hymn is "Blest be the Tie;" the colors are red, green and white; the yell—we will let the members give it. There were 120 members present and all enjoyed the occasion.

The Ladies' Auxiliary of the Tokyo Association met at the American Legation, April 16, to fill vacancies in offices. Thirteen of the nineteen members were present. The officers are now as follows: Honorary Chairman, Mrs. A. E. Buck; Chairman, Mrs. D. C.

Greene; Treas. Mrs. Robt. Davidson; Secy., Mrs V. W. Helm. The Auxiliary has been quite small in the past, but the members were very faithful and active, and valuable assistance was rendered. A new constitution has been adopted, the membership increased, and with additional workers more work is made possible.

Secretaries Niwa and Helm spent March 23-30 on a brief trip to Kobe, Osaka, Kyoto and Nagoya. At Kobe an Association is organized with an active corps of workers who are hoping to prepare the way for a building canvass. Osaka with half a million inhabitants, its manufacturing interests, its large student population, and its Association building, presents a field for a deep and far reaching work. It is hoped very substantial progress may be made there soon. Kyoto and Nagoya have no organizations at present, but in each city is a group of interested young men, including the native pastors, who will make a nucleus of workers when the time seems ripe. All the missionaries met on this trip are anxious to welcome the Association. These four cities, near together, with tens of thousands of young men, present an important field. We ask for prayer that wisdom and guidance may be given with reference to their cultivation.—*Shinseiki*.

The next Y. M. C. A. Summer School will meet at Hakone July 18-27. Any friends who feel inclined to contribute toward the expenses of the school will please remit to E. W. Clement, Tokyo.

Mr. Galen M. Fisher, Secretary Student Y. M. C. A. Union, has left for a few months' trip in the United States and Europe. He will attend the World Christian Students' Federation near Paris in August and then return via Suez to Japan. He will come back here, (it is now an open secret), doubly equipped for his work.

AMER. BAPT. MISS. UNION.(From *Gleanings*.)**TOKYO: FIRST CHURCH.**

At last we can report the dedication of our new church, which took place Feb. 19th at two o'clock. Only those who have been without a church building for a year or two can truly sympathize with us in our rejoicing. Months of time have been spent in looking for land or buildings, but nothing within reach was found until last October, when two connected Japanese buildings were purchased and the process of remodelling and enlarging was begun. We thought all would be completed by Christmas time, but that glad season found us with much still to be accomplished. In fact if any one is really anxious to learn patience, let him come to Japan where lessons are constant and hours of study compulsory. So the dedication occurred in what is called the most unpleasant month of the year, but that particular day was flooded with sunshine, so no fire was necessary in the building. The delay also enabled us to use at the service a fine chapel organ, donated by Mr. L. B. Merrifield of Ottawa, Ill., which proves a delight to the ear and also to the eye, as it harmonizes with the furnishings.

The dedication sermon was preached by Mr. Chiba, who studied for several years in Colby and Rochester, and the dedicatory prayer was offered by Mr. Bennett, of Yokohama, our senior missionary. All present seemed much pleased with the situation, which, being on a wide street and in a busy part of the city, is most excellent for gathering in outsiders and yet is quiet enough for church services. It is only one block from the Tōri, the main business thoroughfare of this great city and about a quarter of a mile from the Y. M. C. A. Hall and the student quarter beyond.

Doors composing nearly the entire front of the room can be easily removed, and thus it becomes an open air preach-

ing place whenever that is desired. The inside is cheery and homelike, well adapted for work, and upstairs are living rooms for the evangelist and his family.

We have a good Sunday school and week day meeting of the children of the neighborhood, and are gradually becoming acquainted with the families. There are also inquirers and all the church people are encouraged.

There has been a great deal of sickness among the members this winter, but God's power to sustain and heal has been most manifest.

We are all very grateful to our many friends both here and in America who have assisted us by their sympathy and contributions, and trust they will continue to pray for us and the work.

Emma Haigh Fisher.

MITO.

In Mito we have had 35 meetings on the street, and have given away more than 2000 tracts and sold 730 portions of the New Testament. The meetings on the sands with the fishermen and their families were very interesting. I have been to Taira three times and had meetings with the members of the church, and I believe the word was blessed to them. We went to the little towns around Taira and preached in the streets, and the people heard us gladly. Thousands of tracts were given away, and many hundreds of the portions sold. On my third visit to Taira, which was only for two days, we sold 650 portions. It was the same in the other towns where we have gone; we can sell the portions, give away the tracts, preach on the street and have no trouble worth speaking of.

In Mito we sold as many as 640 in one day of the N. T. portions, and gave away over 8,000 tracts. These portions were sold and the tracts given away when the Red Cross society had

its big day in Mito. We put Red Crosses on the covers of the Gospel portions, and told the people that the Red Cross mission was the outcome of the teaching of this book, the word of God. We have given away over 12,000 tracts and sold thousands of scripture portions in Mito, and can only hope and pray that a harvest may come to this city, and to the towns and cities round about. I believe in SELLING THE BOOK to the people, and not giving it away, unless they are too poor to buy it.

We have the church meetings in our house every Sunday morning and evening. As many as 60 young men have come to our house at different times to hear the gospel, and it has been a real joy to teach some of them the way of life. I have reason to believe that several of them have truly repented and are believing in the Lord Jesus Christ as their Saviour, and they are asking for baptism. J. C. Brand.

SHIKOKU.

Kobayashi San and myself recently made a visit of some days to Marugame, the only place in Shikoku where there is Baptist work. The number of believers there has been reduced by removals. Last January they lost their evangelist and soon after they were turned out of their chapel. However, amid these discouragements and many others, they have not lost courage and have met regularly for prayer and Bible study. The Buddhists of the place have combined together to help each other in business, &c., and to oppose Christianity. All entering this company pledge themselves not to rent a house for Christian worship to any body. Nine tenths of the people of the city have entered this company, and so on nearly every house is seen over the door the company's sign painted on a small wooden tablet.

Notwithstanding all this intense opposition, we had good meetings and a very respectful hearing. One meeting

was held at the house of one of the believers on the outskirts of the city, in a place so inconvenient that we did not expect to see many besides the believers, but were surprised and greatly gratified to find the house crowded with a hundred people. At another meeting in the city it was our privilege to talk to three hundred people.

While in Shikoku we visited the famous temple of Kōmpira, or rather the series of temples built one after another up the side of the mountain, and all called Kōmpira, and were again painfully reminded of the great power of heathenism in Japan. The hosts of pilgrims from all parts of Japan were immense; the shower of *rins* being poured into the well-nigh one hundred shrines was astonishing; the large sums, some up to one thousand *yên*, recently given were not few; and the abject devotion being paid to shrines, sacred horses, old war relics etc., was very disheartening.

How we longed to tell these people of Christ, to see them turn to Him, and to hear that beautiful mountain resound with His praise! We did talk to a few as we had opportunity, gave away tracts and sold a few Scripture portions. May God use His word thus circulated to the salvation of those who read it.

J. H. Scott.

LOOCHOO.

Mr. Uchida writes most encouragingly of the work in the Loochoo Islands. At Napha the meetings are well attended and there are many enquirers. He has two large classes of young people under instruction:—124 young women and 114 young men, who are eager to be taught, coming to their classes after their day's work is over. This is a most hopeful sign, for at first acquaintance these people were blissfully unconscious that they were ignorant and seemed to have no desires beyond a mere animal existence.

T

CHURCH MISSIONARY SOCIETY.

(From *So. Tokyo Diocesan Magazine*.)

SHORTLY after the great earthquake of 1891 the Rev. A. F. Chappell, who was then in charge of the C. M. S. work at Gifu, received a considerable sum of money from America, through a lady missionary in Tokyo, for work among the blind in Gifu, there being a specially large number of that unfortunate class there. With this money land was purchased and a small building put up, which was lent free to the blind of Gifu to be used as a school, club-room, meeting-place, etc. A committee of blind men was in charge, Mr. Chappell of course supervising, and using the opportunities given for evangelistic work.

But this plan did not prove satisfactory. So it was afterwards decided to change the institution into a Blind School pure and simple. What made the way specially open for this was that one of the C. M. S. Catchists, Mr. J. K. Mori, formerly a teacher in the Gifu Middle School and so a man of considerable education, had just lost his sight, and seemed to be peculiarly fitted for carrying on such a work. Receiving leave of absence from the C. M. S., Mr. Mori went to Tokyo and took a six months' course at the Mōa Gakkō (the Government School for Blind, Deaf and Dumb). Soon after his return to Gifu in 1894 the plans were completed for the new work, and the School was started on a satisfactory basis, with the name of Gifu Seikōkwai Kummōin ("The Gifu Church Blind Institution"), a larger house in a quieter part of the city having been secured and the former building rented to help in supplying rent-money for the new one. The early pupils were chiefly grown-up men, resident in Gifu and already making a living, but anxious to learn, not only how to read and write, but also new and improved systems of *massage*,—by which art the Japanese blind

people generally gain a livelihood.

The following year (1895) an assistant teacher was obtained in Mr. Hori, a graduate of the Tokyo Mōa Gakkō. Two pupil-teachers were also employed, a Blind School needing proportionately a very large staff of teachers. In addition to the ordinary education given, and the theoretical and practical teaching necessary for *massage*, Christian instruction was regularly given in the school, with the result that two of the pupils came forward for baptism on Easter Sunday, 1897.

Early in that year (1897), another building, which it had been found possible to purchase, was taken possession of by the school, and proved very suitable for the work as it then was. The original building and land were sold to provide part of the purchase-money of the new.

In 1898 the first class of pupils, six in number, graduated, four of them going off to make their living elsewhere, and two remaining on to help in the teaching and do some post-graduate work. Three pupils were baptized during that year, and in the following year (1899) one more pupil and the two helpers in the household work were baptized.

Before long our dormitory accommodation had been outgrown, and a larger building became a pressing need. Just at that time the owner of the adjoining house and land became willing to sell; so we gladly purchased them, feeling confident that the money needful would be forthcoming. A number of alterations had to be made, and others are still to be completed; but when all is done, we shall have room for fourteen male and six female students, with class-rooms, quarters for Mr. and Mrs. Mori, and rooms for the two attendants. All this will have cost us—land, building and furniture included—a little over 1,300 *yen*, to meet which we have about 1,000 *yen*; so we shall be in debt for the balance of about 300 *yen*.

There are now thirteen pupils in residence, eleven male and two female; but our day-scholars are few in number, only four altogether. The Christian teaching probably keeps back some who might otherwise come from this strong centre of Buddhism. Of the thirteen resident pupils, four come from this prefecture, three from the neighbouring one of Aichi, and the other six from distant places, sent by friends or relatives who wish to take the advantage of our Christian training rather than the merely intellectual advantages of the perhaps nearer at hand Government schools for the blind. In addition to the Christian instruction given in the school to all the pupils, the residents are required to attend the Church Services as well. But they also often voluntarily attend, and sometimes help at, evangelistic meetings; a blind boy reading a book with his fingers, and giving his own Christian experience, cannot but be a lesson of the blessings of Christianity both materially and spiritually.

The staff now consists of Mr. Mori, the principal,—who, being a C. M. S. Catechist, costs the school nothing,—one assistant teacher at a salary of seven *yen* a month, and one pupil-teacher at a salary of two *yen*. In addition to these, there are two helpers in the household, who are paid by the school two *yen* a month each. There are no tuition fees, but the resident pupils now pay *yen* 3.50 per month for food, the school only providing for those who are absolutely unable to pay. One such is now entirely provided for in this way, and three others partially so. Most of the pupils can make their own pocket-money by going out in the evenings and practising *massage*.

With other necessary outlays included, our monthly expenditure now amounts to more than twenty-five *yen*. For this money, as well as for building funds, we look, trusting in God, to the Christian liberality of friends of the blind.

H. J. Hamilton

(From *C. M. S. Quarterly*.)

TOKUSHIMA.

AS I know of many at home who are praying for us and for our work in Tokushima, it has struck me that some of those who read this paper may like to hear of one or two answers of blessing which have come to us lately in our work out here.

The first of which I will tell you has been a case of "after many days" and even years of waiting. But now that the answer has come it has been worth waiting for. It is a case of a man for whom we (and perhaps you also even though not knowing him) have been praying for long. He has been hearing the Gospel at intervals for years, but until quite lately never realized that the message was for himself. Within the last few months his heart has been opened, and, through the working of God's Holy Spirit, he has been convinced of sin, and led to put his trust in Christ as his Saviour. He has proved the truth of his faith by bringing his idols, and everything connected with his idolatry to us to be either burnt or at any rate put away from his house. The most difficult thing of all for him to give up must have been his "Ihai," (the tablets of the souls of his departed relatives), but these also he has brought. And now, instead of the vain repetition of "Namu Myōhō Renge Kyō" as he bowed down before his idols, he gathers his household together every day, and is trying to teach them to believe in and worship the One True God.

Only a few years ago his wife seemed to be just steeped in heathenism and superstition. On one occasion we were all cast into great anxiety over an illness which she had when she was supposed to be possessed by a badger. We prayed to God, and she recovered, but, as they had also prayed to their idols, they did not give the Glory to the true Answerer of prayer. Now, she is earnestly believing in Christ so far as she

knows how, and is anxious to lead also her neighbours to do the same. It is most interesting to listen to the man's old mother as she tells of how *she* has come to believe and understand a little about the True God. But her faith is truly of only the most trembling and somewhat vague kind. She told me yesterday in rather a touching way that as her son had done away with all the "Ihai," there will be none for her when she is dead, (meaning that there will be no one to care for and attend to the wants of her wandering soul), but when I told her about Christ's love and pity for the dying thief, and explained that there is no wandering of the soul after death, she seemed more satisfied and said: "It is truly a thing to be thankful for that the Honourable Saviour Jesus Christ should have died on the Cross." "Truly it is a thing of which we are unworthy." I taught her a little prayer asking God to forgive her sins for Jesus Christ's sake, which she said she would pray.

Another case of answered prayer of which I would like to tell you is of a young girl who first heard of the Gospel through coming to live with us last autumn as a servant. She used to be a most devout idol-worshipper and has sometimes walked great distances barefooted to pray to her idols. Nothing could have seemed more unlikely than for this girl to become a Christian, but through God's Great Goodness and in answer to many prayers, she is now a most earnest and bright witness for Christ. It has been most interesting to watch this girl's faith grow, but the most interesting thing of all is to see the way in which she is trying to lead her Mother and Father to Christ. Her mother attends Miss Wynne Willson's Women's Meeting and already seems to have faith, and the father has even suggested that she should "enter the Christian religion," but the great obstacle which they will have to overcome is the giving up of their idols, and their "Ihai," and this the father

says he cannot allow. He says the souls of his dead relatives must not be left to wander about hungry in the spirit-world, so his wife *must* attend to the daily offerings of rice, &c. But, as God has heard our prayers for the daughter, so we believe He is able to hear and answer our prayers for the father and mother. Will you also unite with us in prayer to God that He may so open the eyes and hearts of these two, and also of the other old woman, that soon they may see and take in the blessing of salvation and may have set before them the great and unspeakable joy of the hope of the *real* Life which is to come, where there shall be no need of any "Ihai," for "they shall hunger no more, neither thirst any more," "for the Lamb which is in the midst of the Throne, shall feed them and shall lead them unto living fountains of waters."

On Thursday, June 22nd, 1899, when Bishop Foss was on a Confirmation Tour in the district of Tokushima, he came and consecrated a new cemetery which has lately been purchased and given by some friends in England as a separate burial ground in connection with Immanuel Church, Tokushima. The new cemetery is surrounded by a hedge which we hope will in time grow into a suitable boundary, and on each side of the entrance is a stone-pillar engraved with the name of the church and with these two texts:—"I am the Resurrection and the Life, saith the Lord. He that believeth in Me though he were dead yet shall he live," and "Our Country is in heaven from whence also we look for the Saviour." It is an ideal portion of God's Acre, so quiet and peaceful, and in the midst of lovely scenery.

It must have been a strange, but we may hope an impressive, sight to those who stood outside the hedge which separates this Christian Burial Ground from that of the heathen round about, as the Bishop, accompanied by the Rev. R. H. Consterdine, and those of the

Christians who were present, formed into procession and compassed the whole ground whilst the Bishop read the Service of Consecration. After the reading of the 23rd Psalm, and prayer and other portions of Scripture and the singing of

“Jesus lives! no longer now

Can thy terrors, Death, appal us—” the Bishop gave a very comforting and helpful address on the first three sentences in the Burial Service. 1st: What our Lord Jesus Christ Himself says about death. 2nd: A voice as it were issuing from the dead man himself. 3rd: What the mourners should say about it.

It may perhaps be well to mention in connection with this cemetery being a gift from friends in England, that though the deed of purchase of the ground has been given into the hands of a Japanese Committee, our desire is not to give to the Japanese graves which shall cost them nothing, but only to have gathered together into one resting-place all those who have been members of our church, rather than having their graves scattered all over the mountain, and with the money which it is intended each member of the church, wishing to bury his dead, shall pay as the usual fee for the ground, it is hoped to keep the place in order, and ultimately to make a new pathway not quite so steep as the present one is.

E. Ritson.

OKAYAMA ORPHAN ASYLUM.

THE vernacular organ of the Asylum, *Kojiin Shimpō*, in its review of the year 1899, notes six particulars in which the plans and hopes with which January opened saw large fulfilment before December closed.

1st. It was decided to make an effort to secure if possible the names of 10,000 *san-jō-in* (supporters) who would promise to give ten *sen* (five cents) a month to the institution. The number actually secured was 7,600.

2nd. To send the Asylum band all over Japan. This unique minstrel company with its music, its pictures and its pathetic pleas has found its way to the hearts and pockets of thousands of Japanese all over the land. The larger cities even have been “attacked” and captured. People in all ranks of society from titled aristocracy at Tokyo to old women and children of the once despised pariah class called *eta*, near Wakayama across the bay from Kobe, have laughed and wept and given aid.

Including something over \$400, raised in Hawaii, fully *yen* 8,000 (\$4,000) were secured by the band during the year under review.

3rd. To enlarge the circulation of the *Kojiin Shimpō* (Asylum News). Last January the number of copies issued was 3,000. In December 13,000, a handsome advance of 10,000 copies, were published. The paper is now sent into all but five of the forty-three *fu, ken* and *cho* into which Japan is divided.

4th. To distribute more widely the books that have been written concerning the asylum. There were three such volumes, two in Japanese and one in English, of which not less than 5,000 copies were disposed of last year.

5th. To send the band to foreign countries. This plan has been abandoned temporarily for good and sufficient reasons, but three of the young men have gone to America after giving successful exhibitions in Hawaii. Their purpose however is not chiefly to solicit contributions for the home institution but to learn the American way of managing educational and eleemosynary institutions, and to prepare the way for a later accomplishment in full of the original purpose. They now set ten years for this work and also feel that much good has already come out of the trial made. We may add that it has been a *trial* both to the young men who went and the friends whose assistance has been invoked, and we rejoice over any good results that have

accrued from the rash venture. The three men are now earning their living in San Francisco.

The youngest and most musically inclined desires to perfect himself in that useful branch of practical knowledge. He plays the cornet and sings fairly well. His motives are of the best and if he perseveres to the end he will be heard from in the future. We are glad to speak for him until the day comes when he may rightfully *blow his own trumpet*.

The oldest of the trio, Mr. Watanabe, has been a close friend of Mr. Ishii's for many years. He is a graduate of the Doshisha and has given himself heart and soul to the building up of the educational part of the Orphanage. Unassuming in manner, he has a quiet grit of spirit that leads him to go doggedly forward until his worthy object is accomplished.

The third young man is a nephew of Mr. Ishii, and is, like the other two, an earnest Christian. His special purpose is to gain a good knowledge of English and a personal, practical acquaintance with the inside management of successful orphanages.

We bespeak for all three the patient sympathy and kindly aid of any who may be thrown in touch with these earnest souled Japanese youths.

6th. To place locked boxes in the leading R. R. stations for receiving gifts to the Orphanage. Ten such boxes had been used as a trial experiment. It was doubted at first if enough money would be secured to pay the cost of the boxes, viz., one *en* apiece, but at the end of eighty days an average of two *en* per box had been obtained. One hundred and ten such boxes are in use. The money gathered from them during 1899 amounted to *en* 122. 23.

The beginning of a kindergarten, or rather, the partial adoption of kindergarten methods for the children under ten, marks another of the recent improvements made. The little tots are

sung with and sung at for an hour or two each afternoon, as they stand in a circle, dance, march (or waddle), laugh and cry. It is the "promise and potency" of powers and processes yet undeveloped. We look on and are thankful that—neither Miss H——nor any other ardent advocate of Froebelian methods is called on to vouch for the accuracy of present attainments.

The industries of the institution are not earning so much as they did some years ago. This is owing to the fact that many of the older children have been placed in outside homes or schools or trades, and to the allied reason that increased attention is wisely being paid to the careful intellectual training of the children. This throws the institution more than ever upon the arms of charity and they have assumed the burden in a spirit and manner worthy the opportunity. The present plan is to have the children study half a day and work half a day. The work however is more for industrial training than for the profit it brings, tho the latter is by no means inconsiderable.

To sum up our observations as to changes and present methods, we may say, fewer children, better training for those received, more reliance on outside aid, a deeper spirit of Christian purpose in all that is attempted.

And we would add one further word. We believe Mr. Ishii and those associated with him met the severe test of twenty months ago and other scarcely less critical tests in the resolute spirit they did, largely because they and their work were borne on the arms of faith and prayer by a circle of friends reaching round the world. Few institutions are blessed with a larger band of praying supporters, and in few places are the clear even dramatic answers to prayer oftener seen and appreciated.

In the faith that this begets, and the activities that it prompts, the Okayama Orphanage presses forward to a still more useful service for Japan and for the world.—*Asylum Record*.

RELIGION AND EDUCATION.

The need is often felt of a tract suitable for the many young men who do not appreciate the importance of religion. There is a report of a lecture on Religion and Education* delivered by Rev. Mr. Ibuka under the auspices of the *Fukūin Dōmei Kwai*. The lecture seems to have been printed from a short hand report, even the applause of the audience being indicated, and the style is interesting and adapted to students (and also to students of the Japanese language). In the following abstract of the line of argument it has been endeavored in a free rendering to preserve the spirit of the lecture, though much is lost by condensation. The relation of religion to education is one of the greatest importance in our country. Education deals with the mind, which may be said to consist of intellect, feelings, and will. What place has religion in the education of the intellect? Many of the questions which religion answers are related to the intellect. How did the universe come into being? If there was a creator, what are the proofs of his existence? Evil is ever present when we would do good: how may this evil be destroyed? In considering such high matters it must be that the intellect is educated. Second, what part has religion in educating the feelings? When we look at the boundless sea or consider the limitless universe a feeling of the infinite is aroused. Much more is such a feeling aroused by considering the cause of all. Moreover when we consider that our parents, our bodies, our sustenance, are all gifts of God, a feeling of gratitude is aroused. Religion is also the source of all brotherly feeling among men. The religious man is without dispute more abundant

in good works than the irreligious man. Hence it may be said that religion educates the heart.

Thirdly, the intellect and the heart are important, but most important is the will, the lord of man's actions. That education which does not discipline the will is not to be called true education. How does religion educate the will? It requires of man that he do good and flee evil and to do this is an act of the will. The true place of man in society is not determined by rank nor learning but by character. The conduct of man must be judged by the restraint which regulates it. There is the restraint of law, but those under this alone are the lowest of men. Again there is the restraint of public and private opinion and it is to be regretted that many acknowledge no other restraint. The highest class of men is that under the restraint of conscience. How can such men be obtained? They are among those whose wills are under the restraint of God.

Though it is thus clear that religion has a great part in true education, how few of our educators care for it! Yet are not all troubled about the state of moral education? We hear about immorality among the lower classes but it is not confined to them. It is important to consider this condition, and considering it, we cannot remain satisfied.

My idea about the matter may be worthless, but it is that the great fault of our system of education is in caring only for the body and the intellect. It puts aside religion which alone can give moral education and without which a perfect character cannot be formed.

Finally, there are many religions, but that of which I speak is Christianity, teaching of the true God ruling over all and alone able to make the perfect man. Of this religion I trust you will think candidly.

F. M.

* "Religion and Education" by President Ibuka, and "Christ's Golden Text" by Dr. Motoda. No. IV of the Evangelical Alliance Lecture Series. The Methodist Publishing House.

THE FAMINE IN INDIA.

To our fellow Christians in Japan:

Three years ago in July, 1897, I received from the Christians of Japan a collection of 660 rupees (forwarded by the Y. M. C. A.) for the famine sufferers in India. I sent you a receipt and placed the money where it was most needed and would do most good. This month I visited two of the schools which were enabled by your generous gift and others to take in famine orphans. The first was in Western India conducted by an Indian Christian woman named Ramabai. She has erected large stone buildings and has rescued 500 high caste Hindu orphans and child-widows during these three years. They are supported by faith. Most of them have become Christians. The work is a grand one. Think of it! 500 women rescued and sustained by the faith of one native Christian woman! In the city of Bombay I visited another school in which I then invested your money. There over 200 children have now been saved from famine and a new building has been given which will receive 400 more. Heaven will show how much good your money did. It not only helped to save life and save souls, but it was a striking object lesson to the unconverted of our unity and charity and fellowship in Jesus. It is like apostolic days when the Gentiles ministered to the saints in Jerusalem. In the name of the starving orphans who have been rescued and in the name of our Master Jesus Christ, we thank you.

With this letter I send you an account* of the famine which has now come upon us again—the greatest famine of the century. Thousands have died, many Christians are destitute and without food, and the Hindus are selling their children for 4 cents each or a measure of grain—(many little girls are bought by bad men).

* We are sorry that we can not find room for this pathetic account.—Editor.

Dear brothers and sisters in Christ, our fellow Christians in Japan, will you not help us again, you who were so generous before without our asking it? I have taken the names of many of the neediest fields where the heathen are dying and the Christians suffering, and I will send the money to them and give you a receipt. Money for the famine sufferers may be sent through Mr. V. W. Helm, Y. M. C. A., Tokyo, who will send it to us in India.

Your brother in Christ, G. S. Eddy,
Sec. of the Y. M. C. A., Madras, India.

CHRISTIAN WORK IN TOKYO.

THE signs of Christianity in Tokyo are almost invisible to the casual observer. In taking a bird's eye view of the city one is struck with the absence of those tapering spires which rise as indexes of the Christian life of Western cities. Impressive temples and Government buildings meet the eye at every turn, but the buildings of Christian organizations are mostly small or in unnoticed parts of the city. Hence not a few transient and permanent residents conclude that Christianity has hardly made a ripple on the life of the capital, much less become a strong current.

It is partly with the hope of dispelling such erroneous impressions that the following statistics have been compiled. It is manifestly impossible to register all the diverse agencies deriving impetus from Christianity and indirectly furthering the many-sided truth which it embodies. All those papers and lecture platforms, relief societies and reform clubs, which are animated to some degree by Christian principles, should not be left out of account, although necessarily omitted from a table like this, which comprises only the institutional work of the principal Christian churches in Tokyo. Among the auxiliary institutions omitted are:—the Young Men's Christian Association,

with 420 members, varied activities, property worth 60,000 *yen*, and a budget of 2,600 *yen*, two-thirds of which is raised in Japan; the Salvation Army with its evangelistic and relief work; the Christian orphanages (3), hospitals (5), and industrial student homes (2); the publishing houses (3) and book-stores; and lastly not a few chapels and evening schools conducted by independent workers.

The compiler has made estimates in a few cases where facts were not accessible. But in order that the table may have authoritative value it should be stated that it is based on special reports kindly furnished by the following representatives: The Reverends Topping, Guy, Webb, Voegelien, Wendt, Spencer, Aurell, Howard, Keirn, Snodgrass, Bishops McKim and Awdry, Doctors Greene, Scott, and Wyckoff, Bishop Nicolai and Father Evrard.

These figures would seem to show that at the focus and distributing centre of the higher life of the Empire, Christianity is firmly intrenched; that at this commercial emporium institutional Christianity has a plant worth 1,100,000 *yen*; that at the chief seat of education it is doing an educational work so extensive and valuable that no wise government would hamper it by intolerant religious restrictions. They would seem to show that Christianity is no longer a frail exotic but a hardy growth largely supported by the contributions of the Japanese themselves. One hundred and twenty-five preaching places, twenty academies and one hundred and forty pastors and evangelists may appear insignificant as compared with the thousands of Buddhist priests and temples or with the immense mass to be quickened. But the leavening and transforming forces of Christianity are so widely and permanently noted that they must continue increasingly to bring forth their inevitable and beneficent fruits.

Galen M. Fisher.

ORGANISED CHRISTIAN WORK IN TOKYO CITY.

COMPILED MARCH, 1900.

BY GALEN M. FISHER.

| | Protestant. | Russian Ecclési- astical Mission. | Roman Catholic. | Total. |
|--|-------------|--|--------------------|----------|
| 1. Number of church buildings... | 62 | 3 | 6 | 70 |
| 2. Value of church buildings and land... | ¥231,482 | 179,550 | 100,000 | ¥510,982 |
| 3. Number of pastors or priests (Japanese) | 61 | 7 | — | — |
| 4. Number of pastors who have studied abroad | 11 | — | — | — |
| 5. Number of preaching places besides churches | 39 | 16 | 1 | 55 |
| 6. Number of evangelists | 36 | 16 | 6 | 53 |
| 7. Number of Bible women | 55 | — | 1 | 56 |
| 8. Church membership (or communicants) enrolled | 7,849 | 2,000 | 3,862 | 13,711 |
| 9. Church membership (resident) | — | — | — | 6,070* |
| 10. Average church attendance on Sunday | 3,746 | 400 | 1,300 | 5,426 |
| 11. Largest single church membership | 377 | 1,250 | 1,250 | — |
| 12. Annual current expenses (not including foreigners) | ¥23,278 | 24,000 | 9,000* | ¥56,278 |
| 13. Annual amount contributed by Japanese | ¥10,220 | 720 | 500* | ¥11,450 |
| 14. Annual benevolent contributions of churches | ¥2,705 | 530 | 200* | ¥3,565 |
| 15. Bona fide self-supporting churches | 13 | — | — | — |
| 16. Number Sunday schools | 102 | 3 | — | 112 |
| 17. Number Sunday school scholars | 5,131 | 90 | — | 5,221 |
| 18. Number Christian Kindergartens | 5 | — | — | — |
| 19. Number Christian Kindergarten children | 295 | — | — | 295 |
| 20. Number Christian academies | 14 | 3 | 3 | 20 |
| 21. Number Christian students | 1,820 | 148 | 263 | 2,251 |
| 22. Theological schools, or schools having theological courses | 8 | 1 | — | 9 |
| 23. Industrial, poor and primary schools | 29 | — | 16 | 45 |
| 24. Industrial, poor and primary school pupils | 4,556 | — | 67 | 5,423 |
| 25. Periodicals published | 16 | 2 | 1 | 19 |
| 26. Value of school or convent buildings and land | ¥570,000 | 20,000 | 160,000 | ¥770,000 |

* Estimated by compiler.

By the Friday's *Official Gazette* the Shrines and Temples Bureau of the Home Office has been split into the Shrines Bureau and Religions Bureau, the former to deal with all matters relating to Shinto Shrines and the latter with those relating to Buddhism and other religions.—*Japan Times*.

NOTES.

Passing on to the treatment of private educational institutions, the Count [Okuma] insisted that they should be accorded the same privileges as the Government establishment of the corresponding standard; and, farther, that the Government control over them should be as liberal as possible. The encouragement of private enterprise in the field of education, he said, was in every way conducive to a healthy development of education in the country. He hoped ere long to see the rise of private universities rivalling those supported by public funds.—*Japan Times*.

Led by the Higashi Hongwan-ji, the Buddhist sects—the Nishi Hongwan-ji excepted—have decided that delegates shall be sent to welcome the relics of Shaka, which are to be despatched from Siam in a short time. A sum of two hundred thousand *yen* is to be spent on organizing a fitting reception. Count Otani (Koyen), the new High Prelate, will be the chief of the committee of welcome, and among his colleagues will be the celebrated priest, Nanjo Bunyu. The project excites some ridicule. It is declared that the money is to be chiefly spent on amusements for the priests. The bump of reverence is not strongly developed on the skulls of all Japanese.—*Japan Mail*.

At Wycliffe Theological College, Toronto, a forward step has been taken this year in the establishment of a chair of Comparative Religions and Missions. Second and third-year students in theology are expected to take the lectures in this course as a part of their regular curriculum work.—*Intercollegian*.

The appointment of a Committee for compiling text-books on ethics has been announced. It is composed of Dr. Hiroyuki Kato (Chairman), Mr. Takamine (Director of the Higher Female Normal School), Prof. Inouye

(Imperial Tokyo University), Mr. Sawayagi (Director of the Elementary Education Bureau), Mr. Izawa (Director of the Higher Normal School), Prof. Nakajima (Imperial Tokyo University), and Dr. Enryo Inouye.—*J. T.*

Okayama, April 26, 1900.

To members of the Executive Committee, and other Believers in C. E.

Dear Friends:—

At the urgent request of President Harada and others, I have consented to edit the English part of our monthly magazine, the *Kyorei Zasshi*. I wish to bespeak your assistance in every possible way. Do all you can to make C. E. news and also to have it reported. The iron is hot now for C. E. activity. Let us strike quickly and strongly.

One way is to increase the circulation of the magazine and improve its contents. Every C. E. Soc., old or new, should have a magazine committee.

Another is to secure a large number of *san-jo-in*, if that is what the supporting members are called, who will pay one *yen* a year. The Salvation Army tax their supporters (auxiliaries they term them) 20 *yen* a year. The Okayama Orphanage exacts 10 *sen* a month. One *yen* a year is surely a modest charge.

Another is to be on the lookout for the right man as permanent Secretary. And another, of course, is to organize in our own localities as many C. E. Socs. as possible and do what we can to make them useful. Here in Okayama we have 4 new societies. How many in your city and what are they doing?

Please send your communications to me, and I will forward, after using them myself, such as should go to the Japanese editor.

Yours for Christ and the church thru the agency of "Christian Endeavor."

James H. Pettee.

I hear that the Foochow Convention was a great success. 2,000 persons attended one of the sessions. (J. H. P.)

But as to the importance of improving the physique of the Japanese in other matters than stature, there can be no two questions. In reply to this question, various remedies have been offered, but these have been confined to the questions of food, dress, and other matters relating to the way of living. It is, therefore with something of curiosity that we read the suggestion offered by our critic [a Japanese] in the *Kobe Herald*. His may be called a spiritual remedy, for he contends thus:

"The fine stature and vigor of Americans and Europeans is undoubtedly inherited from their parents. It is not alone due to training. A perfect physical condition is due to the pure conduct of their parents, whose unstained blood is a gift to their children; their domestic rules, love and devotion toward their wives are far above our reach; and their principles, noble ideas and true morality are entirely new to the idol worshippers or anti-Christians of a heathen nation.

"The safest way to lead our fellow-countrymen into the above light is to introduce the Bible into our public schools and encourage Christian morality. Both the Bible and the Christian religion must be adopted all over the country, because physical beauty will develop in sympathy with the beauty of a noble mind. Take for instance, the Japanese families living in San Francisco, whose children were born and raised there, and you will notice a remarkable improvement in their physical development, although their parents reveal a defective physical constitution. This is sufficient proof that, when Japanese children mingle with European children, sharing similar enjoyments, they acquire the same ideas, tastes, &c., and, when these children become full grown, they greatly resemble Europeans with the exception of a few features which they inherit from their parents."—*Yorozu Choho*.

The debts of the Eastern Hongwan-ji total 1,200,000 *yen*, it is said. Conferences have recently been held with the object of devising some means of paying off the money, and the result is that the adherents of the Sect in Kaga, Noto, Echizen and Etchu will be asked to put up one-fourth of the amount, while Kyoto, Nagoya, and other places will find the remainder. This temple has been a heavy burden on the shoulders of the faithful.—*J. M.*

Family constitution. — Article I. The bride shall be obedient to her parents-in-law. Art. II. The bride shall wait on her parents-in-law at table. Art. III. The bride shall make her toilet (i.e. paint her face, comb her hair, dress herself ceremoniously, etc.) at least three times a day. Art. IV. The bride shall without failure wear her hair in *Shimada* style for two or three years after the marriage. Art. V. The young couple shall go about their business in all its details, in strict obedience to the orders and instruction of the paterfamilias. These are said to be the articles of the constitution which one Yokota, a watch and clock merchant, of Honjo-machi, Musashi province, promulgated and immediately put in force for the benefit of his son and the latter's bride on the day of their marriage which took place not many days ago. The young couple, it is said, moved for an amendment, or amendments, on the new family constitution; but the motion was rejected—on some very *strong* ground we suppose, as we have not yet heard of any revolt on the part of the newly married pair.—*J. T.*

A university for women will be established in Tokyo in the near future. A few days ago, the organization committee of the proposed university held a conference at the Imperial Hotel in order to consider the necessary arrangements relative to the undertaking. The meeting was attended by Prince Kono-

ye, Count Okuma, Messrs. E. Shibusawa, I. Kojima, J. Kano, T. Utsumi, K. Sumitomo, K. Hiraoka, S. Tokura, K. Hamaoka, B. Nozaki, T. Ito, Y. Toyama and others, who are all interested in the matter. The original promoter of the new scheme is Mr. Jinzo Naruse, who has been in America for several years and is well versed in the subject of female education. So far as we can ascertain, Count Okuma has been chosen the chief of the committee, while Mr. Eiichi Shibusawa has agreed to take charge of the financial business. The total funds of the new institution are fixed at 300,000 *yen*; and we understand that Baron Iwasaki is warmly interesting himself in the plan.

The organization bureau of the new university is now opened in the premises of the Imperial Educational Association in Kanda; and it appears that the site of the university has been fixed at Tokyo, despite the fact that Osaka was at first recommended—*Japan Times*.

“While this article is not intended to cover the details of the moral problems involved in China's development, there is no desire to minimize them. America's opportunities to raise the civilization of the Chinese, to promote the well-being of the masses, to encourage education on modern lines among the people, to spread the healthy influence of Christianity and to urge reforms in government and administration without unwarranted meddling are co-ordinate with her possibilities of material exploitation. The work of American missionaries that has been going on for over half a century in China has been productive of far greater good than is generally appreciated. Especially have the educational and medical branches of their unselfish labors been fraught with excellent results. After careful study of the missionary field not only in China, but in Siam, where the work came for years under my closest observation, I can say that I do not agree with the adverse

and superficial conclusions which one hears so often in the clubs and at the dinner tables of the treaty ports. The King of Siam and Marquis Ito, of Japan, two of Asia's most representative statesmen, have more than once assured me of their sympathy with the missionaries, while the former has repeatedly given them material assistance. The efforts of Rev. Gilbert Reid to establish an international institute at Peking for the education of the higher classes of Chinese are approved by the government of China and are worthy of hearty American support.”—Hon. John Barrett, ex-U.S. Minister to Siam, in the January *Review of Reviews*.

Dr. Matora and 15 other gentlemen have addressed a series of questions on religion to the students of all the High and Middle Schools of Japan. They are asked to say whether in their homes, at school, or by reading books they have had religion urged on them, or whether, on the contrary, in the family, the school, or among friends they have been prejudiced against religion. They are questioned too, as to the effect on their minds which intercourse with society generally has had. The following queries are put: (1) Do you believe in religion? Are you at liberty to believe it if you wish? (2) Have you any desire for religion? (3) Have you at any time believed in religion? If so, and you have relinquished this belief, state your reasons for this course. (4) If you believe in no religion, what do you depend on for regulating your daily conduct? Do you dislike religion? If so, why? (5) If you don't believe in religion yourself, do you recognise its necessity for others? If so, on what grounds?—*Japan Mail*.

Mrs. J. De Rijke and children have gone to Holland for educational purposes; Mr. De Rijke, who is consulting engineer of the Home Department, will remain in Tokyo.

PERSONALS.

Rev. Edgar Leavitt and family, (Universalist), of Tokyo, have returned to the home land, and may be addressed at Winnegance, Maine. There is a possibility, we understand, that they may not come back to Japan. Such a contingency would be a distinct loss, not merely to that mission, but also to the temperance and other causes in which they were very active and useful. Miss Osborne, of Tokyo, has also gone home on furlough and may be addressed at Avon, Ill.

Mrs. E. R. Fulkerson and children, (Meth. Ch. North.), of Nagasaki, have gone to America; but Rev. Dr. Fulkerson continues at his post. Rev. J. C. Davison has returned to Nagasaki.

Rev. S. B. Hope and family, (South. Pres.), of Tokushima, have also gone home on furlough.

The following changes among Amer. Epis. missionaries are announced: Rev. Isaac Dooman will have charge of the work in Wakayama with home in Kobe; Revs. J. J. Chapman and J. A. Wellbourn will labor in Kanazawa, and Rev. J. L. Patton in Kyoto.

Rev. G. W. Fulton and family, (Pres.), have returned from furlough.

Rev. T. E. Schumaker and family, (Bapt.), have arrived in Japan and will be stationed at Chofu.

Rev. F. W. Kennedy and family, (S. P. G.), of Matsumoto, have left on furlough.

The many friends of Prof. and Mrs. J. O. Spencer will be pained to hear that their second son, John C., died March 25, at Mt. Vernon, N. Y.

Mr. and Mrs. Arthur C. Taylor, of Tokyo, have removed to Yokohama, because Mr. Taylor's duties in connection with the Toyo Kisen Kwaisha necessitate his being in Yokohama. They are living at 52 C Bluff.

Mr. F. E. Wood, (Amer. Epis.), of Nara, will devote most of his time, for a while at least, to developing the work of the Brotherhood of St. Andrew; and Miss Kimball, of Tokyo, will take his place as teacher in the school at Nara.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, Kojimachi, Tokyo.

PUBLISHER:—Henry Topping, 30 Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

| | |
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| IN JAPAN, one year postpaid . . . | yen 2.00 |
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| single copies „ . . | 6d. or \$.15 |

Back volumes, bound in silk, *yen* 2.25 or \$1.25

Remittances may be sent, if more convenient, to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

American remittances may be made to Topping and Sons, Delavan, Wisc.

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The Japan Evangelist.

VOL. VII.

JUNE, 1900.

No. 6.

THE IMPERIAL WEDDING.

Thursday, May 10, was a red letter day in Japanese history, because it was the date of the marriage of H. I. H. Prince Haru with H. I. H. Princess Sada Kujō. In the November, 1899, issue of the JAPAN EVANGELIST, we gave a short sketch of the life of the bride-elect and also presented large and fine illustrations of their Imperial Highnesses. It is not necessary, therefore, to repeat the sketch or reproduce the illustrations, nor is it within the province of this magazine to give a special account of the wedding festivities. But we feel sure that we are war-

ranted in expressing, in behalf of the Christian community of Japan, "hearty congratulations" and "best wishes." We can all unite with the editors of the *Kokumin Shimbun*, the *Japan Times*, the *Japan Mail* and other papers in profound gratification that the first occasion of an Imperial Wedding in New Japan was emphasized by a public celebration and a solemn ceremony. The effect of this upon the social and moral conditions of this Empire scarcely be over-estimated. In this connection we append the comments of one of the Tokyo dailies,* and close with a hearty "*Banzai ryodenka*" ("Long live their Imperial Highnesses!").

* "We take this opportunity to urge our countrymen to turn over a new leaf in their married life. Sad to observe, there are in this country few homes which can be favourably compared with the sweet homes of the civilized people of the West. In the Japanese language no equivalent for the sweetest of words in the English language is found. This is because there has been here no "home" in the sense as it is understood by the English-speaking nations, though at present we are happy to find some educated Japanese families forming something approaching an English home, thanks to the influence of western literature. So beautiful and happy is the life in these families, that it is indeed a matter of great surprise that other families do not promptly follow their examples; but the fact is that an overwhelming majority of Japanese families are still in a dark and impure condition. In Japan marriage has not been considered as one of the most serious and sacred affairs of life, as it is in the West, and in consequence divorce has been looked upon as if it were no matter of importance, which accounts for the frequency of the breach of nuptial bonds. Women's right is not fully re-

cognized, and although constancy and chastity on the part of wives are strictly demanded, husbands are little blamed for acts of conjugal faithlessness. Concubinage, prostitution and other like vices are therefore rampant, it being even considered shame for a well-to-do person not to have a mistress! It is superfluous to dwell at length on the evil effects of such a loose state of sexual morality. It is fundamentally owing to this that sweet homes are almost unknown in this country.

"Now the Crown Prince has set a good example to the Japanese people at large by conducting the marriage ceremony in a most solemn and legitimate way. Contrary to the custom that has prevailed within the Japanese palace of old days, His Highness has not made himself a bigamist or polygamist, but has adhered to the natural law of monogamy, by marrying one lady only. While not doubting that it will have a most salutary effect on the idea of the Japanese concerning marriages, we hope that all who are the loyal subjects of our Empire will speedily follow the example of His Highness, the Crown Prince of Dai Nippon."—Y. C.

REV. S. J. MILLIKEN.

To most people the news of the death of our venerable brother was very sudden and startling. Perhaps to those who knew that he had gone to the Imperial University Hospital to submit to a dangerous operation it was not entirely unexpected. It seems that he never rallied from the operation and passed away on May 15. And the news of his death brought sadness to a great many friends, both Japanese and foreign, all of whom had learned to love him; for he was truly lovable.

The funeral services were held in the chapel of the Joshi Gakuin, the Presbyterian school for girls in Tokyo, on Thursday afternoon, May 17. That commodious room was filled by those who came to pay their last respects to the lamented brother. The exercises were conducted by Rev. Wm. Imbrie, D. D., and were in English and Japanese. Revs. H. M. Landis and N. Tamura offered prayers; Dr. Imbrie read selections from Revelation XXI and XXII; Revs. David Thompson, D. D. and K. Ibuka delivered addresses; and the girls of the Joshi Gakuin used their sweet voices in special hymns under the direction of Miss Gardner. These girls also marched in funeral procession to Aoyama ["Green Hill"] Cemetery.

The address made by Dr. Thompson was based upon Job XIX: 25;—"I know that my Redeemer liveth." That by Pres. Ibuka, of the Meiji Gakuin, was based upon Matt. XXV: 21;—"Well done, good and faithful servant, etc." Both these addresses set forth the brother's strong faith and gentle, loving character that made others esteem him so highly. We append here extracts from Dr. Thompson's address:—

The Rev. S. J. Milliken was born in Lewiston, Pa., in the year 1827, and consequently at the time of his death had reached his 73rd year. When quite young, he graduated at Princeton,

and afterwards finished his theological studies in the same place. He entered the ministry of the Presbyterian church 47 years ago, and has since then labored faithfully at many points. In 1858 he was married to Miss Elizabeth Porter Gemmill, who survives him. Before the war between the Northern and Southern states of the Union, he was first stationed in the South at Bainbridge, Ga.; afterwards at Quinsey, Fla. When the war broke out, he removed north to Newton, Pa. Afterwards he was settled at Academea in the same state, then again at Sunbury, Pa.; whence he next removed to the city of Philadelphia and took charge of Erie Ave. Church for a time. Next he had charge of Fox Chase Church in the same city. While resident in Philadelphia, he acted as Field Missionary of the Presbytery, and while thus engaged organized three several churches, now well established and prosperous. It was while residing in this city in charge of the church at Fox Chase, now about 17 years ago, that I first met Mr. Milliken, and enjoyed his hospitality. What impressed me at the time, was the fullness and earnestness of his prayers for the success of the work of Christ in unevangelized lands.

From Philadelphia he removed to Titusville, New Jersey, where he was pastor of a church till, when near seventy years of age, on account of failing health he resigned this charge shortly before his departure for Japan. Both while in Philadelphia connected with the North Presbytery of that city, and when in connection with the Presbytery of New Brunswick, N. J., he held the post of Chairman of the Committee on Foreign Missions, a fact that shows clearly that in the opinion of his ministerial brethren at home his heart was in, and he fitted for, this work. Since his arrival in Japan now nearly three years ago, we have still clearer evidence of his great interest in this work. As a visitor, without any recognized connection with our Mission Board, he has

been abundant in labors, in season and out of season, preaching in the foreign churches in English, and in the native churches through an interpreter, teaching Bible classes, and classes in the Joshi Gakuin (girls' school), and widely circulating the Scriptures, religious literature and tracts. With Mrs. Miliken, always an inspiration to him and others, he visited many distant stations, where both made themselves welcome and helpful in advancing all kinds of Christian work. He was always welcomed at our mission meetings for consultation on our work, and often presided. You will observe that in all I say I abstain from eulogy, only as the facts which I simply state are a eulogy, and as spontaneous works are an evidence of faith and love.

At last sickness and suffering overtook him, and with what courage and confidence he advanced towards his end many know and could testify. He could say truly and naturally—could not help saying:—"I know that my Redeemer liveth." It was this confidence in his Redeemer that enabled him to enter the hospital so cheerfully and spend his last Sabbath there with his family and friends in such a manner as to suggest that rest that remaineth to the people of God. On this day he marked in his Bible many verses referring to the future life.

On Monday morning, May 14, says one who was with him, he read to us a number of selections from Peter and John, among them the words: "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." And the words: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." After this he prayed for many people by name, for pastors and teachers, for the girls in the Joshi Gakuin, and for the young men of his Bible class as well

as for all those in his first and other charges in America. In wondering as to the outcome of that day he said: "There is great comfort in the verse: 'All things shall work together for good to them that love God.'" It was his confidence in the living Redeemer that helped him then, after having committed all to God, to enter cheerfully that dark stage of helplessness and unconsciousness kindly induced to mitigate bodily suffering. When emerging from this state his friends could rouse him by talking; and he always responded clearly and brightly. They wanted to keep him awake, and, to do this, talked about many things, and some of them suggested to him humorous replies, and some of them, as was his wont, verses of Scripture. When something was said about resting, he quoted the words: "Come unto me all ye who labor and are heavy laden and I will give you rest." "I heard the voice of Jesus say, Come unto me and rest." He referred to another verse of a hymn: "Trials make the promise sweet; Trials give new life to prayer" and added: "There are so many promises!" Among other verses from John he gave with special emphasis. "Whatsoever ye shall ask in my name that will I do." When he was sinking into still deeper slumber, a friend tried to arouse him, and his response was: "I have confidence in my physician and I have confidence in my Lord." Precious testimony! Evidence of a heart assured and at peace with God and man. Precious testimony: to us like the failing voice of one who has already passed within the partly opened gates, or like one who sings: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me"; or like the triumphant voice of the afflicted servant of God in the moment of his victory: "I know that my Redeemer liveth."

And now he is gone. A long life of incessant, kindly activity has ended. How his loss is felt the sorrowing aspect

of this school, teachers and pupils, among whom he moved as a father, will plainly tell to all. Our much prized fellow workers, his wife and daughter, who are most deeply bereaved of all, will not sorrow concerning him who is asleep as others which have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words."

A COOLIE'S CONVERSION.

Travellers to Japan whose only purpose is sight-seeing, and who shut their eyes to the facts about the spread of Christianity among the Japanese, frequently state that only the lower classes become Christians—and these in no great number.

But the opposite of this is nearer the truth, for few of the lower classes are in the churches, while a large number of well-educated and well-to-do people are to be found all over the country identified with the Christian cause. Merchants, doctors, teachers, officials and clerks, form the bulk of the membership of the churches and in addition to these can be found a good sprinkling of bankers, statesmen, judges and higher officials. A few weeks ago a number of educated people joined one of the Osaka churches, one of them a Baron, at present a member of the House of Peers, but in former years Governor of an important province.

It is when an ignorant man or woman from the lower classes joins the church that special note is taken of the fact, because such a person on account of bad habits and a superstitious prejudice against Christianity is very hard to reach. Here is a case. Twenty-seven years ago a boy was born in a town many miles from Osaka. The father had some property, but habitually spent it on wine and women. The babe, being the offspring of a concubine,

was given away at the age of seven months to a poor fisherman, who gave him his own name and brought him up with his own child. The boy never went to school, and, when old enough to earn money for himself, wasted it in gambling with the dissolute men of the village. His ambition was to become the leader of this gambling set; but fate and his own stupidity were against him. He always returned from a gambling bout with an empty pocket. Disappointed by this bad-luck he went north and worked on a silk-farm. His labor was of the lowest kind, but it enabled him to return to his village in a year or two with a little money saved. But this also took to itself wings as soon as he began to mingle with his former companions. Four or five years ago he came to Osaka as a common laborer, to work at odd jobs.

He lived in a low boarding-house in one of the poorest parts of the city, and never had more than one shirt and one laborer's jacket in his possession. He heard of our chapel and hung about the doors outside with others to listen to the preaching. The evangelist was warned by a friendly neighbor against a disreputable and coarse-looking fellow who for several nights had been spying in at the windows. One evening after the preaching was over and tracts were distributed to persons listening outside, he received one. It was about a converted pickpocket and gambler (Watanabe of the Okayama Orphan Asylum.) The story led him to hope that he too might be cured of his bad habits, and so venturing into the chapel one evening when no service was being held, he told the evangelist about his newly awakened desires. He continued to come, and soon a marked change took place in his habits and appearance. Having a change of garments and an outer coat like other folks he was not ashamed to sit with them in a Christian service. When he learned of God's constant love and care for all men, he longed to communicate with his own

home. He had a letter written to his poor fisherman father and enclosed 50 *sen* as a present. The parent's reply was very touching. He had heard nothing from his boy for over six years and thought he was dead. While grateful for the small gift of money, it gave him more joy to hear of his son's change of heart. This reply deeply affected the man; for instead of reproof had come glad and cheering words. This was just how God had treated him, he said.

For more than a year he has spent nearly every evening in the evangelist's home at the chapel, learning to read the Bible and the hymn book. A few months ago he was baptized and is a constant attendant at the services. Recently he was informed of his mother's sickness, and while visiting her, he read the Bible and sang hymns to her. Although a firm Buddhist herself, she was overjoyed to see such a great change wrought in her wayward son by the new religion.

Geo. Allchin, in *Mission News*.

We must apologize for some vexing typographical errors about the middle of the right hand column of page 147 of our May issue. The final letters of several lines are misplaced; they must have been shaken around during the press work, for the last proof, which we have before us, is correct. We are painfully aware of the fact that in every issue some typographical errors are overlooked or creep in, as in this case, in spite of our care. We beg the indulgence of our readers in such matters, which seem unavoidable. When we took up the editorial charge of the JAPAN EVANGELIST, we determined to take special pains to keep our pages free from typographical errors, and we have tried to be careful; but we have found that both ourselves, typographers and printers are human, and that mistakes will happen even in the best regulated families!

HOW CAN THE SEMINARY BE MADE MORE HELPFUL SPIRITUALLY TO THE STUDENTS?

[Paper read before the A. B. M. U. Conference,
Yokohama, May 3, 1900.]

CHRISTIAN life has manifested itself differently at different times. There are, so to speak, fashions in religion as in other things. At one time activity manifests itself in evangelistic effort. Such was the first century. At another time discussion of doctrine absorbs the attention. At another time Ecclesiasticism is dominant. And in each period spirituality is measured by the standard of the prevailing movement—i. e., according to the religious fashion. The peculiarity of our period is its variety, all forms of Christian thought finding their representatives. In one set Christ's human life is being exalted and men are asking what would Christ do under such and such circumstances? How would he run a newspaper? a cotton mill? a department store? Would he belong to a labour union? Would he ride a bicycle?

And men who are on this track measure your spirituality according to your conformity to their ideas. Others think Christ came to save society as a whole as well as individuals, and such emphasize intellectual effort, sanitary movements, and organized charities. Such regard social activity as a sign of true spirituality. Others say that this is the dispensation of the Holy Spirit, and such think that spirituality consists in the emphasis of the doctrine of the spirit in all its aspects. Others are deeply interested in the speedy coming of our Lord, and such naturally consider a deep interest in this topic as the main element in spiritual mindedness. Each, according to his *special* line of thought, would give a *special* definition of the term spirituality. But it is manifest that no special definition will suit all persons. Some might think

the seminary helpful even now, others might think just the reverse.

I suppose that it will be safe to say that the term spirituality includes at least *correctness of character and personal devotion to our Lord*. A person eminent in these directions would be considered spiritually minded what ever his specialty might be in doctrine or activity.

If, then, we may accept this roomy definition, let us ask how the seminary may be made more useful in building up the character of the men and in inspiring them with a personal devotion to their Lord. 1st. Speaking from my own experience, a great deal depends on the men sent to the school by others or admitted by the teachers themselves. Since I have been connected with the school incalculable harm has been done by a few unworthy men. They were a blight on all the students, setting a bad example and stirring up strife. Others have come, not fully understanding the nature of the Christian ministry, and so have tended to weaken the spirit of devotion in others. Let us be careful then as to the kind of men we admit to the school. Only this year we have had to resist the strenuous applications of two unsuitable candidates.

On the other hand a few exceptionally fine men have been of unspeakable help.

2nd. Another element in quickening spirituality is doubtless the character of the course of study. It is difficult to tell how this may be made most conducive to spiritual growth. If we could select only those topics which have a direct ethical and devotional bearing and teach those exclusively, we might perhaps secure results different from those we get. But such a training would be one sided and defective in very serious ways. A preacher who has to teach Christianity to a pagan populace must apprehend it from the intellectual and historical sides as well as from the devotional side. One of

the criticisms is that they are not able intellectually. Of course I do not say that this criticism is true, but we must have this need in mind in forming our course of study. So far as the curriculum is concerned, I think it is well adapted to the needs of the students.

But the same course of study means one thing with one teacher and a very different thing with another teacher, and this leads me to the 3rd factor to be considered, viz., the teachers. Tholuch teaching New Testament exegesis and theology at Halle, and Neander teaching church history at Berlin, were mighty powers in reviving the faith of Germany. Hartford Seminary has a course of theology similar to that of other schools, but its spirit is far different from that found at other places. But you see at once that the discussion of this part of the question is out of place with me. I can only say that in teaching church history, it is my constant aim to draw those lessons which I think will be most helpful to the young men, and I have no doubt but that the other teachers do the same in their departments.

A word in conclusion with reference to the actual state of the school. There has been no time since my connection with the seminary when the spirit of the students has been so good as during the past year. Their conduct in school and their personal relations with us have been delightful. Their evangelistic work has been marked by zeal, the young men frequently engaging in way side preaching self moved, in addition to their *Kogisho* work. And in a devotional way of their own accord they have inaugurated family prayers morning and evening. Mr. Dearing had often urged this upon them, feeling that in addition to chapel services and their own private devotions, they would be helped by a family prayer service. This year, without mention of the subject on my part, they began the custom, and have been greatly blessed by it. The general improvement this

year is due to several causes. One is the absence of unworthy students who made trouble some years ago. Another cause is the presence of some very rare Christian spirits among the students. Another cause is the growing confidence of the students in the good intentions, at least, of the teachers. And a final reason is perhaps that the younger teachers who were new to the work are becoming adjusted.

"Finally, brethren, pray for us."

W. B. Parshley.

JAPANESE LITERATURE.

NAMBOKU CHŌ (1332-1392), AND
MUROMACHI (1392-1603), PERIODS.
(DARK AGE)

TOWARDS the end of the Kamakura Period the misgovernment of the Hojo regents, who were to the Shoguns what the Shoguns had been to the Mikados, was the cause of general discontent; and when a Mikado of resolute character came to the throne, the opportunity seemed favorable for casting off the domination of the military caste. At the court of Kioto there had always been a strong undercurrent of intrigue directed against the Shoguns' authority and that of the regents who ruled in their name. The Mikado Go-Daigo was the first who thought himself strong enough to take bolder measures. After a desperate struggle, and many vicissitudes of fortune, his enterprise was partially successful. It resulted in the establishment of two Mikados, who reigned simultaneously—one, the creature of the Shoguns, occupying the old capital of Kioto; while the second held his court at Yoshino and other places, and enjoyed a somewhat precarious independence. This system, known in Japanese history as the Nam-boku-cho (Southern and Northern Courts), was put an end to by the reunion of the two lines in the

person of Go-Komatsu (1392), after a prolonged series of intestine troubles. A new dynasty of Shoguns, the Ashikaga House, was by this time established at Muromachi, in Kioto, a place which gave its name to the next period of Japanese history. It remained in power until 1603, when the Shogunate, having again changed hands, was transferred a second time to the east of Japan.

The 270 years covered by these two periods were singularly barren of important literature in Japan. One or two quasi-historical works [such as the *Tai-heiki*], a charming volume of essays [the *Tsure-dzure-gusa*, a work something after the manner of Selden's *Table Talk*], and a few hundred short dramatic sketches (the *No*), are all that deserve more than a passing notice.

[Concerning the *No*, the following paragraphs may be of some interest:—]

Whoever their authors may have been, their primary object was the promotion of piety. In some cases a patriotic or martial enthusiasm is the inspiring motive and a love of nature is discernable in almost all, but the staple material is the mass of legends associated with the Buddhist and Shinto religions. A monk or guardian of a Shinto shrine is most frequently the chief personage of the play, and the virtue of hospitality to the priestly order, the sin of taking away life, the praise of particular deities, the uncertainty of life, and the transitoriness of human things are favourite themes with them.

In the *Nō*, next after religion comes poetry. Purely lyrical passages are not wanting, but much, both from the point of view of metre and diction, is undeniable prose. Not a little is in an intermediate style, in which the seven and five syllable phrases succeed one another with great irregularity, and the language is alloyed with a less poetic element. The admission of Chinese words, although in moderation, also tends to lower the poetic level. It will be remembered that these are rigorous-

ly excluded from the older classical poetry.

The authors of the *Nō* do not pique themselves on originality. They are in the habit of conveying to their own pages in the most liberal manner snatches of Tanka, texts of Buddhist scripture, or striking phrases supplied by their memory from older writers, stringing them together, however, in a way which does much credit to their ingenuity. Plagiarism, it may be remarked, is hardly recognized as an offense by the Japanese.

The *Nō* are not classical poems. They are too deficient in lucidity, method, coherence, and good taste to deserve this description. Still they are not without charm. *Jeux-de-mots* are not every thing in them, and the reader who has the patience to unravel their intricacies of language will not go unrewarded. If their vein of poetic lore is less pure than that of the *Manyōshū* and *Kokinshū*, it is also richer. They embrace within their scope a world of legendary lore, of quaint fancies, and of religious sentiment, to which the classical poetry of Japan is a stranger. And if we miss the perfection of form which characterises the dainty little Tanka, we have, instead of it, luxuriance and variety, which go some way to indemnify us for its absence. It is to be regretted that so promising a literary departure should have proved ultimately abortive. After the sixteenth century the *Nō* ceased to be written. The current of higher Japanese thought had by this time turned away from Buddhism and every thing that belongs to it, and was setting strongly towards the Chinese philosophy. Though the *Nō* were still performed, the impulse to write new ones was apparently no longer felt.—*Aston's History of Japanese Literature.*

On page 136 of the May issue of the JAPAN EVANGELIST we stated that Miss Dickinson's "Character Talks" costs only 6 sen; it should have been 8 sen.

THE CRUSADE AGAINST THE SOCIAL EVIL.

Editor JAPAN EVANGELIST:

This may be too late for the May EVANGELIST, but I feel that a few words *in re* our work here is due you according to promise. The suit against five of us for violation of the Press Law has been decided against us in the Court of Appeals. The police falsified a sufficient number of statements to affect materially the facts in the case; and the Local Court having conceded the said statements to be facts, our defense in the Court of Appeals was necessarily weakened, as in Japan the Court of Appeals only passes on the legal phases of any case, the facts being accepted as having been already established by the lower court. If the first court had not embodied in the sentence rendered such a severe arraignment of the local executive authorities, the prosecuting attorney would probably not have appealed, but after such a sentence it became necessary for the executive authorities to secure its reversal, and that is what they fought for even more than for securing our condemnation. Owing to the subordination of the judiciary to the executive in Japan no other result could scarcely have been expected; but still we, the sufferers, do not appreciate such a flagrant miscarriage of justice. The article we printed on a mimeograph consisted of five pages, and only fifty copies were made, out of which number about forty were distributed to persons having some kind of connection with the Sano Fude case, mostly by mail, plainly a report or letter, as the first court claimed; but largely because there were about 12 or 13 copies that we could not trace, the local court took it for granted that the said copies were distributed to persons having no connection with the matter, hence we were guilty of issuing a publication without having reported it as such. Now the remainder of our lives,

whenever we make a report of an official character, we must record the fact that we have been fined for violation of the Press Law. That the subject matter was what the authorities objected to (which, being facts, could not be touched directly) and not the method of making known the same, has been recognized by the local press and the public generally.

I have not had time, since I came home, to comply with your request until now. I give below a brief summary of the work done and some idea of what we shall try to do in the future.

When I found that young girls in Japan are compelled by law to continue to prostitute themselves against their wishes, the first thought that occurred to me was to test the law, but, after finding that such cannot be done in Japan, we did the next best thing, that is, sued the keeper of a certain girl, in order to compel him to allow her to go when she desired. The case was won, but owing to the local executive authorities having practically annulled the orders of the court, the case was finally lost by the girl being induced or compelled to compromise the case. She is not yet free. The unexpected turn given the case by the action of the police drew attention to the matter and has been a great aid to us, although the poor girl has been the sufferer.

Our second case was that of a girl who ran away from Nara and came to my home, from which she was taken by force, but was again brought back, and the leader of the gang who took her away was sentenced to one month in jail for invading my domicile. Seeing his best man in jail, the keeper let the girl off.

The third case was that of a girl who came to my home early one morning dressed as a man. In this case we tried to get the police to pass sentence on the girl for running away, as we had things arranged ready to test the value of the sentence, but the police refused to pay

any attention to the matter, although informed by us where she was. This was a vast change from the attitude of the same set of police in regard to the first case. In the suit against the keeper, in this case, which has been bitterly contested, the girl has won, securing for us the best judgment yet obtained from any source. I should say that the main point in these cases is personal liberty or rights. Every case is made to rely on this for strength, hence the later judgments are the best.

Our fourth, the Kambe case, was settled without recourse to the courts, as in *Miye Ken* the law does not require the keeper's signature to the girls' report of cessation of business, but the police have been allowing a set of rules drawn up by the keepers to outweigh the law. After a long wait, we finally brought legal pressure to bear on the police, who practically compelled the master to let the girl go. A suit against the keeper is pending for illegal detention.

Our last case, that is, last civil suit, is a repetition of the first case, except that this time the police gave way to the order of the court, and, although the keeper kept the girl hidden away for three weeks, he finally turned her over to us in good shape, owing to a threat of criminal proceedings. That is, this girl is out without the keeper's permission or any report to the police. The injunction, a precursor of the judgment, sweeps everything before it.

Other cases are in hand, over one of which we have begun our "home run" by presenting a *Sogansho* to the governor of *Shizuoka Ken* which will compel the executive authorities to choose between the Civil Code as interpreted by the Judiciary and the already outlawed brothel regulations. Decision must be given within sixty days.

Unknown to us, a case was carried through the local court of *Hakodate*, the Court of Appeals in *Sendai*, and on up to the Supreme Court, where judgment was given in Feb., reversing the

decisions of the lower courts and sending the case back for retrial. In sending the case back, the Supreme Court rendered such reasons for so doing that settles finally the question as to whether girls can cease their trade or not, at will, by deciding that any girl can cease business at any time irrespective of contract, limited or unlimited. So now we have won all that we can win along this line; we have established the principle for which we are laboring, namely that a girl cannot be bound by law or contract to continue to prostitute herself against her will.

Now for the next step. As has already been noted, we are preparing to force home this question by means of the victories gained, but there is danger of getting too far in advance of our work as well as of public opinion, although on the other hand it is necessary to strike before the enemy can maneuver to a better position. So that we must do at least three things at once. First, let the girls know that there is some one to help them and that they cannot be legally bound to their present lives of shame and degradation. Skill will be necessary in doing this, and great care must be taken in the means employed. Second, a place of refuge, or places of refuge are an absolute necessity. The girls must be told where to go when they get out, or else they will be taken back by force or by the police, for all police have not learned what the police of this *Ken* have. Of course in assisting refugees, no attention need be paid to the methods they use in getting free. They may be run-a-ways, with some thug on the lookout for them, but when a girl gets out she should send in her report of cessation of business to the police at once, and if they do not receive it, and they cannot receive it according to the present regulations, then send in a *Sogansho* to the governor, via the same police. And third, there must be some kind of connecting link between the organizations conducting this work. Mr. Matsuda,

our Sec., may be had for lecturing and organizing by anyone wishing his services, the persons calling him to provide for travelling expenses and lodging. Having been closely connected with this work from the beginning, he is well qualified to assist in organizing, and his ability as a speaker coupled with a disposition which fits him for such work, makes him valuable as a lecturer.

Much to my surprise, I find that the rescued girls are very easy to manage, and receive Christian truth very rapidly. I have never seen such rapid and gratifying changes in anyone before. But it must be borne in mind that our attempt is not simply to rescue the present girls only, but to destroy the present system of slavery by rescuing the present girls by legal methods. For that reason no work has been attempted or accomplished that cannot be made applicable anywhere in the Empire immediately victory is won. The "Appeal to Keepers" is now ready, and may be had at *yen* 1.50 per hundred. Other publications will be pushed as rapidly as possible.

U. G. Murphy.

A prominent Japanese Christian remarked the other day, that half of Christian Evidences had been demolished within the past few years by the action of two leading Christian nations like the United States and Great Britain engaging in war. He also remarked that international politics formed a great obstacle to the progress of Christianity in the Orient, because so-called Christian nations, in this respect, as well as in the case of war, do not practice what they preach, or rather, what the Bible teaches.

The *Michi no Shiwori* has been merged in the *Tokiwa*, of which it has become a regular department under the continued editorial charge of Rev. Ishizaka.

KINGSLEY HALL.

BY REV. D. C. GREENE, D.D.

Kingsley Hall was opened in March, 1897, at Misakicho, Kanda, not far from the large Government Arsenal in Koishikawa, Tokyo. Mr. S. J. Katayama, to whose zeal and energy this enterprise owes its origin, had returned to Japan not long before, after several years of study and investigation of social settlements in the United States and

the conditions of life in Japan would allow, to secure for his countrymen the benefits conferred by those valued institutions.

At the very outset emphasis was laid upon the religious side of the work. A Bible class for students and others was held every Sunday afternoon, as well as a Sunday-school for the children of the neighborhood, while in the evening there were informal meetings for the discussion of religious subjects. Occasionally addresses were given by pastors



YOUNG MEN'S CLUB.

Great Britain. While laying the foundations of Kingsley Hall, he gave much thought to the condition of the laboring classes in Kanda and adjacent districts, so that the work which began to centre around the new building was by no means new. Mr. Katayama while abroad had made himself familiar with the Andover House in Boston, the Hull House in Chicago, Toynbee Hall and Mansfield House in London, besides several other well known social settlements; and it was his desire, so far as the means at his disposal and

and others. In the Sunday-school especially efficient aid was rendered by Miss Toyoda.

On week days classes in English and German were opened, with now and then lectures on sociology and economics. The difficulty of securing sufficient financial support prevented the success of this feature of the work, as it became necessary for Mr. Katayama to find employment in outside schools. In addition to formal teaching, much time was occupied in receiving calls from persons of all shades of opinion

who desired to converse upon social subjects and also in writing for the press. While it is impossible to tabulate the results of these efforts, they served to awaken an interest in the Hall on the part of the people of the neighborhood which has proved of great value.

A young men's club meets regularly at the Hall, and though the number of members is not large, it has been of no little service to the circle to which it appeals.

Mr. Katayama has also a weekly cooking class for the benefit of house-keepers, when instruction is given in the preparation of meals in foreign style. This class is much appreciated.

In 1898, after many disappointments, a kindergarten was opened in the Hall. At first the attendance was very small, but the number of pupils gradually increased until now there are twenty six—as large a number perhaps as can well be cared for. This branch of the work is also self-supporting.

It was not long before opportunities were afforded for lectures and addresses upon some of the many so-called labor problems, both in Tokyo and in some of the northern provinces. Eventually a labor union was organized with about 9,000 members, which included a scheme for accident, sickness, and life insurance. In Sendai, Ichinoseki, and Shiriuchi, temperance societies have grown out of these efforts in behalf of the laboring classes. The religious element has not been lost sight of, and Mr. Katayama reports one hundred Christians among the artisans who have become interested in his efforts in their behalf.

It was natural that this work should suggest the importance of establishing coöperative stores upon the Rochdale plan. This subject was emphasized both in private conversation and public addresses. As a result, there were in December last the following stores well organized, not to speak of others in a more or less inchoate shape :

| Place of Business. | Capital yen. | Monthly Sales. yen. | Mem- bership. |
|--------------------|-----------------|---------------------------|------------------|
| Tokyo Kanda..... | 200 | 250 | 120 |
| " | 300 | 350 | 50 |
| " | 5,000 | 3,500 | 450 |
| Yokohama | 3,000 | 1,700 | 300 |
| Fukushima | 1,600 | 2,500 | 150 |
| Ishikawajima..... | 1,000 | 1,500 | 200 |
| Kuroiso | 150 | 450 | 55 |
| Taira | 300 | 250 | 75 |
| Haranomachi..... | 350 | 450 | 45 |
| Omiya | 100 | 70 | 80 |
| Aomori | 200 | 350 | 150 |
| Sendai..... | 300 | 650 | 125 |
| Total | 12,500 | 12,020 | 1,800 |

Even a cursory examination of this table will show that there has been in these stores a very varied success. This is attributed chiefly to the varying energy and administrative talent of the respective managers, though sometimes no doubt to special local conditions. The Yokohama store, one of the most successful, was opened with a paid in capital of *yen* 500, and a debt of the same amount. During the first three months goods were sold to the extent of *yen* 3,409 at a net profit of *yen* 507. Its present capital, as will be seen from the table, is *yen* 3,000. Nearly all kinds of family supplies are on sale, excepting dry goods. Some of the smaller stores, notably that at Kuroiso, are able to flourish on a small capital, because they are allowed credit by the wholesale dealers. A few are able to do a small wholesale trade in some one or more articles.

As Mr. Katayama says in his report of the history of these coöperative enterprises, they are not merely devices to promote economy, they really teach those who share their benefits the brotherhood of man and the helpfulness of coöperative action. The gradual increase of capital illustrated by the Yokohama store is almost entirely the result of savings which would not have been made but for the stimulus and encouragement which Mr. Katayama has given.

As the organ of these various efforts in behalf of the laboring classes, Mr. Katayama has started a newspaper called *The Labor World*. It has been



KINDERGARTEN.

independent from the outset and has now a circulation of about 4,000 copies.

Until July [1899] the distinctively religious part of the work centering about Kingsley Hall was aided by a subsidy from the American Board. It seemed best, however, to all parties that the institution should be independent

of foreign aid. This withdrawal of the subsidy has added something to the burdens which the manager has to carry, but he has borne them well, and deserves the hearty congratulations of all for the marked success which has attended him in his chosen field.—*Mission News*.



Observations on latitude will be exclusively undertaken at the newly established Mizusawa Meteorological Observatory in Iwate Prefecture from about the end of June next, when the taking of observations at the Central Observatory, Tokyo, will be abolished, the business at the latter Observatory being henceforth confined to general observations on the weather, etc. It may be noted that there are only three observatories similar to that in Iwate Prefecture in the whole world. One has

been established in Italy, and another in the United States in accordance with a resolution passed at the international conference held in Berlin in 1898 relative to the matter.—*J. T.*

Mr. Yoshio Masashi of Matsumoto, Shinshu, a deaf and dumb graduate from the "Tokyo Moa Gakko" (Tokyo Seminary for the Blind and Mute), will shortly go to Chicago, U. S. A., to prosecute his study of sculpture and painting.—*Japan Times*.

Human's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

LADIES' CHRISTIAN CONFERENCE OF TOKYO AND YOKOHAMA.*

SUBJECT—CHRISTIAN LITERATURE.

LAZINESS, like every other missionary virtue, has its sure recompence of reward. Being under promise to open the discussion at the recent Ladies' Conference, and desiring to make it both easy for myself and profitable for others, instead of the usual paper, I prepared questions to be answered by the members present. The very interesting meeting that followed has led to a new necessity, that of preparing a paper more difficult than the one from which I shrank at the beginning, for now I must record, in addition to my own thoughts, the thoughts of others. I trust I may be pardoned for inaccuracies as, with no intention of reporting at the time, I took very few notes and must, therefore, rely largely on my memory for the part which others took in the following *resumé* :—

INTRODUCTION.

The subject for this session is one of general interest. While some are more particularly interested in school-work, and others in evangelistic work, all must feel an interest in the subject of Christian literature. Christian literature is as necessary in the school-room as the school-room itself. Christian literature

prepares the way before the evangelist, and keeps it clean after her. It is of the utmost importance in all branches of missionary work. Every reform or new movement has, following in its wake, a vast amount of literature to sustain and make it successful, as, for instance, the temperance reform, social purity, Christian Endeavor work, Sabbath observance, everything. When Christianity enters a country, it seeks to enter the literature of that country: if the country has no literature, it produces one. Everywhere and always the pen is the able second of the tongue.

DEFINITION AND CLASSIFICATION.

1. By Christian literature, do we mean religious literature only? Miss Kidder replied in the negative, giving the following illustration:—"If I am looking for a text-book, say on Astronomy, I prefer to get one written by a Christian, from the Christian standpoint. While such a book could not be called religious, it would still be Christian."

2. Does the distinction maintained at home between Christian (or religious) and secular literature hold good in Japan?

It does not. So-called secular literature at home is largely permeated with Christian truth, so that in reality all except distinctively anti-Christian literature is Christian. In Japan it is not so. Christian literature is an in-

*(At 212 Bluff, Yokohama, May 26, 1900.)

novation here, and the mass of literature is non-Christian.

3. What do you know of the character of this non-Christian literature?

Miss Kuhns told of the difficulties experienced by a Japanese Christian teacher of her acquaintance because of the nature of the text-books which he is required to teach in the public schools, highly immoral actions (from the Christian standpoint) being made, in the light of filial piety, to shine as virtues. Mrs. McCauley stated that the school-books are filled with Buddhistic teachings and, therefore, Buddhists have no reason to fear prohibitions against religious instruction. Miss Dickinson described the contents of a daily paper and one or two popular stories. A copy of the *Seinen no Fukuin*, recently suppressed for disloyal statements about the Imperial wedding, was exhibited, and illustrations given of its witticisms.

4. Summary.—By Christian literature, we mean literature written from the Christian standpoint, filled with the Christian spirit. All literature is either Christian or non-Christian. A remark made by an elderly Japanese, after some study of Christian literature, is suggestive: "Christianity reaches to everything." Our high aim is not simply to produce a class of literature called Christian, but to make all literature Christian.

DIFFICULTIES OF PREPARATION AND CIRCULATION.

1. What are some of the difficulties in the way of preparing Christian literature, and how may they be overcome?

Mrs. Van Petten's difficulty lay in the lack of united, co-operative effort, having twice prepared manuscript only to find afterward that some one else had already translated the same. Miss Howe mentioned a number of difficulties; lack of time, lack of money, lack of competent translators. Missionaries engaged in other work have not the leisure necessary to the preparation of

literature. Publishing is expensive, and the funds for this purpose are not easily obtained. But the difficulty of difficulties is the lack of good translators. A translator must be well informed on the subject of the work to be translated. He must be an educated man, and he must be a Christian. If this *rara avis* can be secured, there are ten chances to one that he will not write in language that can be understood.

In summarizing, the leader stated that she had experienced all of the difficulties mentioned. The ideal Christian literature for Japan is literature prepared by the Japanese themselves; but as yet, with a few exceptions, they are without the needed inspiration, Christian culture, and even literary gifts. Foreign-made literature is *foreign* and needs much adaptation, as a rule, to make it palatable. It is easier for us to write for Christians than for non-Christians. In writing for the latter, we are inclined to jump by such long steps from the known to the unknown that we cannot be followed. Translators are mechanical, translating words instead of thoughts, conveying form rather than spirit. If, after much exhortation to write freely, they avoid this Scylla, they strike the Charybdis of mixing their own thoughts with the original in an unrecognizable hash. These difficulties may be overcome only through patient training of ourselves and our Japanese co-workers. Above all, we need to pray that the Spirit may touch, as with a live coal, not only every Christian mouth, but every Christian *fude* (pen), in Japan.

2. What are some of the difficulties in the way of circulating Christian literature, and how may they be overcome?

Mrs. Large replied that she had no difficulties, that people always seemed ready and glad to receive the literature whenever it was offered them. Several spoke of the advantages of selling the

literature over giving it away, and Ensign Newcombe of the Salvation Army gave an enthusiastic report of the sale of the Japanese *War-Cry*. Six thousand copies are sold fortnightly. Young converts, who do not feel able to speak or pray, are given the *War-Cry* to sell as something they can do for God.

Lest this question should be disposed of too easily, the following difficulties were mentioned :

We have a small Christian constituency. Few people are eager for Christian literature.

It is not made attractive enough. We attempt too much, perhaps, and do not do it well enough.

In giving away literature, too little discrimination is used.

Christian workers do not realize its value.

These difficulties may be overcome, if we take more pains in the preparation of literature ; consolidate periodicals ; bring workers into union ; spend more money on this branch of missionary work. As individual workers, we should study our literature that we may give it away wisely ; we should plan ways and means for selling it, utilizing, perhaps, the church *Shimbokkwaï* for this purpose, gathering together the freshest and best Christian literature and putting it on sale there.

PUBLICATIONS THAT ARE, AND THAT NEED TO BE.

1. Of the Christian literature you have circulated, what do you consider most interesting and helpful ?

Mrs. Thompson said that all of the tracts might be helpful, but many of them were not interesting. She judged of their attractiveness by the demands made for them by Japanese workers. On inquiry, she mentioned *Chotto Ichigen* (Just a Word) as one of the most popular.

Ensign Newcombe spoke of the *Heimin no Fukuin* (The People's Gospel), a Salvation Army publication, as being

both attractive and most helpful in leading men to Christ.

Mrs. Large named the Story of Mr. Ando's Conversion as a most popular tract, having an annual sale of many thousand copies. She also recommended the Story of a Cigarette and O Hana San's Baby, giving a little description of each.

On request, Miss Howe named the Mother-play as one of the very best publications she knew for mothers.

While this question was still under discussion, the President called the meeting to order, and the next question, much to my regret, had to be left entirely unanswered. It was

2. What Christian literature do you most need for the Japanese among whom you are working ?

It would be an advantage to those engaged in writing and publishing, if this question should still be answered through the columns of the JAPAN EVANGELIST.*

RESOLUTION.

The following resolution passed the Conference by a large majority :—

Whereas :—We, the Ladies' Christian Conference of Tokyo and Yokohama, are impressed with the importance of improvement in the production, and increase in the circulation, of Christian Literature in Japan, and

Whereas :—The present agencies for the preparation and distribution of Christian literature are working for the most part quite independently one of another, and so at a disadvantage, losing much in the way of unity of purpose and effort, be it

Resolved :—That we urge the Union Conference of Missionaries, which meets in Tokyo the coming October, to promote some plan whereby these different agencies may be brought into co-operation.

Georgiana Baucus.

* [Our columns are open for this purpose.—Editor.]

World's M. E. C. M.

Conducted by Mrs. COROLYN E. DAVIDSON.

"There are two changeless sources of solid happiness: First, the belief in God; and second, the habit of hard work toward useful ends. The first affords a sunshiny mental atmosphere; the second keeps that ever active engine, the brain, from working on itself."—Frances E. Willard.

Mrs. Large writes:—

Recently we sent a young woman from our Ji Ai Kan to be trained in the Tokyo Nurses' Association; her most interesting history is as follows:

O Fuji's father is a farmer; before she can remember, the home was destroyed by fire, and to raise funds with which to rebuild it, the eldest daughter was sold, on a long term, for a *geisha*. When Fuji was thirteen years of age, the home was again swept away by fire, and she was sold for twelve years to a brothel to train for a *geisha*. With no opportunities for gaining an education, shut in with surroundings that all tend to lower the moral tone, this girl seems to have kept alive a desire for better things. The war with China awakened a desire to be a nurse, and she counted the months until her term of service ended, and she would be free to work for herself and lay up money with which to carry out her purpose. She had been free but a few months when the account of the child who fled for protection to Hon. Shimada Saburo reached her through some young men, before whom she was playing, and, in connection with this, our Ji Ai Kan was told of by one of the men. Here was just what she wanted, could it be true? Was her life of slavery to end? Inquiring of the

young man for more particulars, he offered to write for her; finally, arrangements being satisfactory, she handed in her *geisha* licence and returned to her home to tell them of her plans for the future. Here she was met with opposition—"Such kindness as she told of was beyond any one's power to believe, there was some sinister motive, she could not go to the Ji Ai Kan." So slipping away one evening unknown to all, she took the train to Tokyo, determined to test the promises made. The following evening she heard the Bible read for the first time, and the message came to her heart as a bright assurance that she had made no mistake.

Two days later, returning from a temperance meeting where she had heard more strange but joyful tidings, she said:—"I feel as if I had been born again, this cannot be the same world I have lived in all these years. There is so much joy and love where I am now. I know so many girls to be helped."

Asking her of her earnings after she became independent, she said,—“I could not dance, my joints were too stiff at the time I was sold, and I never would appear before guests *nude*, there was always something that would not let me do that, and so I did not get such large pay.” She was with us but a few

days but by her gentleness and kindness won all our hearts.

How we throw our opportunities away! O Fuji had never had one before, and there are thousands in Japan who have never had even *one* chance to do better. Is it not a terrible thought?

* * * *

A five thousand edition of "O Hana's Baby" is now ready and Mrs. Large will be pleased to fill all orders.

A few copies of the Programs and Reports of the World's W. C. T. U. Convention, held in Edinburgh in June, will be sent to Japan, and copies can be ordered from Mrs. Large.

Mrs. J. K. McCauley has kindly consented to write an account of the following incident:—

A delegate to the W. C. T. U. Annual Convention, while in Tokyo, visited one of my primary schools and after giving a spirited talk on the evils of *sake* drinking, and the misery it brought to the home, etc.; etc., finished her talk with the following story: "There was a very celebrated warrior that had immense fame in his own country, and when he traveled around the world, kings vied with each other to do him honor; but that celebrated man, that world renowned chief, had a little habit that shortened his valuable life at least twenty years. So through that one habit which he might have given up, the world lost the advice, the help, he might have given. The habit of tobacco, and the nicotine poison taken into his body, finally culminated in cancer, and all the skill of physicians could not save his valuable life. Children, it is easy to never commence to use it. I warn you against it." She sat down; about ten minutes of time remained, and I turned to the head teacher, saying, "You may have the time to impress this talk upon the minds of the children." He arose, stammered, coughed, flushed, and at last found his voice and said: "I fought the

battle out last night, and gained the victory; and intended to tell you so sometime; but I do not think I could have done so this morning but for the help I have received in the earnest talk we have just listened to. Yesterday I had a letter from the Kuyakusho (local ward office) saying that, as the head of the school, they would hold me responsible for enforcing the *tobacco bill*. If a child was seen with tobacco, I must go with the child to the parents, and, if they knew of his using tobacco, then I must report this to the Police, and accuse the parents and appear against them, and they would be fined according to the penalty fixed. If the parents knew nothing about it, then with the child I must go to the seller, and in like manner testify and appear as witness. Well; how could I appear against my dear children and see their parents punished, when I myself used tobacco, and set them an example; and how could I accuse a dealer from whom I bought tobacco? I could not; so I have myself given up tobacco. I have a beautiful pipe, and I had hoped to get a pretty tray and all the belongings, so that I could with pride offer them to my visitors, but now I have no further need of the pipe. And I wonder if this temperance worker would not like it as a *miyage* (souvenir) to take back with her to Nagasaki?" He went and brought it, and gave it to her in the presence of his entire school. She received it, most graciously bowed low, saying "*oki ni arigato*" ("many, many thanks"); then she held it up, looked at it with admiration, saying, "My first trophy! I value it more than the handsomest piece of brocade from the most celebrated looms of Japan; *mata arigato*" ("I again thank you"). The next day she visited another primary school, and told there her experience of the day before, but, of course, omitting names. She closed by saying, "Which was the greater warrior, Gen Grant, or the man, who for love of the souls of little children,

gained the victory over himself' so that he might truly be an example to them?"

* * * *

A friend of W. C. T. U. work in Rangoon, Birma, in writing to the editor of the *Union Signal* pays Miss Parrish this tribute: "With all due deference to the thousands of noble, efficient, scholarly, tastful, godly workers in your ranks, there is one general we have met, possessing the faculty of getting inside the shell of all sorts and conditions of people quicker and setting the best that is in them to work ahead of any one else we have known."

Mrs. Large has removed from Tsukiji to No. 2 Hiro Machi, Azabu. Correspondents will please take notice.

The Rev. F. B. Meyer, in his small book entitled "The Bells of Is," says, in speaking of his work for the conversion of drunkards; "In these cases, and indeed in all, the first great effort was always in the direction of pledge-signing. I know that many differ from me in this, and urge that we should in each case begin with the message of the gospel. I hope that this was never far

away from my thoughts or lips; but I have always found that one's message falls flat until men are convinced of their sin and made willing to confess and forsake them. Men cannot believe God or accept the gospel of his love on the one hand, so long as they are concealing or clinging to sin, on the other.

"It is of course clear that the sinner cannot deliver himself from the bondage of sin; he needs for this the great High Priest and Saviour; but he must feel and acknowledge and be willing to forsake his sin, before the message of salvation can become to him the power of God unto Salvation. The signing of the pledge, in numberless cases, in the name of God, was a confession and avowal of sinnership on the part of some sin-cursed soul and an expression of desire for deliverance—yea more, a pledging of the will on God's side in this matter; while it is undeniable that in hundreds of instances, the resolution, being kept in prayer and dependence on the divine help, has led to a new and blessed life. When the will is yielded, God's Spirit can always begin his blessed work of deliverance and salvation."



The Home Minister announces that from July 1st of this year keepers of public bath-rooms must not allow, on pain of incurring a penalty of a fine of not more than 20 *yen*, persons of both sexes of and above 12 years of age to bathe together in the same room. When it is judged necessary for the reconstruction of bath-rooms, one year's grace may be allowed.

We believe this restriction is to apply to bath-keepers at spas, marine sanatoria and similar establishments where mix-

ed bathing has not been strictly forbidden.

* * *

The third injunction is of far more consequence and will be welcomed by all those interested in social evil reforms. It says that a girl below 18 shall be forbidden to become a licensed prostitute, this restriction to be immediately binding, though not retrospective, we believe.—*Japan Times*.

Mission Notes.

Y. M. C. A.

THE following is part of an article published in the *Japan Mail* on the occasion of the recent anniversary of the dedication of the Tokyo Building (May 5th):—

"During the past six years the Association has had a history of steady growth and substantial development. It is an organization of young men working for young men. Its work is varied and appeals to young men from many standpoints, seeking as it does their development physically, socially, intellectually, morally, and spiritually.

"The work for the first four months of this current year has far exceeded the past year. At the Saturday afternoon lectures during this period the attendance reached the phenomenal record of 6,092 young men, a gain of more than 50 per cent. over the total for the entire year preceeding. One of the most conservative missionaries in Japan, who has been in this country over a quarter of a century, within the past week made the statement in writing concerning these lectures and the Sunday meetings of the Association, that they are 'probably the most notable Christian gatherings in Tokyo.' Health talks and practical talks on economic, financial and social subjects have recently been inaugurated, to be given by some of the leading business and professional men of Tokyo.

"The Association owns property which it conducts as a Christian boarding house for students, having accommodation for 23 young men. This home is overcrowded with applicants

for admission. There should be a chain of such homes throughout the city.

"The Association has become a permanent feature. The conditions demanding its special work are multiplying. The increasing interest of the past six years indicates that its success is not due to novelty. However encouraging the work may be, it is very limited when compared with the large scale demanded, and with the new lines of work opening up before it. The Young Men's Christian Association is the only Christian organization in Japan giving its entire attention in this practical manner to the problem of reaching young men."

The Sixth Anniversary of the Dedication of the Tokyo Building, May 5th and 6th, was a successful event. Through news-papers, printed matter, and hundreds of personal invitations to Japanese and foreign friends the occasion was well advertised.

Association Hall was beautifully decorated for the occasion by a large committee of members. There was a profusion of potted plants, evergreen, bunting in Association colors (red, white and green), large shields also of Association colors, bearing the inscription in Japanese and English, "Tokyo Y. M. C. A., 1894-1900," behind which were crossed festooned Japanese flags. The members had appropriately placed in the hall a large portrait of Mr. J. T. Swift, to whose efforts the erection of the building was principally due and who had a large place in the history of the Association during these six years following.

At the meeting on Saturday afternoon there was an audience of 850 young men, besides a large number of ladies. The following thoughts are gathered from the anniversary addresses by Pres. S. Yebara, of Azabu Middle School, and Pres. K. Ibuka, of Meiji Gakuin, which were on "The Association as an Educational and Religious Agency." (Translated from verbatim reports).

"With the advent of the new era in Japan the deepest need of institutional work has been felt. In western countries this need has been increasingly supplied by the Young Men's Christian Association. * * * We need such an institution, because young men are facing thousands of temptations which few can resist, and the vast majority are drawn into the whirlpool of vice. The Association with its sympathy and varied attractions is seeking to save young men from the degraded conditions of society. * * * There are many colleges and middle schools which train the mind, but we cannot depend on them for the true development and full attainment of the moral and spiritual nature. The social atmosphere is so corrupt that we must foresee the dangers of putting young men in schools or elsewhere with none to look after their well-fare. Hence the urgent need has been felt for the enlargement of the work of this institution in Japan.

* * * The Association is an indispensable factor as one of the religious movements on the part of the Christian Church both in the West and in Japan. * * * We express our joy in the growth of the work of the Tokyo Association, and hope all the cities of Japan may have such a building as this to fill the pressing need among the young men upon whom the destiny of our nation entirely depends. * * * Merchants, business firms and others interested should make ample provision for the increase of this work."

Sunday was a day long to be remembered. The purpose was entirely

evangelistic. In the afternoon there was another splendid audience of 800 young men. The Spirit of God was manifest in the very attitude of hundreds of young men who sat for over three hours intently listening to every word.

THE TWELFTH SUMMER SCHOOL.

The Central Committee is working hard to make the Twelfth Summer School, (the second under its management), a distinct advance over the Eleventh. The place is to be Hakone; the time, July 18-27; the rate of accommodations, about thirty *sen* a day. Already the Western district conferences have pledged their hearty support, and Eastern Associations are alive to their opportunity, which may be interpreted as fair guarantees of a representative attendance.

The chief attraction aside from the bracing good fellowship of student with student and with Christian leaders, lies in the choice corps of speakers. Dr. Motoda, president of the Union, will act as chairman, Rev. Y. Hiraiwa as pastor, Dr. U. Sasamori as assistant pastor, and Rev. A. Oltmans as instructor in the Bible. Among the lecturers will be: Reverend Messrs. M. Uemura, Y. Ochiai, Y. Chiba, N. Takagi, T. Miyagawa and Geo. E. Albrecht, Prof. Rinkuma Wada, Dr. S. H. Wainright and Mr. V. W. Helm.

By far the most important single feature will be the daily Bible study on the Sermon on the Mount, conducted by Mr. Oltmans. Syllabi will be distributed, note-taking will be encouraged, and in every way it will not only be valuable in itself, but will pave the way for the wider use of the Studies in the Life of Christ recently issued by the Union. Following Bible study each morning will come conferences of leaders of the city and student departments conducted by the respective secretaries. The lectures will deal with subjects to which they have given

special attention, always having an eye to the spiritual aim of the School.

Association men believe in keeping sane and hearty, so afternoons will be kept free for sports and rest. When the weather is favorable, hardly any spot in the country offers more tempting inducements for rowing and swimming, mountain-climbing and nature study.

Following the precedent of last year, a series of sunset heart-talks has been arranged, to treat of the choice of a calling with especial reference to the openings in religious work.

Hakone is a bit hard to get to, car-fare and hotel bills make it expensive for some, and the School may conflict with vacation plans; but, when compared with quickened spiritual vitality, broadened views of the Kingdom and a stronger grip on Association methods and principles, do not such difficulties melt away and sacrifices seem well worth making?

Last year the general expenses amounted to 500 *yen*, but this year they will probably come within 400 *yen*. In view of the direct contribution of the School to the life of the Church at large, the Committee feel emboldened to ask sympathizers to send subscriptions to Prof. E. W. Clement, Treasurer, 39 Fujimicho, Kojimachi, Tokyo. But although some may feel unable to give any money, their continued and intelligent prayers are requested. We hope that it will succeed because it is conceived and conducted throughout under the power of the Holy Spirit.

Pray for the Conference of the World's Student Christian Federation to be held near Paris August 4 to 8, 1900:—

That all the Christian student movements of the world, even those of the most remote lands, may be represented by leading workers. That the local arrangements may be so perfected as to ensure the most efficient work by the Conference.

That the delegates may make their journeys in health and safety, and that they may come together in the spirit of prayer and of faith.

That, as at Vadstena, Williamstown, and Eisenach, the members of the Conference may have a realizing sense of their oneness in Christ and of the intimate guidance of the Holy Spirit.

That the Conference may exert a marked influence on the extension of Christ's Kingdom among students all over the world.

"That in all things He might have the pre-eminence."

THE JAPAN CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

THE Japan Annual Conference of the Methodist Episcopal Church met for its seventeenth session in Goucher Hall, Aoyama, Tokyo, March 21st, 1900, at nine o'clock A. M., Julius Soper, D. D., having charge of the opening services. A custom with us which has become almost an unwritten law is for the presiding bishop to address the Conference, and then, assisted by the presiding elders, administer the sacrament of the Lord's Supper. This year, however, we had no bishop present to cheer our hearts with his hopeful words and hence the address was not forthcoming; but Dr. Soper, assisted by the presiding elders, administered the sacrament, after which he announced that Rev. G. F. Draper had been appointed, by Bishop Cranston, chairman of Conference. In such case as the non-presence of a bishop, there are two ways of meeting the difficulty according to Methodist law: first, the bishop having charge of the Conference may appoint a chairman in his absence; or second, if he fails to do this, the Conference may elect. In the present case the first method was followed and the chairman appointed was the Rev. G. F. Draper, who gave excellent satis-

faction and fully demonstrated the wisdom of the appointment. It is perhaps an open secret that there has been serious doubt in the minds of some excellent people as to the ability of the Japan Annual Conference to successfully conduct a session in the absence of a bishop. We trust that the present instance will put such doubts forever to rest. So far as any of us know, no damage resulted to our ecclesiastical machinery, and the only change made was that the services of an interpreter were dispensed with. All feel a lively sense of satisfaction in the wise conservatism shown during the session, and should the bishops feel disposed to repeat the experiment, there is very little doubt that a safe, harmonious and helpful session would result.

The presiding elders all reported progress and all round there is much cause for encouragement. The great difficulty confronting us now is lack of men and means. With the limited means at our disposal and the inability of the native churches to assume heavy burdens in the support of their pastors, we are finding ourselves somewhat hampered in carrying on the work. Under such circumstances our gains are not so large as they should be. Some of the pastors have seen fit to locate and go into business in order to obtain an adequate support. Others employed as evangelists have either retired or been discontinued; one of our brightest young men broke down with consumption and has since died; and so our already small force has become still smaller. In spite of all these discouraging features there has been a steady, healthful growth. We have a gain of one hundred and thirty (130) church members over last year. Our best gain this year has been in finance, as the following figures will show:—

| | |
|----------------------------------|--------------|
| 1899, Collected for all purposes | Yen 7,815.77 |
| 1900, " " " " | " 8,072.42 |
| Gain over last year | " 1,256.65 |

On the other hand our tables show a loss in Sunday schools and Sunday school

scholars of eight (8) schools and one thousand four hundred and twenty five (1,425) scholars. All of this loss, however, is directly traceable to the instructions issued by the Minister of State for Education. Eight schools of Sho Gakko grade carried on by the W. F. M. S. were forced by these instructions to close; and, as in each of these schools Christian instruction was given not only on week days but also on Sundays, the loss in the the S. S. department of the work is easily accounted for. Waving any abstract right which the Japanese government, in accordance with the constitution, has to issue such instructions, there can be no question that their observance is working irreparable injury to the propagation of Christianity and the cause of general education in Japan. It remains yet to be proven that a nation can sow to the wind and avoid reaping the whirlwind.

We regret to have to announce that two of our valued missionary workers have permanently retired from our work in Japan. The Rev. I. H. Correll, D. D., one of the founders of the Methodist Episcopal Mission in Japan twenty seven (27) years ago has seen fit the past year to connect himself with the Protestant Episcopal Church. If any desire further knowledge in the case, an editorial in the *Christian Advocate* of January 18th 1900, would be interesting reading. Very recently the Rev. J. O. Spencer, Ph. D., long connected with our schools at Aoyama, has signified his determination not to return to Japan. Mrs. Spencer was in poor health when they left Japan, over a year ago, and the death of the second son must have been a very severe blow to her; then, too, their two remaining children have reached an age when to return with them to Japan would very seriously hamper any further education for them. If material sacrifices were the only ones that have to be made, what a happy people missionaries would be? Rev. J. W. Wadman has returned during the year, leaving his family

in the United States, Mrs. Wadman, with the younger children, expects to join him in October. Rev. J. G. Cleveland and family expect to return sometime during the summer. Rev. Charles Bishop, after several years of separation from his family, returns home to enjoy a reunion and a well earned rest. Mrs. Soper expects to return to Japan with her husband in September. Rev. A. M. Brooks has recently returned to us from Corea and is now teaching at Aoyama. Dr. H. W. Swartz is planning to return in September, so that, if we get one new man this year, our numbers will again be complete.

Bishop J. M. Thoburn of India looked in upon the Conference and one evening gave a short address. He began his remarks as follows:—"When I became a missionary forty years ago, our church had four missionaries in India, three in China and not another in the whole world. Now we count our missionaries by hundreds, our native pastors and evangelists by thousands and our converts by tens of thousands, all in less than fifty years." When one considers that in greater or less degree this same statement can be made of nearly every other evangelical church, there seems to be abundant grounds for the belief that Christianity is destined to conquer the world in the coming century, God grant that it may be so.

Each afternoon during the sessions of the Conference a rousing evangelistic service was held under the lead either of D. S. Spencer or of J. Nakada, our Conference evangelist. Souls were quickened into a more vigorous, aggressive spiritual life and pastors encouraged to work for and expect souls to be converted at the ordinary services of the church. A number of fraternal visitors cheered us by their presence and counsel during the sessions. As we look back over the year, there is much to encourage us, much for which we are devoutly thankful. We have done better financially than in mere numbers, and yet there have been a number of soul stir-

ring revivals at various places during the past year. It is with a firmer faith in God, renewed consecration to His service and brighter hopes and increased expectations for the new year that we again take up the burdens a short time laid aside. The subjoined list contains the missionary appointments for the ensuing year:—

Hakodate District—

J. W. Wadman, P. E.

Hakodate Iai Jo Gakko—

Miss Augusta Dickerson, Principal;

Miss May S. Hampton and

Miss Florence Singer, instructors.

Hirosaki Gospel Society—

R. P. Alexander.

Jo Gakko—

Miss Ella J. Hewett, Principal.

Miss Alice M. Otto, Supt. of
Bible Women.

Nagoya, 2nd Church—

H. W. Swartz, (co-pastor).

Seiryu Jo Gakko—

Miss E. R. Bender, Principal.

Miss Anna P. Atkinson, Supt. of
Bible Women.

Sapporo District—

J. G. Cleveland, P. E.

Miss Anna V. Bing, Supt. of
Bible Women.

Miss Louisa Imhof, Women's Work.

Sendai—C. W. Huett (co-pastor).

Sendai Industrial School—

Miss F. E. Phelps.

Mrs. C. W. Huett, Supt. of
Bible Women.

Tokyo District—

D. S. Spencer, P. E.

Gospel Society—W. S. Worden.

Philander Smith Biblical Institute—

J. Soper, Dean.

Aoyama Gakuin—

B. Chappell, Dean of College and
Prin. of Academy.

Instructors { A. M. Brooks.
Miss J. S. Vail.

Publishing Agent— J. L. Cowen.

Aoyama Jo Gakuin—

Miss F. G. Wilson, Principal

Instructors { Miss H. S. Alling.
Miss N. M. Daniel.

Harrison Memorial Home (Industrial)—

Miss Ella Blackstock.

Miss C. H. Spencer, Supt. of
Bible Women.

Yokohama District—

G. F. Draper, P. E.

Seikei Jo Gakko—

Miss M. B. Griffiths, Principal.

Day School, Miss A. G. Lewis.

Literary Work—

Miss Georgiana Baucus, Editor of
Tokwa.

Absent on furlough :—Charles Bishop,

Miss B. J. Allen, Miss C. A. Heaton,

Miss R. J. Watson and Mrs. C. W.

Van Petten.

Sendai, May 30th, 1900.

C. W. Huett, Secretary.

JAPAN BAPTIST MISSION CONFERENCE.

THE Annual Conference of the Missionaries of the American Baptist Missionary Union in Japan was held in the chapel of the Theological Seminary, 75 Bluff, Yokohama, from May 2nd to 5th inclusive. The opening sermon by Rev. C. K. Harrington was a thoughtful and timely one on the three great sayings of Isaiah in which he expresses his doctrine of faith; Isa. 7:9; 28:18; 30:13. The officers for the year were elected as follows:—President, Rev. W. B. Parshley, Yokohama; Vice-President, Rev. E. H. Jones, Sendai; Secretary, Rev. R. Austin Thomson, Kobe; Statistician, Rev. J. H. Scott, Osaka; Executive Committee—Revs. C. H. D. Fisher, Tokyo, A. A. Bennett, Yokohama, and R. Austin Thomson, Kobe; Preacher next year, Rev. H. Topping, Tokyo.

The Reports of the various standing Committees, on Evangelistic work, Self-Support, Bible-Woman's work, Sunday schools, etc., were all of a very satis-

factory and encouraging character. We have five Girls' Schools, stretching from Sendai in the North to Chofu, near Shimonoseki, in the South; the statement of work accomplished during the year in these, as in the various day-schools and Kindergartens, not only indicates progress, but also brings out the fact that the recent agitation against Mission schools in Japanese educational circles has been stimulating in effect upon both teachers and students, producing increased efficiency and better work. The Boys' School in Tokyo, now the Duncan Academy, has moved into its new quarters and evidently none too soon to accommodate the increasing number of pupils.

During the Conference four very important subjects to missionaries were discussed. The first was introduced by Rev. J. C. Brand, of Mito, "Bible and Tract Selling and Distribution." It was most interesting to hear Mr. Brand's experience along this line, and the success he met with shows that there was a call for such special efforts to reach the people with the written Word. "How can we Make the Theological Seminary more of a Spiritual Help to our Students?"* was introduced by Rev. W. B. Parshley, of Yokohama, acting President of the Seminary. Rev. A. A. Bennett of Yokohama, presented the subject, "How can we Secure Better Relations between Native and Foreign Workers?", in a helpful and sympathetic way. The closing subject was brought before the Conference by Rev. E. H. Jones, of Sendai, "The Infilling of the Holy Spirit for Service", and all present acknowledged its deep interest. The urgent need for reinforcements in the Mission, not to open new stations, but to fill up vacancies which ought to have been filled long ago had the men or means been forth coming, was very much felt, and the immediate appointment of five men was requested.

* See page 175.

A Conference of all the Japanese Baptist workers was held at Tokyo, May 1st to 3rd, and was fairly representative of the different sections of the country. A fine spirit of harmony and good fellowship prevailed between the two Conferences; and it was felt that such meetings will do much toward bringing about unity in the work as well as a much better understanding of the needs and responsibilities of those engaged in preaching the Gospel and building up the Kingdom of the Lord Jesus Christ in this Empire.

The steps taken by this mission toward securing autonomy along the lines presented by the Executive Committee, at Boston, were that, hereafter, all new missionaries should be appointed to the field and located by the conference; that a Committee should have general charge of all mission property including the erection of new buildings. It was the general feeling of the conference that we were not yet ready for autonomy beyond that, and further discussion of the subject was postponed for one year.

Among the resolutions passed was one of deep sympathy with the sufferings in India, and a subscription list was opened. As a result, the Secretary was enabled to send forward a bank draft for *Yen* 448.65 towards the Famine Relief Fund.

A glance at the Statistics for the year will give an idea of how we stand. Male missionaries on the field 13 (absent 4), Lady missionaries 18, Total 64. Ordained native preachers 7, unordained preachers 38. Male teachers 28, female teachers 42, Bible-women 22, Total native helpers 162. Organized churches 25, preaching places 74. Baptisms for the year 176, Total membership 1885. Sunday schools 80, scholars 3,874. Theological Sem. 1. Students 16. Girls schools 5, Pupils 273. Academies 1, Students 55. Kindergartens and other schools 8, Pupils 369. Amount received for tuition from Pupils *Yen* 3,936.92. Amount contri-

buted for church expenses, repairs, etc. *Yen* 2,818.48. While the figures are not fully as good as last year, yet they are encouraging, and it is felt that the work as a whole is satisfactory.

Secretary.

ANNUAL CONFERENCE OF THE JAPAN METHODIST CHURCH.

THE twelfth annual conference of the Japan Methodist Church was held in the Central Tabernacle, Hongo, Tokyo, from the 9th to the 16th, of May.

Rev. J. Scott, D. D., after the opening devotional exercises, called upon the conference to elect the officers for the ensuing year. The reckoning of the ballots determined the officers as follows:— President, Rev. J. Scott, D. D.; Secretaries, M. Takagi, B. D., and D. R. McKenzie, B. A.

A congratulatory address was sent to His Highness, The Crown Prince, and on the morning of the 10th, a well attended prayer meeting was led by H. Harano from 8 to 9 o'clock to pray for Divine blessing upon the Royal Couple and the Imperial family, and the conference then adjourned for the day.

On the evening of the 9th a Public Temperance meeting was held. Revs. K. Miyama and K. Muraoka addressed the meeting. The former spoke on "Facts, not Theories" and the latter on "Building up the Nation."

The Statistical committee reported 164 baptisms during the past year and a total membership of 2,381, an increase of 42. Money raised by the Church in Japan, *yen* 4,692, an increase of *yen* 300.93.

On Sunday, May 13th, H. Harano preached the conference sermon. His subject was "Our Responsibility," based upon Num. 32; 6, and his treatment of it was eminently practical. Among other things he recommended the practice and preaching of tithing and more

thoro organization of Christians upon such lines as Christian Endeavor work. In the evening G. M. Meacham D. D. preached upon "The Apostolic Ministry" from Col. 1: 28, 29.

In view of the Twentieth Century Thanksgiving Fund which the parent church in Canada is raising as an offering to God for the abundant mercies of the past, and, in view of the fact that the conference in Japan has so largely shared in those mercies, it was resolved to bring the matter before every church and congregation in the conference, urging the members to a consecration of themselves and their substance to God and His Church, that the new century may mark an increase of spiritual life and means specially contributed as a thank-offering. It was also decided to give one half of the amount of this special thank-offering to the Foreign Missionary Society and one half to the Home Missionary Society. Subscriptions to be received from July to December.

The following resolution by H. Hara-no occasioned considerable discussion, but was finally defeated:—"Desiring to signalize the advent of the new century by a spiritual advance in our church work and believing that the organization of Epworth Leagues would contribute largely to such a result;

Be it therefore resolved:—

1. That this conference appoint a secretary whose duty it shall be to visit the various parts of the conference and present the subject to our people and

assist the pastors to organize leagues wherever such a step is practicable.

2. That a committee of three be appointed to prepare a constitution for the local leagues on the lines laid down in the Discipline.

3. That the sum of fifty *yen* be appropriated to defray the expenses of the secretary in his visits to the various districts."

Many thought such an organization unsuited to the needs of the work and to the conditions in Japan, but it received a good measure of support in view of the fact that it was the first time that such a resolution has come before the conference and that many are as yet not familiar with such organizations.

It was decided that the standard of salary paid by self-supporting churches to their pastors be raised from twenty five *yen* to thirty *yen* next year and thirty five *yen* the following year, and self-supporting churches not able to come up to that amount in two years to lose their independence and be put upon the missionary society for such support as is necessary.

There were present at the conference 14 laymen and 26 ministers. Reports from the various parts of the work were encouraging, denoting a gradual breaking down of prejudice against Christianity and a greater willingness on the part of the people to give a hearing. The conference closed on Wednesday, May 16th, after a very interesting and inspiring meeting.



A pamphlet has been issued, giving in English, the most interesting facts concerning the passage of the famous "Anti-Smoking Bill" through the Imperial Diet. It is indeed, very in-

teresting, costs only 10 *sen*, postpaid, and can be obtained from the head-quarters of the National Temperance League, 20 Nishi Konya Cho, Tokyo.

KOREAN NOTES.

The sad news of the death of Rev. D. L. Gifford, Presbyterian missionary in Korea, has reached Japan. A private letter to Rev. C. H. D. Fisher, of Tokyo, from a young Japanese Christian, named Takahashi, who is captain of the gendarmes at Kako, Chuseidō, contains the following:—

“About 5 *ri* from this place is a village called Chokoin, where the Methodists [Presbyterians?] have a church consisting of about 30 native members. Rev. D. L. Gifford, a resident missionary at Soul, used to come around to this place and preach the Gospel. A few days ago he came around on his missionary tour as usual, and suddenly fell sick on the way. He managed to reach Chokoin after many privations and difficulties. He selected a corner of the preaching-place as his place of rest; but this temporary resting-place only proved to be that from which he went to his eternal rest.

“One of my men (a member of the Aomori Church) happened to be there on his official rounds; and, on hearing this sad news from his Korean brethren, he hastened to the church. At once a messenger was sent to Mr. Gifford's home at Soul to inform the poor family of the death of their loved one. I am told that this earnest and faithful disciple of our Lord Jesus Christ had been working here for the last eight years.

“The condition of things here is very different from that of the interior of Japan. The inhabitants are half savages; their dwelling-places are as unclean and filthy as can be; no one can enter the threshold. Traveling can not be done except on a man's shoulders or on the back of a tottering horse. Hygiene is absolutely neglected; rivers and ponds are full of filthy water. Most of the natives live on blades of grass. The condition is entirely beyond my pen to describe.

“In such a place as the above, the deceased gentleman worked for eight

long years; and now he has gone to his eternal home in Heaven and left behind aged parents, a bereaved wife and children.”

In connection with this letter there is a curious circumstance. When Mr. Takahashi was writing this news to his former pastor, he did not know that Mrs. Fisher and Mr. Gifford had been school-mates in Galesburg, Ill.

Rev. D. L. Gifford was the author of a book entitled “Every Day Life in Korea,” published by Fleming H. Revell Co., Chicago.

THE IMPERIAL WEDDING.

(Continued from page 171).

SINCE the first page of this issue has been printed, it has occurred to us that, as some of our readers, especially abroad, may not have access to papers giving an account of the ceremony, it may be well to describe it a little more fully than we had intended.

The day was fortunately a lovely one; and, as it was a general holiday, crowds of people from the city and country were out to celebrate. All over the city, buildings and roads were neatly decorated, especially with paper lanterns inscribed with the characters *hoshukku* (“offer congratulation”). Both the Prince and the Princess were dressed in elegant Western costume, that of the former being the uniform of a Major. They rode together in a magnificent gold lacquered carriage, and acknowledged with bows the loyal salutes of the spectators who lined both sides of the road. The Imperial carriage was escorted by troops of guards and accompanied by officials.

The following is the order of exercises as translated by the *Japan Mail* from the *Official Gazette*:—

6 a. m. The decorations and dispositions are made in the Palace, after which the officers of the Board of Ceremony repair to their places in the Hall

of the Imperial shrines. The door of the Imperial Shrine is opened, music being performed at the same time. The food to be offered at the Shrine is spread, music being performed at the same time. The Sacred Ritual is read. The food is removed, music being performed at the same time. The door of the Shrine is shut, music being performed. All retire.

7.30 a. m. The Prince Imperial leaves the Aoyama Palace and repairs to the Hall of the Imperial shrines. The Princess Sada leaves Prince Kujo's mansion and repairs to the same place simultaneously, escorted by an officer sent by the Prince Imperial. The Prince Imperial; the Princess; one representative each of the Holders of Grand Cordons, the *Shinnin* officials, the Princes, the Marquises, the Peers of the Musk and Golden Pheasant Chambers, and the wives, the *Shinnin* Local Officials of the first and second classes and their wives, assemble at the Hall of Imperial Shrines. The door of the Shrine is opened, music being performed. The *go-hei* [paper fillets] are offered at the Shrine, music being performed. The Sacred Ritual is read. The Imperial Princes take their places. The Prince Imperial and the Princess worship at the Shrine, and bow to the Sacred Jewel. The Prince Imperial reads the Sacred Address. The Prince Imperial and the Princess receive the Sacred *Sake*. An Imperial Salute is fired on Sea and on Shore. The Prince Imperial and the Princess again worship at the Shrine, and, bowing to the Jewel, retire. The Sacred offerings are removed; music. The door of the Shrine is closed; music. All retire.

9 a. m. The Prince Imperial and the Princess repair to the Palace, are received by the Emperor and Empress, and drink *Sake*.

11 a. m. The Prince Imperial and the Princess leave the Palace and return to the Aoyama Palace. The Prince Imperial and the Princess exchange cups.

3.30 p. m. The Prince Imperial and the Princess leave Aoyama Palace and repair to the Emperor's Palace. Then follows the reception to which certain persons of rank and certain invited guests are permitted to present themselves.

The wedding was made the occasion of distributing many gifts, titles and decorations. Mr. Fukuzawa, the great scholar, educator and editor, received a present of 50,000 *yen*, which he has turned over to his school. The cities of Tokyo and Kyoto were also the recipients of sums of money for educational purposes. It was in every way a time of great rejoicing.

BOOK REVIEWS.

THE MONUMENTS AND THE OLD TESTAMENT.

THIS is the title of a book that every missionary and Christian worker will find very useful. They are all, of course, deeply interested in the monumental records that have been deciphered and have confirmed and verified many of the so-called discrepancies or obscurities of the Scriptures; but they have not the time to devote to the voluminous and learned treatises on that subject. But here is a book which supplies an answer to the oft-heard question: "Where shall I be able to find, in concise form, the best reliable information furnished by the monuments, illustrative of the Old Testament?" It is written by Prof. Ira M. Price, Ph. D., who, as professor of Semitic Languages in the University of Chicago, is well qualified for that work. It is issued for post-graduate work in the Christian Culture Course of the Baptist Young People's Union, (office at 324 Dearborn St., Chicago, Ill.); and it sells for \$1.50 net. We can unhesitatingly recommend the book, which is also well illustrated.

C.

A REVIEW OF "METHODS OF MISSION WORK." *

The Presbyterian Mission Press has recently published a pamphlet by Dr. C. W. Mateer with the above title. The purpose of the book is explained by Rev. G. F. Fitch in the preface: "Dr Mateer has rendered an important service to the cause of missions by the critique he has written on Dr. Nevius' 'Methods of Mission Work.' It is a review written in the light of history,an *exposé* of the practical working of what seemed an ideal theory.....Now that Dr. Mateer has set the facts so succinctly before us, we trust his book may be read wherever Dr. Nevius' has been read, and with the help of both we are sure the cause of truth will be a gainer, as also the cause of missions."

Of his own motives and qualifications for writing, Dr. Mateer says: "I write reluctantly and under a strong sense of duty.....I was on the ground and thoroughly conversant with the circumstances in which the book of Dr. Nevius was conceived and written, and I have specially investigated the results of the particular work on which it is based. I have also watched the progress and policy of mission work as affected by the book and am profoundly convinced that its main contention is based on insufficient data and exceptional facts, that its theory is partial and defective, and its aggregate effect a serious hindrance to mission work."

Dr. Nevius' book has been translated into Japanese, and many inquiries have been sent from Japan to China as to the practical working of the plan. To such inquiries Dr. Mateer's book gives a complete answer. F. M.

* In answer to an inquiry, the Presbyterian Mission Press replies that the pamphlet will be sent postpaid for 30 *sen* in Japanese stamps. Address: *Presbyterian Mission Press, Shanghai.*

NOTES.

The Methodist Publishing House, Tokyo, has gotten out a new edition of Dr. J. H. DeForest's valuable pamphlet on the use of "Japanese Verbs of Saying, Speaking, Telling, etc." It costs 20 *sen* in paper, and 25 *sen* in stiff cover. It is included, we believe, (if not, it ought to be), in the courses of study for missionaries, and is indispensable to a student of Japanese.

Editor JAPAN EVANGELIST :

I don't know whether the columns of the JAPAN EVANGELIST are open for Questions, but I venture to ask whether any of your readers can recommend to me any form of daily prayer which they have found useful for teaching to young children.

Also any prayer which has been found by experience to be most suitable for teaching to unlettered people who are just beginning to hear the truths of the gospel.

I should be glad also if any one could tell me whether there is any place in Japan where one could obtain a series of coloured pictures illustrating all the principal events in the life of our Lord—either large size or on cards.

One more question. Can any of your readers tell me of the best method of reaching the shopman class with the Gospel? Here in Kagoshima they are practically untouched, and I have not yet met with any one who has had any considerable experience amongst this important class of people.

I hope that you will be able through your columns to enlighten one who has only recently begun active work in Japan.

I. W. Rowlands,
Kagoshima.

[We presume that that some of our readers will be able to answer Mr. Rowland's questions; and we wish to add that the columns of the JAPAN EVANGELIST are always open to such inquiries.—Editor.]

The *Yorozu* has an article pointing out the energy displayed by Christians in the cause of Japanese education, and condemning the authorities for the unnecessary interference which has almost crippled that work. According to statistics compiled at the end of last year, the number of Christian schools and students totalled 204 and 15,846 respectively. Below are details :—

| | Schools. | Students. |
|---|----------|-----------|
| Above middle course { Men.....20.....2,916 | | |
| of education..... { Women.....48.....3,538 | | |
| Primary course of education for men and women.....136.....9,394 | | |
| Total.....204.....15,846 | | |

In the face of these figures the general progress of education undertaken by Japanese is extremely slow. The latest statistics compiled by the Education Department show that out of 7,125,96 children of school age only 4,910,380 are receiving instruction in elementary schools, the remaining 2,215,586 remaining at home. Japan cannot escape the charge of procrastination in this matter, as may be perceived from the following comparative figures for the past four years :—

| Percentage of school age children under instruction | 1895. | 1896. | 1897. | 1898. |
|---|-------|-------|-------|-------|
| | 61.24 | 64.22 | 66.65 | 68.91 |

The Government ought to adopt more efficient means for the diffusion of knowledge, but instead it has, directly and indirectly, attempted to hamper the educational work of Christians. Now that the Bureau of Religions has been established, it is advisable that Christianity should be investigated in its true light.—*Japan Mail*.

Editor JAPAN EVANGELIST :

I shall be grateful to receive contributions to our Indian Famine Fund? We have extensive operations in the most affected areas, and through the medium of our Officers have exceptional facilities for distributing help to the most needy.

Henry Bullard, Colonel.

Address: Salvation Army Headquarters, Minami Sakuma Cho, Ichhome, Shiba, Tokyo.

PERSONALS.

Captains Uryu and Serata, both Christian men, have been promoted to the rank of Rear-Admiral. Until this promotion they were the commanders of the fine sister vessels, the *Yashima* and the *Fuji*. Rear-Admiral Serata has served in the past very efficiently as President of the Y. M. C. A. of Tokyo.

Mr. S. Yoshioka, now connected with the Japanese Consulate in San Francisco, is also a Christian young man.

Mr. George Braithwait, formerly agent of the Scottish Bible Society in Yokohama, will engage independently in mission work in Tokyo.

Rev. W. L. Curtis and family, (Cong.), of Kyoto, have gone home on furlough.

Mrs. Clara Whitney Kaji, of Tokyo, has taken her children to America to complete their education. The same steamer carried Mrs. D. S. Spencer and children, (Meth. North.), of Tokyo, on the same errand, and Rev. G. W. Hill and family, (Bapt.), of Chofu, on furlough.

Rev. T. Harada, pastor of the Cong. Church in Kobe, has left to attend the C. E. Convention in London.

Mrs. F. K. Fyson and two children, (C. M. S.), of Hakodate, have gone to the home land for the education of the children.

Bishop S. C. Partridge, (American Epis), of Kyoto, has left on a short trip home. Paul Dooman, son of Rev. I. Dooman, of Kobe, went with him, to enter school in the U. S.

Rev. H. H. Guy and family, (Disciples), of Tokyo, have gone home on furlough.

Mr. W. T. Carleton and family, of Tokyo, have returned to the U. S. and will live in Chicago. Mr. Carleton's position as representative in Japan of the Western Electric Company has been taken by Mr. Lewis E. Sperry, a young Baptist layman from New York City.

Pres. Y. Honda has left for Paris to attend the World's Student Christian Federation.

Dr. J. C. Berry, (Cong.) formerly of Kyoto station, is president of the Worcester (Mass.) Association of the Sons and Daughters of Maine. His address at the recent annual meeting of the society which is published in the *Worcester Spy* of February 27, contains special references to his life in Japan.—*Mission News*.

MARRIAGE.

On Saturday, April 28th, at the Church of the Redeemer, Bryn Mawr, Penn., U. S. A., by the Rev. Dr. Haughton, assisted by the Ven. Prescott Evarts, Jerome Davis Greene of Cambridge, Mass, to May, only daughter of the late Marshall Tevis, Esq., of Philadelphia, U. S. A.—*Japan Times*.

[The bridegroom is the third son of Rev. and Mrs. D. C. Greene, D. D., of Tokyo.—*Editor*.]

SPECIAL NOTICE.

LANGUAGE STUDY IN KARUIZAWA.

Mr. I. K. Matsuda, a teacher of Japanese, whose method the EVANGELIST can recommend highly, wishes pupils in Karuizawa during July and August. Among other Courses in Japanese he offers a Special Summer Course designed to cover points frequently omitted. Special attention to Grammatical explanations. Those who may wish Mr. Matsuda's services are requested to communicate with him in care the JAPAN EVANGELIST.

A TEXT BOOK OF COLLOQUIAL JAPANESE, in five volumes, arranged on the Gouin System, will soon be published by Mr. I. K. Matsuda under the title, *Nihongo Tokuhon*. Vol. I, designed for beginners, introduces *kana* and *ji* progressively, with parallel pages in *Roma-ji* and in English translation.

Advance orders are now being received at the office of the JAPAN EVANGELIST. Price of Vol. I, One yen.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39

Fujimi Chō, Kojimachi, Tokyo.

PUBLISHER:—Henry Topping, 30 Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

IN JAPAN, one year postpaid . . . yen 2.00

single copies „ . . . yen .20

ABROAD, one year „ . . 4s. or \$1.00

single copies „ . . 6d. or \$.15

Back volumes, bound in silk, yen 2.25 or \$1.25

Remittances may be sent, if more convenient, to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

American remittances may be made to Topping and Sons, Delavan, Wisc.

Advertising rates are as follows:—

| | 1 mo. | 2 mos. | 3 mos. | 6 mos. | 12 mos. |
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The Japan Evangelist.

VOL. VII.

JULY, 1900.

No. 7.

THE DISESTABLISHMENT OF SHINTO.

SHINTO seems destined to decay as naturally as it developed. According to the best authorities, in its original and purest form it was ancestor worship, combined with the worship of the forces of nature. That is to say, it arose from the natural reverence paid to ancestors, whether individual or national, and from the awe inspired by the wonderful and frequently horrible powers of nature. In time, these two elements became more or less confused, so that eventually, in some cases, national ancestors were identified with heavenly bodies, and the sun, for instance, worshipped as a goddess, was called the special ancestor of the Japanese nation. It seems proper, therefore, to call Shinto, so far as the word "religion" is applicable to it, a "natural religion" in more senses than one of the word "natural."

I have just intimated that the word "religion" is not, in all points, applicable to Shinto. It has for instance, no dogmas or creed, except the simple and very general injunction:—"Follow your natural impulses, and obey the laws of the State." It is almost synonymous with patriotism. Its services are very simple and consist of the presentation of offerings and the recital of formal addresses, which are partly praises and partly prayers. In one ritual, it is true, that of "purification," there may be seen signs of moral instruction; but this is now a mere formal ceremony, performed, perhaps,

only twice a year in some of the principal Shinto shrines. Certainly, in the sense that Christianity, with its creeds, whether simple or complex, its moral doctrines, its spiritual teachings, its restraining influences upon the individual and society, its hope of a future life, is called a religion, Shinto has no right to that appellation.

But, as a system of national, as well as of individual, worship, including prayers to the deified ancestors or national heroes or to the personified and deified forces of nature, Shinto is properly a religion. And there can be no doubt that, in the eyes of the great mass of the people, it has all the force of a religion. One needs to stand but a few minutes in front of a Shinto shrine to observe that the worship is practically the same as that before a Buddhist temple. I am not now referring to the regular public ceremonies at stated times but to the brief ordinary visits of the common people to the shrines and temples as they may be passing by. There is apparently as much of "worship" in one case as in the other, and this religious attitude of the people toward Shinto has been utilized on more than one occasion in political affairs, so that Shinto has often been nothing but a political engine. Shinto "in its lower forms is blind obedience to governmental and priestly dictates." It has thus been unfairly used as a test of so-called patriotism, a kind of ecclesiastical patriotism, founded on superstition and mythology. Thus Shinto has been, as Sir Ernest Satow called it, "in a certain sense, a State religion, since

its temples are maintained out of the Imperial and local revenues, and the attendance of the principal officials is required by Court etiquette at certain annual festivals which are celebrated at the palace." Similarly, local officials are required to be present on certain occasions at local shrines. And as Rev. W. E. Griffis, D. D., has remarked in "The Religions of Japan," "to those Japanese whose first idea of duty is loyalty to the Emperor, Shinto thus becomes a system of patriotism exalted to the rank of a religion."

But the relation of the educated classes toward Shinto is quite different. A knowledge of science has shown the foolishness of personifying and deifying the forces of nature and of worshipping foxes, badgers and other animals. Moreover, the scientific study of Japanese annals has revealed the absurdities of much that had passed for history, and has shown that the so-called historical foundation of Shinto is a mass of myths and legends. But many of those who really know better will not only employ the old fictions in word of mouth or on the written page, but will even visit shrines and go perfunctorily through the forms of worship.

Now it is quite evident that, ever since the opening of Japan and the consequent spread of popular education, the diffusion of scientific knowledge and the propagation of Christianity, Shinto as a religion has been doomed. Not only monotheism, but also science, ridiculed the Shinto doctrine of myriads of Gods; and even atheism and agnosticism, so heartily welcomed in Japan, would not lend any support to the superstitions of Shinto. Ever since the Restoration of 1868, which was, of course a restoration of political Shinto, frequent attempts have been made to have Shinto declared in actual fact, by special enactment, the State religion of Japan. But religious Shinto has been suffering a gradual decline, as Dr. Griffis shows in his book mentioned above. For a little while the Council

that had charge of Shinto matters "held equal authority with the Great Council of the Government. Pretty soon the first step downward was taken, and from a supreme council it was made one of the ten departments of the government. In less than a year followed another retrograde movement and the department was called a board. Finally in 1877, the board became a bureau." And now, in the closing year of the nineteenth century, another step downward has been taken, by making a complete official demarkation between Shinto shrines and Buddhist temples. Hereafter Buddhist and Christian matters come under the charge of the Bureau of Religions; while Shinto affairs are set apart and entirely secularized under a Bureau of Shrines. This is the final step in the *disestablishment of Shinto*. In our humble opinion, this is one of the greatest triumphs of civilization in Japan, and this elimination of Shinto as a religion is fraught with deep significance, with great promise and encouragement.

Even before this official action had been taken, the necessity for completely secularizing Shinto had been fully recognized within its own circles. Last year the officials of the Great Shrine at Ise, in which are preserved the mirror, the sword and the jewel, the three sacred treasures of Shinto, took the proper legal steps to become a purely secular organization. They asserted that Shinto is "merely a mechanism for keeping generation in touch with generation, and preserving the continuity of the nation's veneration for its ancestors." Shinto could never hope "to stand as a religion;" but it might stand "as the embodiment of a national sentiment." According, therefore, to the editor of the *Japan Mail*, the leaders of Shinto have "shown great astuteness" in taking that step; and others have even suggested that they have very shrewdly laid a most dangerous trap for Christians by attempting

to deprive them of a valid excuse for not participating in Shinto ceremonies.

And there is no doubt that there still remains an element of embarrassment to Christians. Nominally and theoretically, Shinto is no longer a religion; it is "merely a cult embodying the principle of veneration for ancestors, and having for its chief function the performance of rites in memory of the divine ancestors of the empire's sovereigns." But the common people will continue to regard Shinto in the light of a religion and to worship and pray at the shrines. Until, therefore, the masses are educated up to a knowledge of the distinction between "human" and "divine," "secular" and "religious," "reverence" and "worship," they will continue to bow their heads, clap their hands and mumble their prayers at Shinto shrines. Christians, of course, ought not to indulge in such practices; and will still be compelled to refrain, in a greater or a less degree, from participating in national celebrations and patriotic ceremonies. [Is this a case, by the way, in which Paul's instructions about eating meat and things offered to idols would be applicable?]

This is really much the same question that arose here some years ago with reference to bowing before the Emperor's portrait. To that ceremony the word "worship" (*reihai* or *hai-rei*) was applied; and, therefore, many Christians conscientiously refused to perform it. Now the above-mentioned Japanese words are composed of *rei*, which is a very common term indicating a polite act, and *hai*, which in its original form was written with a picture of two hands clasped, and, therefore, naturally indicates worship. But this same word *hai* is an integral part of such words as *haiken* (a very polite expression for "please let me see"), *haishaku* ("please lend"), *haikei* (the humble phrase at the beginning of a letter). In all these cases the word *hai* expresses a humble request to a superior,

originally with clasped hands and bowed head. These words are in daily use by Christians, including missionaries, without conscientious scruples, because they are cases of what rhetoricians call "fossil metaphors." It would seem, then, that *hai*, which gives *reihai* its significance of "worship," may have shades of meaning, just as we speak, not only of the "worship of the one true god," but also of "hero-worship." It is, in fact, a question of terms in a language and among a people where such fine distinctions are not drawn between the secular and the religious, the common and the uncommon, the holy and the unholy.

By-the-way, in this connection, the whole subject of translation comes up. What Japanese words, for instance, shall be used for "God", "spirit," "love," "home," "worship," "personal," and many other terms? The ideas included in such words do not exist in the Japanese mind, and, therefore, there are no absolutely equivalent terms. Either words must be coined, or old words of lower concepts must be used; in both cases, the full idea of the original is not transferred to the Japanese mind without considerable explanation. But this is a digression.

This disestablishment of Shinto is also another instance of the peculiar method in which reforms, whether political, social or moral, are accomplished in Japan. In European, or Occidental, nations, for instance, political reforms are initiated by the people, by the power of public opinion; and popular rights have been wrested by the ruled from the unwilling rulers, whether feudal barons or monarchs. But, in Japan, all the political and social reforms of the last few decades have been imposed by the ruling classes upon indifferent people. It is probably true that the great mass of the Japanese care very little, if any, whether their government is an absolute or a constitutional monarchy; know scarcely anything about the Cabinet, the Imperial

Diet, the new codes and such things; and are contented with the old customs, costumes, ceremonies and religions. They are not like that Irishman, who, when asked immediately upon landing in New York to which party he belonged, promptly replied that he was "agin the government." The common people of Japan go to the other extreme and are always "for the government": that is, they favor the established order, whatever it may be, and do not want any disturbance. Or it may, perhaps, be nearer the truth to say that they keep "the noiseless tenor of their way," regardless of what changes may be transpiring in social and political Japan. But, although they are the natural conservatives, they are able, nevertheless, to adapt themselves gradually to the new orders of things, as soon as these are once firmly established. Now this disestablishment of Shinto has not come about, as idolatry has often been overthrown in the isles of the sea, in accordance with the demands of the people, who had learned better from the teachings of Christianity and also modern science; but it has been carried out somewhat as a political measure by the government, and the people must still be educated up to an understanding of the new status of Shinto.

But, although Shinto will continue, for some time, to be considered a religion by the mass of the people, and thus the full results of disestablishment can not be immediately realized; yet I believe, as I have already said, that this official removal of Shinto from the position of a religion is one of the most important reforms of this great reform era in Japan. When Constantine disestablished the religions of Greece and Rome by establishing Christianity as the religion of his vast Empire, the worship of Jupiter or Zeus, of Aphrodite or Venus, and of the other gods of Olympus, did not cease at once; nor, on the other hand, did the efforts of Julian accomplish much in reviving the old idolatry. Shinto will linger

and continue to attract thousands of worshippers to its shrines; but it is doomed to die, as perished the Greek and Roman religions. Amaterasu, the sun-goddess, will yet have her votaries here, as had Apollo in Greece and Rome; but the rays of the Sun of Righteousness will dispel the darkness of this myth. The farmers will continue to make their offerings and their petitions at the shrines of Inari Sama, the rice-god, and will attempt to propitiate the wrath of the god of thunder and lightning; but they will gradually learn of the Almighty, who sendeth seed-time and harvest, lightning and thunder, rain and sunshine. The sailors and fishermen will continue their worship at the shrines of their special deities, until they know of Him who maketh the seas to be calm and the winds to be still. Therefore, although the government has pronounced the sentence of death upon the Shinto religion, the execution of the sentence will be a very gradual and prolonged affair. In the mean time, it behooves the disciples of Jesus Christ to be unremitting in their labors of teaching the people to substitute for "the Way of the Gods" the religion of Him who said: "I am the Way, the Truth and the Life."

The professorship of Oriental philosophy in Harvard University has been offered to, and accepted by, the Rev. Soen Shaku, resident priest of the Enkaku temple, Kamakura. It is said that ethics will be taken as the subject of his first lecture in the University.—*J. T.*

Sixty-nine Japanese students have been registered in the University of Michigan previous to the beginning of the current college year. Forty-one of the sixty-nine were graduated, thirty-two from the law department, five from the literary, three from the medical, and one from the pharmaceutical.—*Michigan Alumnus.*

JAPANESE LEGEND OF TWO STARS.

BY ADELAIDE MARION.

I.

ONE of the greatest days in the calendar of old Japan is the seventh day of the seventh month. On this day the shepherd-boy star and the spinning-maiden star cross the Milky Way to meet each other. They are the stars Capricornus and Lyra, about whom the story runs as follows:—

On the banks of the Silver River of Heaven, which we call the Milky Way, there lived a beautiful maiden, who was the daughter of King Sun. Her name was Shokujo. She did not care for playing with other little girls, and, thinking nothing of vain display, she wore only the very simplest dresses. She was always most industrious, weaving day and night together by blending the roseate hues of morning with the silvery shade of twilight. The Sun King noticed the serious disposition of his daughter and tried in many ways to make her more cheerful. At last he decided to choose a husband for her. The youth whom the king had chosen for his daughter was Kingin, a shepherd boy, who guarded his flocks on the banks of the Silver River of Heaven. The king hoped that he would teach his daughter to smile and chatter like other girls.

II.

Kingin succeeded only too well. The spinning maiden became merry and lively, and utterly forsook her loom and needle. The roseate hues of morning were left to take care of themselves, while the silvery tints of evening hung like ragged edges on the shades of night. Sun King was very much offended at the behaviour of his daughter, and, thinking the shepherd boy was to blame, he determined to separate them. He ordered the husband to cross to the

other side of the Silver River of Heaven, and told him that hereafter he should see his daughter only once a year, on the seventh day of the seventh month.

III.

The Sun King called together myriads of doves, which made a bridge; and, supported on their wings, the shepherd boy crossed over the River of Heaven, whereupon the doves immediately flew away. The weeping wife and loving husband stood for a while gazing at each other wistfully from afar, then they separated; one to search for another flock of sheep to lead, and the other to ply her shuttle during the long hours of the day, with diligent toil. Thus passed the hours away, and the Sun King again rejoiced in his daughter's industry. But when night came, and all the lamps of heaven were lighted, the lovers would stand beside the banks of the river and gaze longingly at each other, waiting for the seventh night of the seventh month.

IV.

At last the time for the meeting of the star lovers drew near. Only one fear possessed the loving wife. What if it should rain, for the River of Heaven is filled to the brim and one extra drop of rain would cause a flood and sweep away even the bird-bridge! But the seventh night of the seventh month came, and not a raindrop fell. The doves flew together in myriads, making a pathway for the tiny feet of the little lady. Trembling with joy, and with a heart fluttering more than the bridge of wings beneath her feet, she crossed the Silver River of Heaven and met her happy shepherd boy. This she does every year, save on the sad occasions when it rains. For this reason the Japanese always hope for clear weather on the seventh night of the seventh month.—*Chautauquan*.

JAPAN AT THE ECUMENICAL CONFERENCE.

BY REV. JOHN L. DEARING.

AMONG the six hundred or more Missionaries in attendance upon the meetings of the Ecumenical Conference in New York, there was to be seen a good number of workers from Japan. While in the various meetings of the conference there was opportunity for but a small number of the delegates and missionaries to take part, either by papers or discussion, yet Japan was very well represented on the platform. Among the papers presented by representatives from Japan may be mentioned a most excellent one by Rev. M. L. Gordon, D. D., on "Personal Dealing with Unconverted and Inquirers," which, however, on account of the condition of his health was read by Mrs. Gordon. In the sectional meeting on "Self Support by Mission Churches," Rev. D. S. Spencer contributed an excellent paper on "Adjustment in Old Fields." Also in the sectional meeting on "Industrial Training," Prof. J. O. Spencer gave from his experience a valuable paper on "Industrial Training of Natives." Another paper from a Japanese Missionary was given in the sectional meeting on the "Missionary Staff," where Rev. I. H. Correll, D. D., now of the Protestant Episcopal Mission, spoke of "Life on the Field—Effect of Surroundings—Personal Influence—Home." Nor should we forget the excellent presentation of "Women's Work in Japan" made by Mrs. Theodore M. MacNair in her paper on "Training of Bible Women and Other Workers," and Miss Alice E. Belton, who spoke of "The Work of Native Christians." In addition to these who had fixed places on the program, and of whose papers we do not speak here as they will be found in full in the minutes of the Conference, books which should be in the hand of every Missionary and in fact every one interested in Missions, there were others who

participated in the discussion of various questions. Among these may be named Rev. T. M. MacNair, Rev. Julius Soper, D. D., Rev. H. H. Coates, Rev. W. C. Buchanan, Rev. J. B. Porter, Rev. A. Pieters, and others who were heard with interest in the various discussions.

Of deep interest to the Workers from Japan was the meeting held in Calvary Baptist Church on Monday P. M., April 23, when Japan and Korea were the special subjects of discussion. The church was well filled with representatives from Japan and those interested in Japan, and when it is remembered that there were nine other meetings in progress at the same hour, where other fields were considered, all presenting attractive programs, it was a cause for joy that Japan was able to gather one of the largest audiences of them all. The first part of the afternoon was given to a consideration of Korea. Rev. T. M. MacNair presided and Rev. J. T. Cole was clerk. The first part of the meeting on Japan was devoted to four ten minute papers or addresses. Rev. Julius Soper, D. D., arrived from the east just in time to enter the meetings and bring the latest news from Japan of the "Present Religious and Social Conditions." Rev. Albertus Pieters, gave a fine paper on the "Present Educational Problems." The need of Christian education was clearly set forth. Mrs. J. H. Pettee presented a very interesting paper on "Philanthropic Work," with especial reference to Orphanage work with which she has been so closely associated. "Recent Material and Intellectual Progress" was discussed by Rev. John L. Dearing. The remainder of the time was given up to five minute discussions, in which quite a number took part in a very interesting way. Miss Griffiths spoke of "Work among Women"; Rev. H. H. Coates spoke of "Evangelistic Work among Students"; Rev. E. R. Woodman dwelt upon "Theological Education"; Rev. W. C.

Buchanan told of "Evangelistic Effort"; and several others spoke of various phases of the work which were of interest. Quite a number of Japanese were in the audience. It had been hoped that Hon. Taro Ando would be present and take part in the discussion; but, as he was not there, some of the representatives present were called on to speak. Mr. Minosuke Yamaguchi, of Tokyo, who is studying in Yale, spoke very well. A profound impression was made by Rev. Osada, of Kobe, who is studying in Chicago for a year. He was too modest to speak in English and so spoke in his native tongue, to the delight of Missionaries who had not heard the Japanese language for some time, and to the deep interest of those who listened for the first time to Japanese eloquence as it is heard in Japan. He was ably aided by Mr. K. Akajima, of the Japanese Christian Institute in Brooklyn, who interpreted for him excellently. Mr. Osada spoke in high appreciation of what the Missionaries had done in Japan and of how he was led to Christ through the kindness of Mrs. Ballagh, whose personal interest and sympathy did more for him than anything else. The importance of continuing Missionary work in Japan was urged by him. Other Japanese from Yale, Union, Princeton, Auburn, and elsewhere were present and seemed to enjoy the service. Such a gathering would not be complete without the presence of our revered Dr. Hepburn. He sat upon the platform, and, though too feeble to speak at any great length, was heartily greeted with a Chatanqua salute as he came forward and in a quiet way spoke of the beginnings of work in Japan as he saw it. Notice was given of a reception to the Missionaries from Japan to be given by the Japanese residents at the Japanese Mission house at 105 East 54th St. on Friday afternoon. A large number of friends assembled at that time and a most enjoyable hour was spent together. The interest of the Japanese in

America in the progress of Mission work in Japan and their appreciation of what is being done by the different Missionary bodies was made most manifest.

On Sunday afternoon the Y.M.C.A. of New York had a mass meeting in the great Carnegie Hall, where addresses were made by various Missionaries, and a large number of natives from different lands spoke of what the Bible had done for them and for their peoples. No one made a deeper impression than did Mr. Osada, who, in Japanese dress, with the aid of Mr. Akajima spoke to the audience briefly of his own personal experience. On Tuesday afternoon all of the Missionaries from Japan who could do so met in Calvary Baptist Church for an hour of social greeting. As they were usually scattered through the immense audiences in attendance upon the meetings, such a gathering seemed necessary in order to give an opportunity for them to see each other. The hour was much enjoyed in a very informal way and those just returned from Japan bade those God-speed who were about to return after the Conference. The good effect of the home climate was visible in the faces of many a one whom we had seen leave the Island Empire weary and worn. The desire to get back to the land of our adoption and to work more earnestly than ever for the evangelization of the land was the wish of all.

One of the interesting sights in the great meetings in Carnegie Hall was on the last day of the great Convention when missionaries from various fields were called forward to speak of their impressions of the meetings and what they thought would be the results. In the absence of Dr. Hepburn, Mrs. Hepburn was helped to the platform. The great audience, recognizing the veteran missionary, rose to do her honor, and the handkerchiefs fluttered over the house. The stentorian voice of one of the brethren told to the audience what

her feeble voice was unable to tell, of her joy at meeting with the many friends at this time, and of how she thanked God for the change from the time so many years ago, when she and Dr. Hepburn, "two young things," went out to China in the early days of modern Missions, and the interest and enthusiasm and progress that we are permitted to see to-day.

But space does not permit us to speak of the many subjects of interest to Japan Missionaries which the full reports of the meetings will give. It was not the least among the many wise things done by the Executive Committee that they should place the price of the two volumes at the very low sum of one dollar. They were obliged to appropriate \$1,000 from the funds collected to do this, but it will be money well expended. All who were present at the meetings were thankful for the opportunity. The Conference comes as a fitting crown to a remarkable century of Mission undertaking. The effect of the grand meetings will be long felt. The inspiration received, the impression made not only by the information presented, but by the sight of the noble gathering of workers will not fail of its purpose in arousing a deeper interest and a heartier support for this work. And we are confident that Japan, together with other parts of the world, will feel her share of the good results to flow from this remarkable convention, perhaps the most remarkable in the history of the Christian church since the days of Pentecost.

We have a few things to add in supplement to Mr. Dearing's account given above. In the first place, it is needless to say that the writer did not relate fully his own part in the meetings. We know, however, that he was very active both before and during the Conference: he was, for instance, secretary of five meetings, was very busy on the Popular Meetings Com-

mittee, and had sole charge of assigning the preachers for two Sundays, for the first of which he placed over 300, and for the second over 600 speakers. He also spoke on several occasions.

In the second place, it was ascertained, so far as information on the point was obtainable, that almost all Japan missionaries at home on furlough were present at the Conference. We have no figures at hand concerning the other missions; but, in the case of the Baptist Mission, every one was present.

Under the topic of "Non-Christian Religions," a paper was read by Rev. G. W. Knox, D. D., formerly a Presbyterian missionary in Tokyo, on "The Ethical and Philosophical systems of China and Japan"; and Rev. T. M. McNair, also of Tokyo, participated in the general discussion. Mr. McNair was also a speaker in the general discussion of the subject of "Literature for Natives;" and Dr. Soper, of Tokyo, was among those who discussed "Self-Support."

Among the speakers assigned to preaching services on Sunday, April 29, the following from Japan are found:—Revs. J. T. Gulick, H. S. V. Peeke, T. M. McNair, Thomas Barclay (Formosa), S. W. Hamblen, Julius Soper, I. H. Correll, H. H. Coates and A. D. Woodworth.

At a supplementary meeting to discuss "The Liquor and Opium Traffic," Rev. Mr. Osada, Miss H. F. Parmelee, Dr. Mary A. Holbrook and Miss E. A. Preston, of Japan, were among the speakers.

Mrs. J. P. Moore told of the "work which they were permitted to do among the Japanese soldiers" during the war with China.

Dr. John C. Berry, formerly of Kyoto, discussed the topic, "Medical Training of Natives."

Mr. Dearing and others spoke in the highest terms of the full and respectful reports of the meetings by the daily papers, especially the *New York Tribune*. The addresses by Gov. Roosevelt, Ex-Pres. Harrison and Pres.

McKinley were very inspiring and won deserved praise.

Hon. Taro Ando, of Tokyo, could not attend the Conference, but sent the following letter:—

"It is only regrettable for me to say that I shall not be able to attend the meeting where I may be permitted to enjoy all the rights and privileges of your Conference. We who have been brought to the Saviour through the efforts of foreign missionaries, not only are specially interested in the Conference, but feel really greatly grateful toward the veteran messengers of God who have done so much for us in distant lands. The grandest work that is being carried on upon the earth is the missionary's work, and there is no doubt that it is succeeding in every land. In our land the Sun of Righteousness is surely rising and shining upon the heart of benighted people. May the richest blessings of our common Lord be upon each member of the Conference, and let this be a grand success to greatly awaken the missionary spirit among all nations."

Mrs. W. M. Baird, of the Presbyterian Mission, Pyeng Yang, Korea, related the following amusing story:—

"One of our converts was a prepossessing widow. She had a number of suitors in the village, and among them was a man who was much smitten with her. She exercised the prerogative that American widows claim, and when the suitor told her he wanted her for his wife, she refused him. That made the man very angry, and he went away muttering. Then he got his friends together, and one night they went to her little home and carried her off by force. She stoutly fought them as they took her over the three or four miles between her house and that of her would-be husband; and I'm sure you'll be glad to know that at the end of the journey the men who stole that widow were all tired out, and the chief conspirators were glad enough to drop her with a whole skin."—*Tribune*.

We append some statistics that will be of considerable interest and value:—

| | |
|--|----------|
| Delegates present, about..... | 2,800 |
| Missionary boards and societies represented, about..... | 150 |
| Countries and colonies represented, about | 60 |
| Protestant denominations represented, about | 40 |
| Days on which the Conference was in session..... | 9 |
| Number of meetings held (not counting overflow), about | 60 |
| Daily average attendance, about ... | 15,000 |
| Expenses of the Conference, about. | \$41,000 |

Societies directly engaged in conducting foreign missions number 249, distributed as follows: United States, 49; England, 42; Asia, 29; Africa, 28; Australasia and Oceania, 26; Germany, 15; Netherlands, 10; Canada, 8; Sweden, 7; West Indies, 11; Scotland, 7; Ireland and Norway, 4 each; Denmark, 3; France and Switzerland, 2 each; Wales and Finland, 1 each. The total income was \$17,161,092: England leading off with \$6,843,031; the United States, \$5,403,048; Germany, \$1,430,151; Scotland, \$1,280,684. The total number of missionaries, including ordained physicians, lay missionaries, married women not physicians, unmarried women not physicians, is 13,607, divided as follows: England, 5,136; the United States, 4,110; Germany, 1,515; Scotland, 653.

* * * * *

In conclusion, we quote some expressions of opinion on the subject of comity:—

To one who asked him why the conference had not yet apparently made any practical attempt to agree upon or adopt any improved method of carrying on missionary work, Arthur W. Milbury, a member of the Executive Committee, said: "Federation of the churches in carrying on missionary work may result from this Conference. In private many of the delegates are discussing it among themselves. The

feeling is in the air all around us. It cannot be forced into crystallization. That must come spontaneously. It may take another Ecumenical Conference to bring this general feeling to a head, but it will come, I think, before long. It will not imply that any denomination should give up its particular tenets, but a way will be discovered to work in comity and co-operation in mission fields along the broad lines of education, medical aid and those cardinal principles of Christianity on which all Protestant churches agree."

* * * *

One practical proposition was that denominational interests in a foreign land belonging to the same general class should be consolidated or at least managed as a unit. Dr. H. M. King, of the executive committee of the American Baptist Missionary Union, who read an admirable paper on this subject, advocated this step; and other speakers urged that instead of fourteen denominations now separately working in such countries as Japan and Mexico, there need not be more than four or five, and that without any surrender of denominational essentials—there need not be four kinds of Presbyterians and three kinds of Methodists and two kinds of Baptists, etc.; divisions depending on past circumstances that have no significance in a foreign land rather than on essential differences of belief should no longer be maintained in mission fields. Dr. King laid down the principle, which has certainly not always been observed by all missionary societies, that "Where a field has already been taken possession of by one missionary body, that body should have the exclusive right to cultivate it, no matter how accessible and attractive the field or how rich the promise of the harvest. Great centers of population, too large for any one society to compass, and large enough for the representatives of two or more societies to enter without danger of friction, may be exempted

from the operation of this rule." He also advocated a systematic division of territory when two or more societies enter a new field; a principle of which the recent apportionment of the island possessions acquired from Spain was many times during the conference cited as an admirable illustration. Dr. King added this significant proviso, which must act as a limitation upon unbounded and excessive demands of any society, whether it be first in a field or not: "Government grants of land are conditioned upon their being occupied and improved. Missionary titles are invalidated by continued neglect."—*Standard*.

* * * *

The great Christian unity, the comity, as it has been called, which has been demonstrated simply means that your heart and mine have been touched. I don't think at all that it means that the Presbyterian Church is to be dissolved, or that the Protestant Episcopal Church is to abandon its honored and useful place among the Christian workers of the world.

The impression we want to make upon all Christians at home and in the foreign fields, is that we have one Lord and one Book.

I don't suppose that any enemy who might affront the United States would be left in doubt in a campaign that the 7th Cavalry and 22nd Infantry were fighting for the same flag. So it ought to be among Christian Churches. We have spent too much time in discussing the question as to which Church has most strictly observed the Apostolic form. That is a question that will never be settled in this world, nor, in my judgment, and I say it reverently, will it be settled in the next, because the Lord, when the time comes, will give no consideration to the question of Apostolic form.—*Ex-Pres. Harrison*.

ECHOES OF THE EDUCATIONAL CONVENTION.*

AT the Educational Convention held in Tokyo on January 3rd—5th, 1900, the following resolutions were adopted:—

“VI. That the question of creating a Board of University Regents be referred to a committee composed of Bishop Awdry, Rev. Eugene S. Booth, Rev. Benj. Chappell and Dr. M. N. Wyckoff, with the request that it consider the matter and bring it to the attention of the various Christian schools throughout Japan.”

“VII. That the question of the organization of an Educational Society for the furtherance of private Christian education be referred to the committee appointed to consider the advisability of the organization of a Board of Regents with the request that, if possible, they may bring it to a practical issue.”

Accordingly the committee met on Jan. 12th and passed the following resolutions:

I. We recommend the formation of a Board of Regents, which shall conduct examinations for entrance (from Middle Schools or Academies) into, and for graduation from, the collegiate departments of co-operating institutions; and which shall provide annual examination papers for the allied colleges, though the said annual examinations shall be conducted by the Faculties of the local colleges.

(a) The said Board shall have power to grant certificates of admission to the colleges, and diplomas of graduation from the same.

(b) At first the collegiate course may extend over a period of three years. The divinity course will not be subject to the Board of Regents.

II. Constitution of the Board.

Each co-operating college may elect two representatives, one foreign and one Japanese, who shall be Chris-

tians. The body thus formed shall constitute two-thirds of the Board, and shall have power to elect the remaining one-third from among eminent educators.

Persons who have the degree of Master of Arts, or an equivalent university degree, shall be eligible for membership.

III. The Board shall be empowered to employ two of its members, one foreigner and one Japanese, as paid secretaries.

The Secretary of the Committee, Mr. Wyckoff, was instructed to send copies of the above action to all interested Christian schools, and to ask for speedy replies, giving opinions and suggestions concerning the matter under consideration.

As to Resolution VII, the committee recommend the organization of an executive committee of three persons, and the secretary was instructed to ascertain whether Prof. E. W. Clement would be willing to act as secretary of such executive committee.

With regard to the proposed Educational Society, at the request of the Committee, Prof. E. W. Clement kindly undertook pro tem. the office of Secretary, and the scheme will work and be useful according as the Educational Missionaries make use of him and are prepared to pay the cost of doing so, or not.

At a second meeting of the Committee held on February 22nd, it was resolved to invite Professor Clement to find out what measure of support can be obtained from the Missionary body for a Society whose business shall be somewhat as follows:—

1. To get and distribute information on Educational questions.
2. To procure interpretation of government regulations.
3. To obtain information about text books.
4. To conduct a teachers' bureau, etc., etc.

* See JAPAN EVANGELIST for February, 1900.

The committee would act for the present as advisers of Prof. Clement, when needed, and the election of the other two members of the Executive Committee would be deferred till they can be chosen by the supporters of the Society.

At the same time the answers to the Committee's proposal on the Board of University Regents were read and considered,* from which it was clear that the proposals of the Committee required further explanation if they were to be properly understood.

Bishop Awdry was asked to draw up a statement in explanation for circulation among the persons interested in Christian Education to be considered if possible at a special meeting † at the time of Conference of Missionaries to be held in Tokyo, in October, 1900.

M. N. Wyckoff, Sec'y.

BISHOP AWDRY'S STATEMENT.

What is meant by a "Board of Regents"? Universities in England are of three kinds :

1. Residential Institutions concentrated in one place, such as Oxford and Cambridge.
2. Colleges in various places, united by affiliation under a "Board of Regents." Such is the Victoria University, composed of Colleges in Leeds and elsewhere.
3. The University of London has hitherto been *only* an examining body, having no title to the name of University except what comes from the width and thoroughness (so far as can be evidenced by examinations) of the knowledge it demands of its members. It is however just becoming a "Teaching" university like the rest.

* These proposals had been sent to 15 institutions, of which 10 sent replies.

[† The subject of the Educational Society might be discussed at the same time.—E. W. Clement, Secy.]

The Term "Board of Regents" has only been used, as far as we know, of the second type of University, which in fact is the type before the minds of the Committee.

1. The facts which call for some such action as is proposed if Christian Education is to continue in Japan are as follows:—The Mission Schools which give up their recognition by the government in order to retain their freedom to give Christian teaching may give a better proportioned and more useful course of instruction than many recognized schools: especially they would be able to make themselves very strong in the teaching of English: yet their schools would almost certainly fall off both in number and quality: because—

- a. Many lines of life, especially those under the government, and the professions would probably be closed to their pupils.
- b. Each of these Missionary Institutions would be too small to be generally known in the country; nor would its standard of graduation command confidence as uniform and high, because the examination might be conducted by the College staff only, without any external test.
2. Hence the problem before us is :
 - a. How to give intrinsic value to the certificates of these Christian Schools of Chugakko grade.
 - b. How to make them lead on to something corresponding to a University degree, which would command acceptance by its own worth.
 - c. How to do this promptly without capital outlay, and with as little annual expenditure as may be.
 - d. This should be done in such a way that existing institutions

may be able to have collegiate classes under the scheme and that "Colleges" may be founded under it, if means, etc., are forthcoming.

3. What is necessary for the attainment of these objects would seem to be.
 - a. The co-ordination of existing schools under an adequate Board of outside Examiners, so that
 - (1) The united body may be large enough to command attention.
 - (2) The standard of graduation from the schools may command public confidence.
 - (3) The standard may be uniform.
 - b. The provision of an examination of a character and standard corresponding to that of graduation from a University, to be passed at some definite period (say three years) after the graduating from the schools.
 - c. Some arrangement by which the Collegiate Scholars of the various affiliated Institutions could know that they were keeping in line, and the Institutions could regulate Studies during these three years of the Academic Course.

It will be found that the proposals circulated by the Committee provide a framework suitable for these purposes;

For (1) The graduation from affiliated Schools would get value from the number of the Institutions and of their Scholars, and from the independence and adequacy of the examining body.

- (2) The graduates from the schools thus starting on a good level of general education would be in the direct road to a higher test, and might work on by themselves, or through correspondence classes, or might take advantage of Collegiate Courses

which happened to be provided in different branches of Education in the various affiliated Institutions. Probably one Institution might be able to maintain a good course in medicine, another in engineering, another in law, and so on; and reciprocity between the different institutions so that the students of one might enjoy the benefit of special courses given at another, ought not to be difficult to arrange.

- (3) This would involve no *capital* outlay and it could be set on foot at once, if
 - a. A sufficient number of Institutions adopted the plan.
 - b. A really strong Board could be secured whose examination would command public confidence.
 - c. Funds for paying the stipend of a Foreign and a Japanese secretary were forthcoming. These Secretaries should be men of high standing who could treat, not only with the missionary Institutions, but with the Professors of the Imperial University. But until the scheme became a large, going concern, only a fraction of the secretaries' time would probably have to be secured for this work.
 - d. If at any time funds, etc., should be forthcoming for the foundation of a Christian College or group of Colleges, such, for example, as was contemplated in the sketch given by Mr. Pieters, with any number of faculties, it would at once get wider recognition for its degrees than it could otherwise obtain. Meanwhile, it would not be necessary for the whole scheme to be kept waiting till funds and staff were provided and buildings erected

for such a Foundation. Indeed, appeals for the funds necessary for such an Institution could be made more effectively when the gap in the machinery of higher Christian Education which needed to be filled could be clearly pointed out.

It only remains to indicate why the committee made their particular suggestions as to the constitution and duties of the proposed "Board of Regents" and also the reasons for excluding Divinity from their purview.

The Board of Regents is the nucleus of the whole concern: it is that which by embracing in one Institution all the affiliated Institutions, Faculties and Academic Classes, constitutes them into a University. It is necessary, therefore, that this Board should be essentially and lastingly Christian. For this reason we proposed that two Christian representatives should be chosen from each Institution, and that only half their number should be added from outside. The reason for these representatives of the Institutions being Japanese and foreigners in equal numbers is obvious.

Again it is essential that there should be public confidence in the independence and adequacy of the educational standard to be maintained. Hence it was suggested by the Committee that the Members of the Board who represent the institutions and may be little known to the public should all have a good Academic degree: and though some of the criticisms on our proposals have shewn clearly that this condition could not be maintained, yet it is important that the members should have *some* high qualification, academic or personal.

It was considered that the men to be co-opted on the Board of Regents should be of the stamp of University professors, eminent scientists and the like who would know what a university standard of attainment should be, and who might represent various branches of

knowledge. A Christian majority being secured through the representatives of the affiliated institutions, it is not necessary that these other members of the Board should be Christians, whilst any limitation on the choice of the most competent man in science, languages, history, etc., based on grounds of religious belief would tend to lessen public confidence in that adequacy and independence of the Board which it is the precise function of these distinguished members to conciliate. It might even happen that a religious test would make a man of sufficient eminence in some branches of knowledge unattainable.

It would naturally, but not necessarily, happen that the examinations would be conducted chiefly by some of the members of the "Board of Regents," but the office of the Board would be to determine questions of principle, lay down and administer bye-laws, deal with matters of finance, appoint examiners, represent the University, give diplomas, and the like. The Board would not all be examiners, nor need the examiners all be members of the Board.

The meaning of the committee's proposal about Examinations seems not to have been clearly apprehended. The period of (say) three years after graduation from the Middle School is to be regarded as the period of University training. Hence the examination at the close of the Chūgakkō course serves at once for graduation from the School and matriculation for the University. As it is important that this should be both adequate and uniform in all the affiliated institutions, it ought to be conducted by the University Examiners under the authority of the "Board of Regents." Again the examination at the close of the period of University training determines the University degree and is the crowning point of the whole. The University authorities must, of course, take all responsibility for this. But the examinations between matriculation and

graduation are not any special concern to the University. They are College affairs and serve simply as tests of the progress of the students, and guides for advice and instruction to be given to these with a view to graduation at a later date. For this purpose it would be of great service to both students and teachers of the various Institutions, often too far apart for consultation with each other, to have papers set for all alike by the central authority, which would give a fair idea of the stage that ought to have been reached by the students at that particular time in their course of study, but for this purpose the setting of papers is sufficient; indeed, it is of more importance that the teachers should look over the papers and see how the work is being done by their pupils than that some one else should look them over and send information merely of the broad result.

In conclusion, the question of a University Faculty of Divinity with its corollary, a testing of religious knowledge by the University authorities, was fairly considered, and on the whole it appeared to us that, though some branches of the subject are of a kind that can fairly be tested by examinations common to all, yet others are not. Of the affiliated institutions each will have its own religious colour and is established here as a Denominational Institution. An extremely able set of papers with a strongly Unitarian tinge would have to receive higher recognition from *University* Examiners than the earnest and reverent, but defective, handling of the same subjects by a believer in our Lord's Divinity; yet we all should consider that the latter, not the former, was the better qualified Theologian. Or a student of a *Kumiai* College might gain high distinction from the University for an argument in favour of the visible unity of the Church, yet his own College might rightly refuse him as a teacher, because they believe his position to be essentially unsound on the very points which

have gained him his high Theological Degree. If the answers were colourless on such subjects, many of us would think them worthless, or at least indications that the man was not fit to be a teacher of the subject. If they were strongly coloured, some would be sure to think the colour wrong, so that in their eyes the degree would be a disqualification for teaching the subject. Differences between Christians would thus be emphasized in the presence of unbelievers. Under these circumstances it would seem to be wiser not to bring religious subjects within the ken of the university but to let all dealing with them rest with the several Institutions.

ON BOARD THE "FUKUIN MARU."

LETTER TO THE "STANDARD."

My Dear Friends:—

I feel so certain of your interest in the welfare of the "*Fukuin Maru*" that I take it for granted that you will be glad to hear what the vessel has been doing of late. Well, we have had hindrances! Most people have, I believe. Ours have been "peculiar troubles of our own"—you know most people's troubles are like that—a little different from any one else's troubles! We have had among other hindrances a runaway boatswain, tides like a mill-race, westerly gales and easterly and southerly gales, rocks that got under our feet like a footstool in a dark parlor, and above all we have had that greatest trial to nautical saints, which is known among them by the suggestive name of "*Paddy's hurricane*," during which we are assured that the wind is up and down the mast, and which condition of things is known among those who do not know any better as—a calm. Then we have been hindered by rain and snow, sleet and frost, bad roads and no roads.

Now I claim that the above is a pretty respectable list of complaints for any man of ordinary make-up. At one time I expected to be compelled to add to the hindrances the item known as "Buddhist priests." I cannot, however, do that honestly, and I want now to tell you why.

We had left Shozu Shima after a meeting of school teachers one night about nine. We felt our way down the bay and out with light winds and finally got into fresh soundings at the other end of the island, at four a. m., and dropped anchor to await daylight. We were under way again by six, and by eleven a. m. had "beat" up to Tanosho, a town of 4,000 inhabitants in Shikajima. After dinner we went ashore and hired a house just opposite the temple, (this was, of course, not done intentionally), and advertised a meeting for the night. The meeting was held and in the audience there were three priests. One was an old man and the other two were young fellows, who, like the lime juice supplied to ships, had been "fortified" with what our old colored cook in the "Dunkeld" used to call "something spiritual." They waited until Maruyama San had finished and I had added my little talk, and then for two hours they cross-examined us with a view to ridiculing our teaching. It was a hard siege, and what with the work of the day before and the night's navigation and another day's work with the cross-examination at the end of it, I was glad to get to bed. But I was troubled. Though not definitely promised, it was known that we intended to hold a meeting in some other part of this scattered town the next night. If we did so we should probably run the risk of serious interference by these priests. If we left, it would be put down by the people to fear of them.

Needless to say I prayed that night. Next morning brought a fair wind, and with it a temptation. I prayed again and decided we must stay. So

after breakfast we went on shore, and almost the first persons we met were the two priests. They said they wanted to come to the ship and ask more questions. We agreed to go with them as soon as we had found a house for our meeting that night. They agreed to wait. We searched for a house, but could not get one; there were all manner of excuses. We began to fear that the priests had a hand in the matter. I prayed as we went along that God might show us the way out of this difficulty, and finally I decided to give up for the time being and go back and keep our engagement with the priests. They went with us to the ship, and on the way began to bring out one premeditated question after another. As Maruyama San talked, I prayed that he might be directed. We expected a long siege which would be used against us in the evening meeting. But to our astonishment, when we were seated in the cabin, one of the priests asked whether we had been able to get a house, and hearing that we had failed, asked for paper and pen and wrote a most complimentary letter to a friend, which he said would probably enable us to get what we wanted.

After some pleasant talk on Christian teaching and our plan of work, the man who had tried us most said: "If you go to the islands farther west, you will find the people poorer and less intelligent than here. You would probably find it far more pleasant and your work would be more successful if you were to continue here for some time." Sequel: A successful meeting without any interference whatever and a renewed faith in God's power to overrule all things for good.

But so far I have written only of difficulties, and I am beginning to believe that often the ghosts of difficulties (i. e.: our own fears) play as great a part in hindering as do the real things themselves.

Now I am not a "statistical fiend" and I do not care much about putting

gospel efforts down in figures, any more than I care to see printed in a magazine how long a dear brother has had to go without a clean shirt because he happened to be a missionary. But I really know of no other way to express myself than by means of figures, and so you must forgive me for using them.

Well, what I started to say at the beginning, but did not say, was this: In spite of the long list of complaints, chronic and acute, above enumerated, it has been our privilege to visit, since Dec. 1, with the "Fukuin Maru," thirteen islands, large and small. These islands contain a population of 110,000 souls, distributed among 123 towns and villages, 113 of which we have been able to reach by tract distributing, small talks and public meetings. In these places we have held upward of fifty pre-arranged public meetings with an attendance of 150 to 500 per meeting. In addition about sixty small meetings in farm yards, on the beach, in small factories, have been held with an attendance of about fifteen to fifty at a meeting.

I will leave you to fill up the details in your own minds and will only help you by saying that there are no vehicles or horses to be had here, and that the hills are steep and high. But if there is any inclination in your sympathetic minds to make a martyr of me, please stop dead short, for a more cheerful martyr you will probably not find. Among these 113 places, we have found one in which, on one occasion, a gospel address has been given. We have found one believer and heard of one more. We have met certainly not more than fifty persons among the thousands with whom we have come in personal contact who have ever heard a gospel address elsewhere or received a tract. Out of the thirteen islands we have reached, eleven were last visited by a foreigner in 1869, when the islands were temporarily surveyed.

Aside from the work above mentioned, ship visits have played a great part

with us. Seldom a day passes without a visit from some one. On one day during the old New Year holidays we had 140 visitors, and on another 200. Now, much of all this is the outcome of curiosity, pure and simple; but we thank God that through it all there runs a silver thread, sometimes weak and small, sometimes bold and strong, of really sincere inquiry after truth; whether ultimately to be accepted is not for us to know just now. It is all in the keeping of our Father, who only asks that we should be faithful, ever faithful, leaving results to him.

I might tell you a long, long story of how one island got the gospel because we had to anchor there for shelter under the tail end of a mountain for three days in a westerly gale. Of how we had a hard beat, beat, beat to the westward, head winds and strong tides; of how a whole day of hard work on one occasion only put us one mile to the good. I might tell of how a little farther on during a hard, weary day's beating among shoals we passed a United States transport. We felt sort of lonely and dipped our flag, but being a long way off did not expect to be noticed. Yet when we found they did not see us we felt more lonely still, until those in charge of her suddenly, after they had long passed us, blew their whistle to attract our notice and then dipped their flag to us. I then knew that they had sailors' hearts in them, and knew how we would feel if we found we were overlooked, and in spite of my professed cosmopolitan inclinations I then realized that there was a lot of patriotism left which made me feel for a moment what the school-boys call "kind of soft."

Again I might tell you of our being carried away from our anchorage down a narrow channel one dark night by the sweeping tide. Again how at the next place we won the people's hearts through the very act of coming in through tidal streams that are the most dangerous of all in the inland sea.

The place is but partly surveyed and all the comfort to be got from chart and sailing directory is, "This channel is not recommended; foreign vessels should not enter it on any consideration." Yet the people need the gospel and they have had it given to them. Such places are not entered, I assure you, from any foolhardy motive; no, we would by far prefer to avoid the risk and consequent anxiety; we go carefully, prayerfully, seeking to be faithful. Had we been favored with steam power there would have been less risk and less anxiety, but we must be faithful with what we have, and the better days may come. I might go on to tell how coming out through a narrow channel in strong tides, with no room to spare, a moment's carelessness of a young man at the wheel put us full tilt on to a bed of rocks on which the Japanese chart shows twice our depth of water; how we got anchors out astern and got her off again in an hour's hard work, and many more experiences which represent but some of the details of such work as this. But I will cease.

That I rejoice in the privilege of doing this work you well know. Then why do I write all this? Simply because I have learned to appreciate your sympathy and prayers. Let me thank you for them and solicit their continuance.

LUKE W. BICKEL.

There is to day not a deep-sea fishing-ground without its Bethel ship, few without a Christian hospital. The British mission has a fleet of fifteen vessels, with chaplains and physicians on board; and to this fleet has just been added a magnificent hospital boat costing \$ 50,000, received from an anonymous donor. The principal fishing grounds thus supplied with the gospel are those of the North Sea, off the north cape of Norway; and that of Labrador, reaching to the banks of Newfoundland.—*Interior.*

NOTE.

Minister's Meeting. — Prof. G. S. Goodspeed, of the University of Chicago, addressed the conference on "The Value of the Study of Comparative Religions to the Minister":

This study has an educative and a stimulating value. First, it calls attention to the latent elements in Christianity. It helps to keep a minister from being one-sided. It also draws his attention to the essential elements of Christianity. In all primitive religions the fundamental principle is that of communion or fellowship with the deity. The study of comparative religions also sharpens the minister's religious insight. It will guard him against according undue importance to the vagaries of the day. It will prevent too narrow a preaching of Christianity; the minister familiar with other religions will present those phases of Christian truth which appeal to minds easily led astray by specious non-Christian theories. Comparative religion is also important for the study and the work of missions. This study shows us that Christianity is the best of all religions, and should therefore be carried to the ends of the earth. It also shows how great is the task of missions and how necessary is adequate preparation for the missionary. Let us not find fault with our missionaries when they are doing pioneer work and are not winning many converts. Patience is necessary. Comparative religion shows us that religion is a vital and central force in the development of mankind. The religions of the world may be classified as the religions of acquisition or human need, the religions of determination, the religions of renunciation, the religions of the not-self, the religions of impersonality. Christianity embraces and combines the truth in all these and adds that which is higher than any.—*Standard.*

World's H. F. C. M.

Conducted by MRS. COROLYN E. DAVIDSON.

Miss Shaw writes in regard to Mr. Miyama's work for the Temperance cause in Kanazawa, Kaga, in the late spring, that he was perfectly tireless. He arrived there on Saturday and expected to leave again on the following Tuesday, but finding more and more openings for lectures, remained until Friday noon.

He spoke in the large Normal School on Saturday evening, shortly after his arrival; on Sunday, he spoke in the morning in the Methodist Church, in the afternoon in the Presbyterian Church, and in the evening in the Methodist School Church. On Monday, he spoke at the Presbyterian Girls' School, in the 1st Chu Gakko and in the Presbyterian Church. On Tuesday, he addressed the Presbyterian Children's School and also the Koto Jo Gakko. In the forenoon, the 2nd Chu Gakko in the afternoon and attended a social meeting in the evening. On Wednesday he spoke to the Presbyterian Girls' School Society at its regular monthly meeting, also to a large school for boys and to the Koto Gakko; in the evening of Wednesday he spoke in a meeting especially intended for women, and although the night was stormy, one hundred women as well as ninety men and a few children were present. This was a splendid meeting; indeed, *all* were good, but this was without doubt the *best*. On Thursday, he addressed the Art and Industrial School in the park; in the evening he attended a Social and class meeting held, in a believer's house, especially for Christians.

These meetings were all very good and great interest was shown in them by the residents of the town; opportunity to enter some of the schools came in signal answer to prayer. Mr. Miyama was able to speak in schools where such a lecture had never been permitted before. Not one refusal was received when permission was asked for him to lecture.

About one hundred signed the pledge and many have already joined the Temperance Societies. The Presbyterian Girls' School Society doubled its numbers and the women's and men's Societies did about the same. The Temperance workers are very happy over this work and its results and wish that their gratitude should be expressed in a definite form. They have asked for a voluntary thank offering from the ladies and girls, to be sent to help pay Mr. Miyama's expenses.

At the yearly festival held in Kanazawa in memory of dead heroes, it has been customary to have dancing by *geisha* on platforms in the park. This year two women, helpers in the Presbyterian Girls' School and also earnest temperance workers, visited the houses which sent out these dancers and tried to get the public dancing given up, but were not successful; however, a promise has been given that it shall not be a part of the festival proceedings next year.

Miss Shaw says further: "This morning while we were talking with the Mayor of the city and urging that the location of the buildings for dancing be fixed for an obscure part of the

park, the proprietor of one of these dance houses came into the room in the most intoxicated, indecent, rude manner and began insisting on satisfaction from the Mayor because of the report in the papers of his sympathy with our movement. Last week our helpers had gone alone to all the places and were indefatigable in trying to get something done, but I felt this morning that it would be better for me to go with them hereafter, though nothing but the utmost courtesy had been shown them, and I did not know why I felt so strongly the necessity of going with them this time. But when that evil, angry creature appeared, I knew why I had been led to go too. He was, by far, the worst excuse for a man I had ever seen and was a good representative of the business he follows. He did not offer to molest us, though the mayor feared he would do so and had him put out of the room as soon as he was able. The man stormed around in the hall and other rooms, but was finally gotten off, and we did not see him again.

We do not know that much direct result of all our efforts will come this year, but it will at least arouse the public and set individuals to thinking, so we feel sure it will do good at last. We are very grateful to God and to the temperance society and to Mr. Miyama for stirring us up and giving us such an uplift as we have had."

An address delivered by Miss Clara Parrish at the young women's meeting of the Burma W. C. T. U. Convention, Volunteer Headquarters, Rangoon, has been received, and is already translated into Japanese for a W. C. T. U. leaflet. Thinking that it might be of interest to readers of the JAPAN EVANGELIST, portions have been selected from it for our column in that magazine:—

Our Unconscious Influence.

One day, not very long ago, I said to a friend in speaking of a particular gentleman, "Isn't he handsome?" The reply was, "Yes, but somehow he

doesn't ring true." Now the same thought was in my own mind, but to have it so perfectly and poetically expressed by another, put me to thinking more seriously than ever before, along these lines. Why, I asked myself, did we feel so impressed? Had we any foundation for it? Could we always so measure people? Was it really impossible to hide our true selves, no matter how engaging our manners might be, or how attractive our attire? Was character something *wholly apart* from the being we *saw*? These and a hundred other thoughts flitted across my mind, and the result of my study was a faith greatly strengthened, a belief more firm in the theory that our unconscious influence *is* the most potent factor in the world's weal or woe.

My dear young women, for it is to you that I am speaking especially to night, it is what you *are*, not what you *say*, that tells, and that determines your worth, whether you realize it or not. It is that subtle, indefinable influence that goes out from your life, that makes you a real help, or a stumbling block, in your brother's way. We may be able to deceive ourselves as to how our influence is counting, but we cannot deceive our friends. Our dress may be so faultless and our speech so guarded that we are *sure* our secrets are our own, but not so; spirit reads spirit, and it can penetrate all veneer.

Have you not come in touch with people sometimes—it may be very homely people, so far as physical beauty is concerned—who at once lifted you to a higher plane of thinking? Perhaps they did not even speak, but, nevertheless, your thought was exalted; you wanted to live at your best. On the other hand, you have met those who, at once, if you are true, filled you with disgust, or, if you were not your own master, aroused all the evil in your nature, and led you to debauch your womanhood to the last degree. In both instances the inner life—the *soul life*—was intuitively recognized, the out-

ward appearances had not influenced you at all.

I do not know of anything that more beautifully illustrates unconscious influence, this fact that purity so ennobles all who behold it, as well as who come within the radius of its power, than a story that is told of a little slum child, who made her way into the public square of a great city where the white marble statue of a Greek slave girl stood. The first day, for hours, she remained looking at the spirituelle face and form, and then she went away, but she was not satisfied; she could not stay away, and when she returned the next morning, it was noted that she had attempted to wash her face. Day after day she came back, and each time a little more progress had been made, until she seemed as immaculate as the object at which she had gazed.

Dear girls, is there any lesson in this for you and for me? Do you want to live a life so noble and womanly that all who know you will desire to be clean in thought and in deed? A life so pure that the unchaste word, the suggestive speech, cannot be uttered in your presence? *It is your privilege.*

I remember a meeting of white-ribbon young women where the hours were spent in quiet self-examination by the asking of such questions: "What is the test of friendship?" "What constitutes beauty?" "Why are we so unwilling to be told of our faults?" "What do you consider the highest compliment that could be paid to you?" etc; and in answer to the last named, which, being most personal, was of most absorbing interest, the consensus of opinion was that the highest compliment our friends could possibly pay us was to say that they were better because they knew us. In other words, that our unconscious influence counted decidedly for the right.

What do you consider, young women, the highest compliment that could be paid you? Is it satisfying to be told that you have physical beauty? That

is soon gone if the spirit within is not beautiful too. Is it wholly gratifying to know that you are clever; that you have a fine intellect? Some of the men and women who have given unparalleled promise in their youth have become imbeciles in middle life—yea, worse than imbeciles. "Mind enlarges or dwindles according to the importance of the subjects with which it is occupied." Do you covet fame? That only is lasting which is yours by right of some unselfish service for humanity.

So we might go on through the whole category of our ambitions, but methinks we should find in the end that every true young woman, like the girls referred to before, would wish, above all things, that the atmosphere created by their presence might be a wholesome atmosphere; an atmosphere in which their associates could grow.

If we attain this, we become a sun-beam, a tower of strength, a "guardian angel" to our friends.

(To be concluded).

There are some serious inaccuracies in the version originally published of a collision between Methodist Christians and Japanese navvies in Nagoya. It was stated that a foreign missionary had used fire-arms, and had wounded one or two Japanese. That is incorrect. The broad facts seem to be that, as an outcome of the disturbance caused in certain circles of business by missionary endeavours to protect girls against being detained for debt in houses of ill-fame, four or five roughs were employed to proceed to the house of a Japanese pastor and intimidate him into abandoning the crusade. What happened in the early part of this interview we can not clearly discover, but it may be fairly presumed that the discussion was not of an amicable character, and was never intended to be amicable. At all events, a servant of the pastor discharged a pistol. He did not wound any one, but the use of fire-arms so exasperated the

roughs. that they proceeded to assault the pastor, and, when an American Missionary interfered, they laid violent hands on him also. No one seems to have sustained much injury, owing to the exertions of the police, but there is

exidently a strong feeling among brothel-keepers against the reforms for which the missionaries are working. We trust that the Christians will not relax their efforts.—*Japan Mail*.

Human's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

(FROM MISSION NEWS.) AMONG THE WOMEN OF JOSHU.

Here as elsewhere history makes slowly, and the material at hand supplementing the reports given at intervals by other members of the station is meager, yet it gives me pleasure to write something about the work among the women of this province.

To know and to labor among such women as we have here is such an inspiration as makes it impossible to become discouraged or be led to doubt that God has great things in store for this people, where the *mothers* are so responsive, so independent in thought and action, and so desirous to know how they can better the condition of their homes and their children.

This desire for higher and better ways of living, is not universal; but in all of our churches to some extent, and in many to a marked degree, the women are so awake to the refining and uplifting influences of Christianity, and so progressive in the sensible practical way in which they set to work to put their knowledge, as gained, to the

bettering of the community in which they live that this constitutes a very hopeful feature in our work.

In many parts of the empire the women, as Christians, are so diffident and so conservative that it becomes a slow and difficult problem to secure through them a hold upon a community. Our bracing climate here, coupled with the necessity imposed upon many of the women to be wage earners early, inspires in them a spirit of independence and a practical way of looking at everything which is not found in other parts of Japan. This is a helpful factor in our work and it puts us upon our mettle to do as much as possible for the women of Joshu.

We have organized among the women in connection with the churches a weekly class for Bible study; a monthly meeting for prayer and consultation; and in a majority of the churches a temperance society. Here in Mayebashi a mother's meeting is held monthly in connection with the Kindergarten. Twice each year comes a union meeting of all the Christian women in the province for conference and prayer; and there is also a general temperance convention held semi-annually. It is a pleasure to note the

large attendance of women not only at the local meetings, but also at these semi-annual conferences.

It would do the hearts of the American mothers good to see the great and appreciative interest manifested in our kindergarten here in Maebashi. This work was organized by Miss Shedd, and she has continued an enthusiastic and practical interest in it even since leaving Japan. The building is small even for the needs of the thirty-six now in attendance, and mothers are continually seeking admittance for their children. While it is not the intention to "pull down and build greater," yet it is imperative that an addition be made to the building if the teachers are to be helped to do the best work for the children.

We have two excellent teachers, and the school—as is true of all kindergartens—is doing a unique and most important work. No department of mission work so surely and so effectively bridges the chasm of national and conservative prejudice as the work for and with the children. Funds solicited for the enlargement and furtherance of the kindergarten work should be gladly and liberally given by all interested in the success of Christian work in this and other countries, for through the children we know that many, many homes are made accessible to us that otherwise might not be reached.

We, too, wish to call the attention of all interested in us and our work to the fact that it is to the faithful Bible women that we owe much of the success of the work and from whom we receive much of inspiration personally. It has been a matter of surprise and regret to us to hear it reported that the annual allowance for these native helpers has this year been cut down. The Christian women at home must know that in our work for women the missionary is always, and *must* always, be associated with one of these Bible women. If

the missionaries do not have such helpers, then their work is crippled and much of their usefulness as workers cannot be utilized.

Leanora B. Albrecht.

* * * *

A few days ago I went with several of the workers in Maebashi to the funeral of an old lady in Shibukawa. She became a Christian some fifteen years ago, and was for years the only believer in the town. The children in the streets called her the "Yaso no obaasan" (Jesus' old lady) in ridicule. She was of humble birth and very poor, not being able to read; and cut off for so many years from the society of other Christians, she lived a lonely life. She said, "I am such a lowly ignorant woman that no one will hear my words, therefore I must glorify God by my life."

Her son, who is a Christian, was very anxious to have a Christian funeral, and sent a most earnest request to the Maebashi pastor to come. The few minutes we sat in that tiny house with white clad mourners, and a crowd from the street gazing in upon us, and the brief service that beautiful day at the place where she was buried, will not soon be forgotten. One of the school girls, a daughter of one of the wealthy men of the place, went with us. She had just been baptized the day before, and we hope she will be able to do in her native place some of the work this old lady longed to do, but could not.

The women of Joshi met this spring in Tomioka for their semi-annual meeting. Considering the difficulty there is in reaching the place, the attendance was very gratifying. Great preparations are being made for a meeting of the "Kyofukwai" (W. C. T. U.) the middle of April. The meeting will be addressed by Shimada Saburo and others, and will no doubt be very profitable. F. E. Griswold.

KYOTO.

One of the pleasant experiences in our rounds is the occasional meeting of old O Tsuru San, the grass woman, who is one of the fruits of work in this part of the city more than twenty years ago, when part of what is now the Heian Church was organized in the missionary home on Imadegawa. This dear little old woman is now in her seventies; she has been a church member for eighteen years. Her face is a benediction, so cheery and bright, the secret being her abiding faith and joy in the presence of her heavenly Father. She has hardly a home to call her own; her work has been all her life that of a grass-cutter; taking a hand-cart, she has gone wherever she could to cut grass which she has loaded up and carted to a dairy. Steady, hard work would only bring her a meager living. But her days of such work are over, mostly, and she is only waiting for her heavenly call. She speaks of it in as natural and expectant a way as one would who was about to go abroad for travel. She says, when that time comes, she does not want to have the farewell rites performed in a church, but right in her own humble room. She wants to have her favorite Scriptures read and hymns sung where her neighbors can see and hear and know that O Tsuru, "the low-down old grass woman," was loved and honored by her fellow Christians. She wants these last services to be such as shall help her unbelieving neighbors. Just at Christmas time she met with an accident that hurt her back. She seemed disappointed that it was not the "call" to come up Higher she is looking for. But it did show to her the love of kind friends in her church. Such a life of simple sweetness and trust is refreshing to know, and who can measure its influence?

Florence H. Learned.

OSAKA BOYS' CLUB.

THE boy's club in connection with the Taisei Gakkwan is increasingly successful. We have now about twenty five members. I am assisted in the work by one of the older boys in the school, and in this way am able to keep in much closer touch with the members of the club than formerly.

We have added to our number as honorary members all those older pupils of the school who do not smoke or use *sake*, and they with the leader of the club keep a very close watch of the younger boys, and any one who breaks his pledge is promptly expelled.

The club meets at No. 25 Concession [Osaka] from twelve to six o'clock on Saturday afternoon. About an hour of the time is occupied with "Basket Ball" or "Stealing Wood," a fine game, invented, I believe, by a former generation of Mission children at Kyoto. The remainder of the afternoon is spent in free play out of doors or with games, or puzzles in the house. Tea and very plain cake or bread are served and then a short talk is given. We have just begun a series of talks on habits, in which the boys seem much interested.

I feel well repaid for the physical weariness in view of the opportunity the long afternoon affords of getting thoroughly acquainted with the boys.

In connection with the club is a lending library, and much good literature, some of it positively Christian, is kept in circulation.

At the request of the boys I have begun a Bible class for them on Sunday afternoon. This is attended very regularly by six or seven members of the club and by some of their friends.

Great pains is taken to keep the addresses of all who leave Osaka, and we hope to be able to correspond with them regularly.

Mary Bryant Daniels.



THE OSAKA BOYS' CLUB.

WOMEN'S CLUBS IN KOBE.

Our Japanese sisters wish to keep pace with the rest of the world. They, too, have their clubs. It was my privilege not long ago to address the "Women's Educational Club" in this city.

Nearly eighty lady teachers from the government schools meet once a month to listen to a talk upon some educational topic, or upon what is going on in the world outside of their own country, and they are very glad to listen to noted visitors who are passing through their city, or to some of their own number who have had the privilege of studying in other lands. Formerly the Government employed lady teachers, for sewing or for classes in etiquette only, and as they received but seven or eight *yen* a month, both time and money were wanting for study of the higher branches.

Some gentlemen, especially of the faculty of the Normal school, formed this club, for the support of which the teachers are taxed only three *sen* a month. Principals of the government schools join as honorary members, and aid by giving lectures, and it is creating a great interest in the higher education of women. New graduates of these schools are flocking to the college, and women are being received into the government schools as teachers of higher studies, and with greater pay.

Another club is among the more wealthy families, and the Governor's wife is the president. These ladies meet, not only for instruction or entertainment, but also to do charity work, and have themselves begun to visit hospitals and work among the poor.

These clubs, together with a Women's Society connected with the Kobe Church, met to listen to a talk from Mrs. Prof. Ladd when she was in Kobe; and she remarked, that she had never had a more appreciative audience.

Mrs. F. E. Clark was also invited to meet a number of ladies from these clubs,

whom she addressed one morning, while she was at the Christian Endeavor Convention. They are very fortunate in having among their members some of the teachers of Kobe College, who have spent several years of study in the United States and who, being so familiar with both languages, make fine interpreters. Ada B. Chandler.

SHIKOKU.

One of the deaths, early in January, was that of Mrs. Sugiura, for many years a deaconess of the church in Matsuyama, and a most earnest, warm-hearted Christian worker, beloved by all who knew her. During the last months of her illness, we kept a picture from our S. S. rolls, hanging by her side, changing it every week or so. At first this was done solely with the idea that it would be a comfort to her in her lonely hours; but as we found she made these pictures a real evangelistic agency, using them as texts for earnest Christian talks to her non-Christian physician, nurse and visitors, we would select the pictures with that end in view.

Her sickness was a painful one, but her death was a most glorious victory of Christian faith over suffering. Only a few hours before her death, several of the Christian girls from the school, begged to be allowed to come in and sing one of her favorite hymns to her, and the peace and joy in her face, as she listened to the low, sweet voices, will long be remembered by all of us who were present. Her dying request to her husband was a remarkable one. The Japanese have two peculiar customs in connection with a death. One is that all the relatives and friends are expected to send presents of money or food to the house, as soon as may be after hearing of the event. The food is used in entertaining the numerous guests who will be in the house until after the funeral;—also in non-Christian families, used as offerings to

the gods. The money helps toward the extra expense. The other custom is for the family of the deceased one to invite to a feast, on the seventh day after the death, all who have helped in any way, or given any present at this time. (Another peculiarity is that this seventh day, is reckoned from the day before the death, making it really the fifth).

The request Mrs. Sugiura made was that this feast be omitted, and instead of it, the friends be simply thanked,

and the money that would have been expended, given to the Night School, toward its endowment fund. Also, that as far as practicable, all the presents received, be packed up and sent to the Okayama Orphanage. Her wishes were carried out, and her husband expressed the hope, which we all echoed, that this example might be followed by other Christians. But I regret to say it has not been done in more recent cases of bereavement in the church.

Jennie P. Stanford.



Mission Notes.

LUTHERAN CHURCH.

Lutherans in Japan, by the Rev. R. B. PEERY, A.M. PH.D.; Newberry, S. O., Lutheran Publication Board of the United Synod.

THIS is a pleasantly written book, telling of the founding of the Lutheran Mission at Saga, Kiushu, early in January, 1893, by the Rev. J. A. B. Scherer and the Rev. R. B. Peery, upon appointment by the United Synod of the South, U. S. A., and its subsequent career. Both men were under thirty years of age when they arrived on these shores and with all the ardour of youth threw themselves into the work of the mission field. After a few years of steady application, the Rev. J. A. B. Scherer's health broke down, and he had to return to America, where he has since been called to a pastorate at Charleston. Mr. Peery has now been joined by the Rev. C. L. and Mrs. Brown, and by the Rev. J. M. T. and Mrs. Winther. Their work is progressing steadily and the future of the

Mission appears full of bright promise. In this connexion the following extract from the book should interest our readers:—

Doubtless there are people among the friends of the Lutheran Mission in Japan who think the work ought to grow much more rapidly than it does. It would seem that two missionaries and two native preachers working for seven years ought to have gathered more than seventy-five converts.

Before coming to the mission field I used to think that Christianity was so vastly superior to all other religions, and such a blessed thing itself, that the only thing necessary to its general acceptance by the ethnic races was a proper presentation of it to them. If they could but hear of the great love of Christ, and the free and perfect salvation He has provided, why, of course, they would at once accept Him. All that was necessary was to carry the message to them, and they would all become Christians. But such is by no means the case. In every land there are many things which hinder non-Christian people from accepting the

Gospel. When we come to a full realization of the number and power of these antagonizing influences, we cease wondering why the work does not go faster, and come to wonder how it makes any progress at all.

That the church at home may realize what these militating influences are I will set down here in their order the chief hindrances to the more rapid spread of the Gospel in Japan. Our difficulties are not peculiar to us, but are common to this whole field.

(1) Perhaps the most potent influence that opposes Christian work here is the *Extreme Nationalism* that has sprung up within recent years. The Japanese have always been a patriotic people, but recently this patriotism has almost grown into a fanaticism. Modern Japan is young and immature, and she has all the conceit and self-assertion natural to spoiled youth. Contact with foreign nations has made her very sensitive, and strengthened the feeling of *jingoisism*. Everything new is looked at from the standpoint of its effect on the nation. When the claims of Christianity are presented the first question is, What will be its effect upon Japan? That question is being asked by thousands of men to-day, and the enemies of the Gospel are careful to circulate the reply that its effect will be bad. They also point to facts that, to a superficial observer, appear to support their claim. Christianity undoubtedly antagonizes many of the time-honoured customs of this country, and its general acceptance would necessarily lead to a complete social revolution. History is also cited in proof of the assertion that Christianity is an enemy of Japan, as three hundred years ago the Catholic Christians rose in rebellion against the government.

Loyalty and filial piety are considered the chief virtues here, and the Gospel is said to be antagonistic to both, for it teaches a common brotherhood of men, and makes obedience to Christ superior to obedience to parents.

The Buddhists have recently circulated far and wide the charge that, while Christianity has a God, it has no Parent. In this way our work is made to appear hurtful to Japan, and the strong national spirit at once condemns it.

The second hindering influence, says Mr. Peery, is the sceptical character of the education imparted in the Government schools and colleges; the third is the grossly materialistic spirit of the times; the fourth, Buddhism; the fifth, the social ostracism that is visited upon professing Christians; the sixth, the dense ignorance of the lower classes; the seventh, many national customs, which Mr. Peery elaborates in detail.

A suggestive chapter is that entitled "A missionary's life in Saga." It draws away the veil that hides the missionary's life from the perception of the home-staying folk as well as of many of the dwellers in the former foreign Settlements, and helps one to realise the great sacrifices these devoted men and women make in order to spread among the Japanese the message of the Gospel of Peace. After referring to the manner of their daily life in Saga, and the isolation which necessarily exists for missionaries in a remote country town, the entire lack of suitable playfellows for their tiny children, etc., Mr. Peery goes on to observe:—

The environment here is not conducive to intellectual growth and development. In the first place, nearly all the time we can give to study must be spent on the language, and, aside from a little mental discipline, this acquirement does not advance a man's store of knowledge or intellectuality one whit. There is little here to stimulate one to hard and patient research; there is not that intellectual society that is necessary to call out a man's best powers. The contact with thinking men, which is one of the great privileges to be enjoyed at home, is largely wanting here. True, there are some educated Japanese that we

occasionally come into contact with, but their interests and studies are generally far different from ours. So our opportunities for mental growth are poor; and our development, in so far as it does proceed, is apt to be one-sided. Certain its that long residence in the mission fields puts one out of touch with society at home. The missionary returning to America is often surprised to find that he is no longer one of the people. His interests are different; his view-point is different; even his language is belated. It is perfectly natural that he should fail to keep up with the forward march of the world, because his life is spent in an intellectual environment unconducive to mental growth and development.

Some people seem to think that a missionary is necessarily a very spiritual man, and that to give up all and go to work for heathen people is bound to advance him in his own spiritual life. But this is not usually the case. Our opportunities for growth in piety, in spirituality, and in all Christian graces are not so good here as are yours at home. We live in an environment of moral and spiritual deadness, of abject irreligion, which unconsciously but surely exerts its influence upon us. We do not have the helps in the Christian life that you have. There is no sustaining Christian sentiment in the community; no church bells calling to praise and prayer, where we can be encouraged and strengthened by contact with godly men and women. At home we receive spiritual help from our friends and leaders, but here we can get little human help. We must constantly give away from our ever-diminishing stores, and there is no one to help us replenish them.—*Japan Mail*.

A BIBLE SCHOOL IN THE OKAYAMA ASYLUM.

The need of systematic Bible teaching has long been felt in our institution. Sunday school and morning chapel

talks were felt not to be sufficient. The coming of the Rev. S. Ishida to organize and teach in this new department marks a real advance in the life of the orphanage.

At the outset of his work among us occurred one of those experiences which are not so rare in this institution as in many others, but which always lead us to feel that God's approval is plainly indicated and his leading is being followed. The new teacher said at once; "We must have 70 Bibles for these children. Many of them have New Testaments but that will not suffice. They must have Bibles and have them right away."

Supt. Ishii consulted the treasurer and replied, "You must wait a while. There are no funds for such an extra now."

Said Mr. Ishida: "We cannot wait. We must have the books at once."

Mr. Ishii knew not which way to turn, but at last rolled the burden off on the shoulders of the missionary, begging him to send a formal request to the Bible societies.

The missionary had reason to feel that just at this juncture such a procedure would accomplish little or nothing. But after several days of thought and prayer over the matter, he decided to write to Rev. Henry Loomis, who is a good friend of the asylum and state the exact facts.

By return mail came the following reply to his appeal:—

Yokohama, April 17th, 1900. Dear Mr. Pettee,

By a recent mail from the U. S. I received a cheque from the Christian Herald for \$ 10, to be used in any way that I thought best. So the Lord had made provision for the orphans before your request came.

I am sending to the O. A. 70 copies of the Bible in half leather, with maps; and I hope that the study of God's precious word may be greatly blessed to the children.

H. Loomis.

We insert also the missionary's acknowledgment of the generous gift :
Okayama, Japan, April 23, 1900.
Rev. Henry Loomis,

Agent Amer. Bible Soc.

Dear Mr. Loomis,

Your letter telling of the receipt of the cheque from the "Christian Herald" and your decision to appropriate the money for our children in the orphan asylum caused great delight in this city. Knowing as I did that the Bible Socs. were troubled at the present time to meet legitimate bills, I waited a whole week thinking and praying over the matter before I sent the request that brought your prompt and affirmative answer. I have seldom done what in itself was a right deed with less faith of a successful issue than I had in writing that letter to you. I did it largely because I was importuned by the friends at the O. A.

The books cannot fail to do great good. They came to-day and Mr. Ishii's face was full of gladness as he appeared to report their arrival. The children also are delighted and will make good use of these handsome copies of the best book in all literature. Surely God is better to us than our best anticipations. I have placed the "Christian Herald" on the mailing list of "Asylum Record" and shall also take pleasure in sending some pictures and literature for you to forward to the donor of this providentially timely gift.

Yours in the gladsome service, —

* * *

On the evening of April 28th. a very delightful meeting was held in Buxton chapel. It was the formal opening of the Bible School and its chief exercises consisted in the narration by Mr. Ishii and the missionary of the series of experiences and providences which led up to this happy occasion ; and the presentation of the new Bibles to the interested and delighted children.

Psalm CXIX, 105 was the verse suggested to the children as the first passage to be marked in their new Bibles.

It was found that 21 more books were needed to go around among the children regularly studying in the newly organized Bible classes. Thru the kindness of our same good friend these have now been secured. Mr. Loomis sends us this messege together with the books :—

Yokohama, May 1st., 1900.

Dear Mr. Pettee,

I have sent to you 21 more Bibles and I am glad to say that there is no bill to pay. I will use some funds that I have in hand to pay for the same.

It is a great pleasure to know that the Lord uses us as his instruments in doing his work.

May God help the O. A. and all connected with it.

Yours sincerely,

H. Loomis.

It is delightful to see how proud and careful of their new treasures most of the children are.

Special emphasis is being laid at present in the asylum on Bible teaching and physical culture. It is felt that these two lie at the basis of correct child training. The orphans have never been so strong and rugged as to-day. Their spiritual health also appears to be steadily improving.—
Asylum Record.

THE JAPAN CONFERENCE OF THE EVANGELICAL ASSOCIATION.

The Japan Conference of the Evangelical Association held its eighth annual session in its Kanda Church, Tokyo, beginning June 7th, 1900, at nine o'clock A. M. In the absence of a Bishop, Rev. J. Takano conducted the opening exercises. When no Bishop is present, it devolves upon the Conference to elect its presiding officer from

among its elders. Rev. F. W. Voegelien was the unanimous choice for this office. Rev. J. Takano was appointed Japanese, and J. P. Hauch English Secretary.

Rev. F. Hirakawa, the first native minister of the Ev. Association in Japan and for a number of years Japanese Secretary and an influential member of its Conference, was greatly missed at this session. His triumphant departure from the active ranks here on Jan. 6th was a striking evidence of the power of the faith in Christ, and it proves to be an encouragement to his brethren who remain on the battlefield.

The Statistical Committee was able to report slight increases in almost every line of work. The total membership has reached 893—an increase of 51. Nearly *yen* 1,200 were raised by the native church during the past year. The outlook for more effective work is hopeful.

During the conference week evenings, services were held in the different churches in the city. On Sunday forenoon, June 10th., Rev. F. W. Voegelien preached, basing his sermon on Acts 26: 17 and 18, after which he conducted the sacrament of the Lord's Supper. Many participated in this blessed service. A short missionary service followed this, being addressed by Rev. J. P. Hauch. As this is the Centennial year of the Evangelical Association, the afternoon was devoted to a Centennial Service under the direction of Rev. F. W. Voegelien. The following addresses were delivered: "The History of our Church," by J. P. Hauch; "Our Japan Mission", by Rev. J. Takano; "The Founder of our Church—Jacob Albright", by Rev. M. Shimizu. In the evening a memorial service was held in memory of the departed Rev. T. Hirakawa, at which several members of the Conference gave short addresses.

The conference was honored at one of its sessions by a fraternal delegation from the Conference of the Methodist Episcopal Church consisting of the Revs. Nakagawa and Chappell, who

both gave short and encouraging addresses, which were attentively listened to and appreciated.

On Monday afternoon, June 11th., the sessions closed, having been peaceable and blessed throughout. With a deep conviction of the importance of their office, the ministers willingly went each to his appointed field of labor, hoping to gain victories by faith in Him, who commands: "Go work in my vineyard!"

J. P. Hauch.

THE LATE REV. S. J. MILLIKEN.

The East Japan Mission of the Presbyterian Church, at a meeting held in the City of Tokyo on June second, entered the following minute on its record.

WILLIAM IMBRIE,
SECRETARY.

ON the fifteenth day of May, the Rev. S. J. Milliken, an associate member of the Mission, entered into the rest of God.

Our beloved friend and fellow labourer was born in a home where Christ was honoured; and even from a child he accepted Him as his Master and made His commandments the rule of his life. Thus he ever kept himself in the love of God, and received the promise which the Lord made to his Disciples in the Upper Room. When the time had come for him to choose his course in life, he chose the ministry of reconciliation; and for many years in his own land he did the work of a good shepherd tending the flock of Christ, not of constraint but willingly and according unto God. As the evening of life drew on, in company with his beloved wife, he came to this land to visit the daughter whom they had cheerfully given up for the sake of Christ and the gospel, and to see how God had opened a door of faith unto the Gentiles. It had been his purpose to remain in Japan for only a single

year; but the cords of kinship and friendship are not quickly broken; and his deep joy in the work of an evangelist constrained him to prolong his stay for nearly three full years. During all this time, as a good faithful servant, he was ever busy even beyond his power to do whatsoever his hand found to do: and he was always more than ready to lighten the labour of others. He taught in the Joshi Gakuin; where he won the lasting respect and affection of the pupils. He went to various places in the city to meet classes of young men, and he received them into his own house; and while he was a faithful teacher of English, what always brought a flush of joy to his face was some sign that one or another of his pupils was being drawn to Christ. When these young man came to look upon him for the last time, one of them said in tones of grateful appreciation, "He was our teacher." On the Sundays following two of them confessed their faith before men. From time to time he preached in the churches and elsewhere; an evangelistic tour which he made with his daughter through the Island of Sado was always one of the brightest memories of his sojourn in Japan; and wherever he went he was always careful to redeem any little passing chance to do a possible good, nor was he ever hindered by the thought that his labour might be in vain. So he was an example to many and to some an inspiration. In the meetings of the Mission, over which for the past two years he presided, the same dignity and courtesy that marked him in all the relations of life were ever present. His reading of the Scriptures in the

opening services was the reading of one who has read them in his closet long and reverently; and his prayer was the prayer of one who has come to know that in the name of Christ he may ask for what he will. If as a member of the Mission he had a fault, it was the fault of modesty. So there was no one in the Mission who did not look up to him and love him; and without the circle of the Mission, in the foreign community and in the churches of Christ in Japan, his genuine goodness won him many friends. During the winter and spring he was never in perfect health, and at last the time came when it was uncertain whether he should magnify Christ by life or by death; but to him also to live was Christ and to die gain. It was on the Lord's Day, the last Sabbath of the more than three score years and ten of his pilgrimage. The hours of the day were passed in sweet peaceful speech never to be forgotten by those who heard it. Already he had written parting messages to be sent to loved ones far away, if indeed they should prove to be the last that he should ever write to them. He committed himself and all whom he loved, the churches whom he had served at home and his converts in this land, in child-like trust to the keeping of Him whom he believed. On the next day but one he was called into the presence of the King.

The Mission inscribes this memorial in its record in affectionate remembrance. To the bereaved household it offers the tribute of sincere sympathy; a sympathy in which sorrow is crowned with praise.

THE LATE MR. A. J. WILKIN.

We have been requested to publish the following resolutions concerning the death of Mr. A. J. Wilkin, passed by the Board of Elders of the Yokohama Union Church :—

Whereas intelligence has reached us of the death of Mr. A. J. Wilkin, at his home in England on May 7th last, the Board of Elders, representing the Yokohama Union Church, desire to place on record some memorial of their esteem for the departed and their gratitude for his protracted and useful service in connection with this church and congregation.

Mr. Wilkin has been long so well and honourably known in the foreign and especially the mercantile community here that we do not feel called upon to add our testimony to the tributes to his worth that have already appeared in the public press. The fact that on almost every public occasion he was chosen to voice the sentiments of the community towards distinguished public servants, and the implicit trust placed in his probity and integrity by foreign and native merchants alike show the estimation put upon his character as a representative and reliable man.

But his loss is most keenly felt by those who knew him in his relations with religious interests, such as the Bible Societies' Committee for Japan, and the English and Union Churches of Yokohama. He had an active and long service in the latter Church as an Elder and Sabbath School Superintendent, and was treasurer of the Bible Societies' Committee. His constant and unostentatious benevolence to the poor and needy among the Japanese, endeared him to them also.

We cannot but feel grateful to the Great Head of the Church for the bestowment of such a model Christian merchant and Christian worker in this far eastern Community. To the Christian community, a large body of mis-

sionaries, and to scores of former and present Sunday School scholars, his example and precepts will ever remain as a sweet memory and a constant inspiration.

To the bereaved family we extend our heartiest sympathy. We feel thankful that, after a lapse of several years, we were permitted to renew our acquaintance with his daughters, which privilege makes us feel all the more keenly the sense of their great loss. At the same time we do not forget those of the family whom we have not met for many years. Let us comfort one another with the remembrance that for him, to die was unspeakable gain.

Resolved, that a copy of these resolutions be sent to the bereaved family with the assurance of that sympathy which makes their loss ours also.

NOTES.

Miss Masa-ko Kuroda, a teacher of the Asakusa Ryuhoku Female Primary School in Asakusa, has recently been awarded a cash present of 50 *yen* by Viscount Hori, Chief of the Asakusa Ward Office, in recognition of the pains she takes with the children of the school, from which she recently retired on account of her declining health. A letter of thanks has also been presented to the same lady by Mr. Reiji Ezaki, President of the Asakusa Ward Council. She had been attending the school for the past 16 years.—*Japan Times*.

The Keiseisha, Tokyo, has recently issued two valuable tracts: one "On Moral Education" (*Tokuiku ni Tsuite*), by Rev. J. D. Davis, D. D., of Kyoto; and the other on "The Good Samaritan" (*Yo wa Nasake*), by Rev. Geo. Allchin, of Osaka. The latter is a reproduction of Mr. Allchin's lantern lecture; the former partly appeared in English in the *Japan Times* several months ago. Price, 2 *sen* each, with 30% discount for more than 100.

We do not purpose ordinarily to use our columns to publish the words of commendation that come to us from our friends; as we prefer to let the JAPAN EVANGELIST speak for itself. But we can not refrain from quoting the following aptly expressed message from a subscriber, resident abroad: "I take up the EVANGELIST with anticipation and lay it down with satisfaction." We hope to make the magazine more and more worthy of such an opinion.

We acknowledge with thanks the receipt of a little pamphlet by Rev. Wm. Imbrie, D. D., of Meiji Gakuin, Tokyo. It is entitled "The Elder unto the Elect Lady" and is an interesting sermon on the "Second Epistle of John." That letter gives not only "a passing glimpse into two Christian homes in Asia Minor 1,800 years ago", but also an exposition of the great law of love and the great truth of the humanity and sympathy of Jesus Christ.

The *Japan Gazette*, Yokohama, has shown great enterprise in publishing a "Far Eastern Echo of the Third World's Missionary Conference." It is a pamphlet of only 16 pages and gives a condensed account of the recent Ecumenical Conference. It was written, we are informed, "by one born on the mission field and a successful worker for the short season engaged therein." The pamphlet costs 25 *sen*, postage extra.

For a long time Mr. Naruse, a prominent Japanese Christian, has been endeavouring to arouse public interest in the establishment of a female university in Japan. He obtained Count Okuma's support at an early date, but Dr. Kato's powerful influence was thrown into the opposite scale, on the ground that the project was premature. Mr. Naruse has succeeded, however, and succeeded signally. He has obtained the necessary permission, has received from the Mitsui family a gift of 5,000 *tsubo* of land at

Toyokawa-machi, in the Koishikawa suburb of Tokyo, together with all the trees and stones belonging to it, and has been able to organize a committee consisting of Baron Iwasaki Yataro, the two Barons Mitsui, Mr. Kubota Yuzuru, M.P., Mr. Kojima Iken (formerly Chief Justice), Mr. Tsuji Shinji, Baron Shibusawa, and Mr. Sumitomo. Such names constitute a complete guarantee for the success of the undertaking. Moreover, a sum of 130,000 *yen* has already been subscribed, Baron Y. Iwasaki and Mr. Sumitomo giving 10,000 *yen* each; Baron H. Iwasaki, Baron Shibusawa, Mr. Asano and others, 5,000 *yen* each; Count Okuma and others, 2,000 each; Marquis Hachisuka and others, 1,000 each; Marquis Ito, Marquis Yamagata, Prince Konoe and others 500 *yen* each, and so on.—*Japan Mail*.

A worthy project is on foot among the leaders of the Japanese Christians, being no other than the publication of a daily newspaper conducted on Christian principles. A detailed prospectus has been issued over the signatures of the well known leaders, Messrs. Oshikawa, Honda, and Miyakawa, all of whom are convinced that the publication of such an organ "is the greatest desideratum of the moment for purposes of national evangelization on a large scale." They appreciate, however, the serious difficulties attending such an enterprise, especially in a financial way, and consequently they will not begin publication until, and unless, they get five thousand subscribers. We hope that the project will meet with a hearty response not only from the Christian section of the community but from the better part of the general public, for, if we understand them rightly, the promoters of the scheme will aim at the production of a paper which, besides serving the purposes of evangelization, will supply news of general interest and criticisms and comments of an elevated and purifying character on all topics of interest.—*J. T.*

PERSONALS.

Rev. W. E. Hoy, founder and former editor of the JAPAN EVANGELIST, is enjoying a short reunion with his family in Sendai, and is also engaged in packing up for removal to his new field of labor in Hunan, China.

Miss Lesh, of Scotland, has come out to engage in mission work among the employees of Post and Telegraph Offices. She is at present living with Dr. and Mrs. W. N. Whitney, Hikawa Chō, Akasaka, Tokyo.

Miss E. Y. Dawbarn has returned from her trip to England; but, as she has been advised by her physician in England not to remain in Japan, she is making preparations to leave again in the fall.

Miss M. M. Kuhns, of Yokohama, has given up her work there in connection with the Methodist Protestant mission, and has returned to America.

Prof. Baron Kanda, of the Higher Commercial School, Tokyo, has been ordered to America and Europe to spend a year or so in studying the best methods of teaching the English Language.

Miss Ella Gardner, formerly of Osaka, is author of a book entitled "Life in Japan," published by the Cumberland Presbyterian Publishing House, Nashville, Tenn.

Miss E. P. Milliken, (Pres), of the Joshi Gakuin, Tokyo, and her mother, Mrs. S. J. Milliken, have returned to America.

Rev. J. C. Calhoun Newton, formerly connected with the Southern Episcopal Mission in Kobe, has written a book entitled "Japan—Country, Court and People."

Rev. Hugh Waddell and family, (Scotch Pres.), of Tokyo, have left for the home land. We understand that the Scotch Presbyterians are desirous of withdrawing from Japan and turning over their work here to the American Presbyterians. We should hope, how-

ever that, in such a case, the valuable services of one so familiar with the language and the people as Mr. Waddell might in some way be retained. His home address is The Manse, Cliftonville, Belfast, Ireland.

Rev. H. J. Hamilton and family, (C. M.S.), of Gifu, have left on furlough.

Prof. B. Dean, of the Department of Zoology, of Columbia University, New York City, is visiting Japan with his wife.

Mr. John Cole McKim, eldest son of Bishop and Mrs. McKim of Tokyo, has gone to America, via India and Europe, to finish his education. Mrs. H. S. Jeffreys and family, (Amer. Epis.), of Sendai, have also gone to the home land for the education of the children.

H. C. Wood, M. D., LL. D., of the University of Pennsylvania, Philadelphia, is traveling in Japan with his wife and daughter.

Miss Alice Mabel Bacon, author of "A Japanese Interior" and "Japanese Girls and Women," is now engaged as teacher of English in the Higher Female Normal School, Tokyo. Miss Ume Tsuda is also teacher of English in that institution as well as in the Peereses' School.

Mr. and Mrs. Joseph Cosand, (Friend), Tokyo, have left for a short furlough in the home land.

DEATH.

At the Methodist Hospital, Brooklyn, New York, on Monday, May 14th, 1900, ALMEDA RUTH, beloved wife of J. O. Spencer.—J. M.

[We can assure Prof. Spencer that he has the profound sympathy of many friends in Japan in this severe affliction. We also desire to express our profound regrets that Prof. Spencer is not to return to Japan, where he was highly esteemed as a very able worker, not only in his own mission, but also in all Christian activities, as well as in the foreign community at large.—Editor.]

Pres. David Starr Jordan, of Stanford University, Cal., U. S. A., has arrived in Japan to spend a short time in the investigation of marine products.

Mr. V. H. Patrick, (C. M. S.), Tokyo, has been ordained to the priesthood.

Rev. and Mrs. T. M. McNair, (Pres. North), have returned from their furlough in America to the work in Tokyo.

MARRIED.

At the Y. M. C. A. Hall, Kanda, Tokyo, on Saturday, June 23rd, by Col. Henry Bullard, of the Salvation Army, Ensign John Robson and Adjutant Helen Clark. Mr. and Mrs. Robson are to have charge of the S. A. work in Okayama.

MARRIED.

At the First Congregational Church, Pulaski, N. Y., on Thursday, June 28, Rev. W. E. Griffis, D.D., of Ithaca, N. Y., and Miss Sarah Frances King, of Pulaski.

MARRIED.

In Oakland, Cal., on Tuesday, June 5, Mr. Galen M. Fisher of Tokyo, Japan, and Miss Ella Lenore Willcox. Mr. and Mrs. Fisher were to sail July 11 from New York, en route to Paris and Japan.

[We feel sure that we speak the sentiment of many friends in Japan when we extend hearty congratulations and best wishes to these three new couples—Editor.]

SPECIAL NOTICE.

A TEXT BOOK OF COLLOQUIAL JAPANESE, in five volumes, arranged on the Gouin System, will soon be published by Mr. I. K. Matsuda under the title, *Nihongo Tokuhon*. Vol. I, designed for beginners, introduces *kana* and *ji* progressively, with parallel pages in *Romaji* and in English translation.

Advance orders are now being received at the office of the JAPAN EVANGELIST. Price of Vol. I, One *yen*.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Fujimi Chō, Kojimachi, Tokyo.

PUBLISHER:—Henry Topping, 30 Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

In Japan, one year postpaid *yen* 2.00

single copies „ *yen* .20

ABROAD, one year „ . . 4s. or \$1.00

single copies „ . . 6d. or \$1.15

Back volumes, bound in silk, *yen* 2.25 or \$1.25

Remittances may be sent, if more convenient, to METHODIST PUBLISHING HOUSE, 2 Shichome, Ginza, Tokyo,

American remittances may be made to Topping and Sons, Delavan, Wisc.

Advertising rates are as follows:—

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SUPPLEMENT.

GENERAL CONFERENCE PROGRAMME.

[Y. M. C. A. Hall, Tokyo, October 24-30, 1900.]

Organization.

Wednesday,
Oct. 24.

9.30 A.M.

10.30 A.M.

Opening Address. Our Message.

REV. J. D. DAVIS, D. D., Kyoto, American Board Mission.

Subject—General Historic Review of Missionary Work in Japan Since 1883.

First Paper—The Conditions under which the Work has been carried on.

REV. D. C. GREENE, D. D., Tokyo, American Board Mission.

Second Paper—The Progress of the Work.

REV. D. THOMPSON, D. D., Tokyo, American Presbyterian Mission.

2.30 P.M.

Subject—Evangelistic Work.

First Paper—How far is the Ground covered by existing Agencies and what remains to be done.

REV. GIDEON F. DRAPER, Yokohama, Methodist Episcopal Mission.

Discussion. To be opened with a 10 Minutes Address.

REV. T. C. WINN, Osaka, American Presbyterian Mission.

Second Paper—Woman's Evangelistic Work, Past Efforts and Results and Present Opportunities.

MISS J. E. DUDLEY, Kobe, American Board Mission.

Discussion. To be opened with a 10 Minutes Address.

MISS J. LEAVITT, Tanabe, Cumberland Presbyterian Mission.

Thursday,
Oct. 25.

9.30 A.M.

10.30 A.M.

Devotional Paper—The Spiritual Life of the Missionary himself.

REV. JOHN SCOTT, D. D., Tokyo, Canadian Methodist Mission.

Subject—Methods of Evangelistic Work.

First Paper—Relative Importance of (1) Pastoral Duties, (2) Itinerant Preaching, and (3) Practical Training of Evangelists in the Work of the Missionary.

REV. WALTER ANDREWS, Hakodate, Church Missionary Society.

Discussion. To be opened with a 10 Minutes Address.

REV. W. B. WATERS, Osaka, Methodist Episcopal Church, South.

Second Paper—Best Methods for (1) Winning Unbelievers, (2) Instructing Candidates for Baptism and (3) the Upbuilding of Christian Character.

REV. A. OLTMANS, Saga, American Reformed Church Mission.

Discussion. To be opened with a 10 Minutes Address.

REV. J. W. MCCOLLUM, Fukuoka, Southern Baptist Convention.

2.30 P.M.

Subject—Special Mission Fields Within the Empire.

First Paper—Christian Work in Formosa.

Second Paper—Christian Work in the Liuchiu Islands.

REV. R. AUSTIN THOMSON, Kobe, American Baptist Missionary Union.

Third Paper—Christian Work among the Ainu.

REV. JOHN BATCHELOR, Hakodate, The Church Missionary Society.

Friday,
Oct. 26.
9.30 A.M.**Devotional Paper—Bible Study in its Relation to the Personal Life of the Missionary.**

REV. A. D. HAIL, D. D., Osaka, Cumberland Presbyterian Mission.

10.30 A.M.

Subject—Educational Results and Prospects.

First Paper—Schools and Colleges for Young Men.

REV. S. H. WAINRIGHT, M. D., Kobe, Methodist Episcopal Church, South.

Discussion. To be opened with a 10 Minutes Address.

REV. PROF. M. N. WYCKOFF, Tokyo, American Reformed Church Mission.

Second Paper—Schools and Colleges for Young Women.

MISS S. A. SEARLE, Kobe, American Board Mission.

Discussion. To be opened with a 10 Minutes Address.

MISS C. A. CONVERSE, Yokohama, American Baptist Missionary Union.

2.30 P.M.

Third Paper—Theological and Evangelistic Training Schools.

REV. D. W. LEARNED, D. D., Kyoto, American Board Mission.

Discussion. To be opened with a 10 Minutes Address.

REV. W. B. PARSHLEY, Yokohama, American Baptist Missionary Union.

Fourth Paper—Training Schools for Bible-women.

MISS A. B. WEST, Tokyo, American Presbyterian Mission.

Discussion. To be opened with a 10 Minutes Address.

MISS G. COZAD, Kobe, American Board Mission.

Saturday,
Oct. 27.
9.30 A.M.**Devotional Paper—The Place of Prayer and Intercession in the Life of the Missionary.**

REV. ALBERT ARNOLD BENNETT, Yokohama, American Baptist Missionary Union.

10.30 A.M.

Subject—Christianity and the Educational Classes.

First Paper—The Attitude of the Educational Classes towards Christianity.

PROF. E. W. CLEMENT, Tokyo, American Baptist Missionary Union.

Discussion. To be opened with a 10 Minutes Address.

REV. J. H. DE FOREST, D. D., Sendai, American Board Mission.

Second Paper—Methods of Reaching the Student Classes, and Y. M. C. A. Work.

GALEN M. FISHER, Esq., Tokyo, Sec. Y. M. C. A.

Discussion. To be opened with a 10 Minutes Address.

R. S. MILLER, Esq., Tokyo.

2.30 P.M.

Subject—Religion in the Home and Work Among the Children.

First Paper—The Sunday School.

Miss A. S. BUZZELL, Sendai, American Baptist Missionary Union.

Discussion. To be opened with a 10 Minutes Address.

Miss I. R. LUTHER, Kanazawa, American Presbyterian Mission.

Second Paper.—Work for Children, including the Kindergarten.

Miss A. L. HOWE, Kobe, American Board Mission.

Discussion. To be opened with a 10 Minutes Address.

Mrs. GAZELLE R. THOMSON, Kobe, American Baptist Missionary Union.

Third Paper—Family Religion and the Practical Observance of the Lord's Day.

Rev. C. B. MOSELEY, Kobe, Methodist Episcopal Church, South.

Discussion. To be opened with a 10 Minutes Address.

Rev. H. B. PRICE, Kobe, American Presbyterian Church, South.

The Influence of the Spiritual Life of the Missionary upon others.

Conducted by the Rev. J. H. Ballagh, Yokohama, American Reformed Church Mission.

Devotional Paper—The Hindrances to the Spiritual Life of the Missionary.

Rev. D. B. SCHNEDER, Sendai, Reformed Church in the U. S. A.

Subject—Christian Literature in Japan.

First Paper—The Preparation and Spread of Christian Literature: Past Work and Present Needs.

Rev. T. T. ALEXANDER, D. D., Kyoto, American Presbyterian Mission.

Discussion. To be opened with a 10 Minutes Address.

Rev. W. J. WHITE, Tokyo, Sec., The Japan Tract Society.

Second Paper—Hymnology in Japan; Past History and the Feasibility of having a United Hymnal.

Rev. GEO. ALLCHIN, Osaka, American Board Mission.

Discussion. To be opened with a 10 Minutes Address.

Rev. A. A. BENNETT, Yokohama, American Baptist Missionary Union.

2.30 P.M.

Subject—Revision and Circulation of the Scriptures in Japan.

First Paper—Is it Desirable to have an Early Revision of the Japanese Version of the Scriptures now in general use?

The Right Rev. BISHOP FYSON, Hakodate, Church Missionary Society.

Discussion. To be opened with a 10 Minutes Address.

Rev. F. G. HARRINGTON, Yokohama, American Baptist Missionary Union.

Second Paper—Bible Distribution in Japan.

Rev. H. LOOMIS, Yokohama, Agent, The American Bible Society.

Discussion. To be opened with a 10 Minutes Address.

Rev. S. S. SYNDER, Sendai, Reformed Church in the U. S. A.

Sunday,
Oct. 28.
3.00 P. M.

Monday,
Oct. 29.
9.30 A. M.

10.30 A.M.

7.30 P.M.

Subject—Social Movements.

First Paper—The Temperance Movement in Japan and Its Relation to Missionary Work.

REV. JULIUS SOFER, D. D., Tokyo, Methodist Episcopal Mission.

Second Paper—Works of Christian Benevolence.

REV. J. H. PETTÉE, D. D., Okayama, American Board Mission.

Third Paper—Medical Work, its Results and Prospects.

REV. WALLACE TAYLOR, M. D., Osaka, American Board Mission.

**Tuesday,
Oct. 30.**
9.30 A.M.

Devotional Paper—The Fulness of the Spirit.

REV. BARCLAY BUXTON, Matsuy, Church Missionary Society.

10.30 A.M.

Subject—Self Support.

First Paper—Methods of the Past and Results.

REV. J. B. HAIL, Wakayama, Cumberland Presbyterian Mission.

Discussion.—To be opened with a 10 Minutes Address.

REV. F. W. VOEGELEIN, Tokyo, Evangelical Association of North America.

Second Paper—Best Means for Promoting Self-Support.

REV. E. H. VAN DYKE, Shizuoka, Methodist Protestant Mission.

Discussion. To be opened with a 10 Minutes Address.

REV. H. B. JOHNSON, Fukuoka, Methodist Episcopal Mission.

2.30 P.M.

Subject—The Evangelization of Japan in the Present Generation, is it Possible and if so by what means?

REV. E. H. JONES, Sendai, American Baptist Missionary Union.

Discussion. To be opened with a 10 Minutes Address.

REV. J. B. BRANDRAM, Kumamoto, Church Missionary Society.

3.30 P.M.

Closing Devotional Meeting.

The Japan Evangelist.

VOL. VII.

SEPTEMBER, 1900.

No. 9.

EDUCATIONAL REFORMS.

WE have had occasion to criticize severely the policy of the Department of Education with reference to religious instruction in private schools, as well as the methods of instruction that encourage or even require a fearful amount of "cramming" on the part of students. It is, therefore, with great pleasure that we find ourselves in a position to indulge in praise of certain reforms recently established.

In the first place, it was a very gracious measure on the part of the Educational Department to issue regulations by which foreign students could be admitted to schools under its direct control "without being amenable to the provisions of the general educational regulations," which are rather complex and would be quite irksome. And it is also very gracious that "foreign students may be exempted from entrance examination fees and tuition fees." Although the number of Occidental students availing themselves of these privileges may not be large, the spirit that prompted the regulations is highly commendable.

In the second place, the necessity for the objectionable practice of "cramming" has been considerably lessened. According to an Instruction issued by the Minister of Education progress from class to class is to be determined henceforth, not by special examinations, but by the results of the daily work. Every one who is at all familiar with the way in which "cramming" has been practised in the public schools in prepara-

tion for the term or annual examinations will heartily rejoice at this reformation. We have known students of the Ibaraki Middle School, Mito, to sit up and study almost the entire night to "cram" for an examination and to continue this practice during the week devoted to the examinations. The result was not at all conducive, of course, to proper educational development and, in more than one case, has produced a physical wreck and even brought on an early death.

Again, the dissipation of intellectual power consequent upon the study of too many subjects at one time has also been diminished. For instance, in the Koto Gakko, schools that stand between the Middle Schools and the Universities, and are intended especially as preparatory institutions for the latter, the number of branches has been considerably reduced with the aim of more specialization. For example, in the preparatory courses for the Literature and Law Departments of the University, such subjects as Physics, Zoölogy, Botany and Mathematics have been struck off; and the hours for English, German and French have been increased, while those for Japanese and Chinese have been diminished. In the preparatory course for the Department of Science, English has gained at the expense of Japanese and Chinese; and in that for the Medical Department, English and French have gained in the same way. It is considered sufficient for the students to get so much knowledge of Japanese and

Chinese literature "as to enable them to express their thoughts clearly and intelligibly."

Another important step along this same line has been taken in attempting to limit the number of Chinese ideographs to 1,200, "the most commonly used", and also in having them taught, not "by form and sound only without reference to their meaning," but by form, sound and meaning together.

Still another important reform is the abolition of all the variants of the forty-seven *Hiragana* syllables, and limitation to the use of only one, the simplest. Again, whereas the sound represented by the Roman letters *kō* may be expressed in Japanese *Kana* by either *kau*, *kafu*, *kou*, *kofu* or *kuwau*, hereafter it is to be written only with *kō*.

Moreover, history and geography, hitherto separate studies, are to be taught conjointly.

These measures will bring great relief from the burdening of the memory. They "are directed mainly to fuller development of the intellectual faculty and a diminished appeal to the mechanics of memory."

It is also a matter of great advantage that the recitation hours have been cut down; in the Lower Primary Schools from 30 to 28, and in the Upper Primary Schools from 36 to 30, per week. Here there is still room for improvement.

Gymnastics, hitherto optional, will be obligatory.

School fees are to be remitted in Primary Schools, so that elementary education thus becomes free in Japan.

Principals and teachers of schools are instructed, that, as the cultivation of virtue is the fundamental principle of education, they should, in addition to giving lessons prescribed in ethics, "*make themselves practical examples to their students.*" This we naturally consider the most important instruction and reform of all. We have seen so many Japanese public school teachers

who are such frightful examples of immorality that we hope to see some good effects from this recommendation. We should only suggest that Jesus Christ is the best model for school teachers to imitate.

We can not but regret that English has been retained in the Primary School course; we wish that the beginning of this language would be reserved for the Middle School, where more efficient instruction is available.

In conclusion, we beg leave to suggest that we shall be delighted to see similar reform measures enacted for the Chu Gakko (Middle Schools). Relief has been granted in very important matters to the Primary Schools below and the Koto Gakko above, but it is just as necessary in the Chu Gakko between these. It is quite likely that the Department of Education is considering some relief measures for the Chu Gakko, such as would naturally follow the reforms just promulgated. That some relief is necessary is quite evident to all who are connected with educational work, whether public or private. As we stated last month, in connection with Prof. Wyckoff's curriculum, it is quite difficult to improve his plan under the present requirements of the Chu Gakko course. We hope, therefore, that the educational authorities will speedily afford similar relief to these institutions and thus complete these reforms in the educational system of Japan.

THE SUMMER SCHOOL OF RELIGIOUS HISTORY, which has been in session at Haverford College, was attended by students from thirteen states and two territories, besides Tokyo, Japan, the Isle of Wight, Cuba, Newfoundland, and London. Buddhists, Swedenborgian, Lutheran, Presbyterian, Congregational, Baptist, Episcopalian, and a large majority of Friends were among the denominations represented.—*Public Opinion.*

FOX-POSSESSION IN JAPAN.

MISS Browne's graphic account* of a recent case of what the superstitious Japanese call *Kitsune-tsuki* has aroused so much interest that we have been intending to return to the subject. This impulse was quickened yesterday afternoon (Aug. 14), when we were treated in Tokyo to a short but heavy shower of rain in the midst of the bright sunshine. In case of such a phenomenon in the Occident, the people say that "the devil is beating his wife;" but in Japan they call it "a wedding of foxes," and "artists always represent the foxes going to a wedding in a shower" and sunshine. The subject of fox lore in Japan is an intensely interesting one but very extensive, and requires more research and labor than we feel like expending during hot weather. But we desire now merely to quote a few authoritative writers and to call attention again to the similarity between Japanese *Kitsune-tsuki* and Biblical "demon-possession."

In the first place, Rev. Otis Cary, of Kyoto, writes as follows in "Japan and its Regeneration":—*The Fox* is regarded with superstitious fear; partly because it is considered the messenger of one of the gods [Inari Sama, the rice-god], and still more because it is supposed to bewitch people. Many persons are thought to be victims of fox-possession. They bark like a fox, jump about, and move their bodies in a curious way. The phenomenon is evidently a form of nervous disease whose manifestations are governed by the superstitions prevailing among the people. Certain temples are frequented by possessed persons who repeat Buddhist formulas and perform various rites in the hope of driving the fox from them. It is said that there are no foxes in Shikoku, and that, therefore, no cases of fox-possession occur in that island. Badger-possession, however, takes its place."

Huish says in "Japan and Its Art": "Not every fox has magic power, but at the age of a century it can take the form of a woman and can possess human beings, and at a thousand it is admitted to heaven, becomes the celestial fox and has nine tails."

Another legend says that the beautiful Fox-Woman, having no soul, can not reach Nirvana unless she steals the soul of a man. This legend has been adapted to modern purposes by the novelist, Mr. John Luther Long, in his latest work, "The Fox-Woman."* In this novel, an American girl, daughter of a "free missionary," enters suddenly into the life of a Japanese dwarf artist and pretty young wife; bewitches the husband, so that he becomes fascinated with her; bewitches the little wife, so that she is enticed away as maid to the American Fox-Woman; and finally in a very dramatic fashion bewitches also the matter-of-fact father of the young wife. The story is marred by caricatures of a missionary and his wife, although it must be acknowledged that Japanese have been admitted into church membership with no more real knowledge of the truth or more honest purpose than the artist had. The plot is well carried out and the story is exciting.

In Dr. G. W. Knox's paper on "A Japanese Philosopher" in the *Transactions of the Asiatic Society of Japan*,† appears the following short story:—In the castle of Sumpu [Suru-ga, now Shizuoka] was a fox called Uba. It would put a towel on its head and dance, no form being seen, only the towel waving in the air. As the towel was taken from the hand by the fox, a rubbing was felt across the palm. And the young men would seek to hold the towel fast but could not. Okubo Hikozaemon, [a famous retainer of Iyeyasu, Hidetada and Iyemitsu, the

* Published by J. B. Lippincott Co., Philadelphia. Price, \$1.25.

† Vol. XX, Part 1, Page 58.

* See the JAPAN EVANGELIST for May, 1900.

first three Tokugawa Shoguns], however, had resolved when he felt the touch to cut with his sword both fox and hand. The fox knew his purpose and was powerless. When the heart of the *Samurai* [Knight] is determined, there is no entrance and the fox can work no ill. * * * For evil melts before the righteous spirits like ice before the sun."

Prof. B. H. Chamberlain, in *Things Japanese*, under the heading, "Demoniacal Possession," writes as follows:—"Chinese notions concerning the superhuman power of the fox, and in a lesser degree of the badger and the dog, entered Japan during the early Middle Ages. One or two mentions of magic foxes occur in the *Uji Jui*, a story-book of the eleventh century; and since that time the belief has spread and grown till there is not an old woman in the land—or, for the matter of that, scarcely man either—who has not some circumstantial fox story to relate as having happened to some one who is at least the acquaintance of an acquaintance. As recently as 1889, a tale was widely circulated and believed of a fox having taken the shape of a railway train on the Tokyo-Yokohama line. The phantom train seemed to be coming towards a real train which happened to be running in the opposite direction, but yet never got any nearer to it. The engine-driver of the real train, seeing all his signals to be useless, put on a tremendous speed. The result was that the phantom was at last caught up, when, lo and behold! nothing but a crushed fox was found beneath the engine-wheels."

Prof. Chamberlain also adds the testimony of Dr. Baelz, "who has had special opportunities of studying such cases in the hospital under his charge," and who has given the following explanations:—"Possession by foxes (*Kitsune-Tsuki*) is a form of nervous disorder or delusion, not uncommonly observed in Japan. Having entered a

human being, some times through the breast, more often through the space between the finger nails and the flesh, the fox lives a life of his own, apart from the proper self of the person who is harbouring him. There thus results a sort of double entity or double consciousness. The person possessed hears and understands everything that the fox inside says or thinks, and the two often engage in a loud and violent dispute, the fox speaking in a voice altogether different from that which is natural to the individual. The only difference between the cases of possession mentioned in the Bible and those observed in Japan is that here it is almost exclusively women that are attacked—mostly women of the lower classes. Among the predisposing conditions may be mentioned a weak intellect, a superstitious turn of mind, and such debilitating diseases as, for instance, typhoid fever. Possession never occurs except in such subjects as have heard of it already, and believe in the reality of its existence.

"The explanation of the disorder is not so far to seek as might be supposed. Possession is evidently related to hysteria and to the hypnotic phenomena which physiologists have recently studied with so much care, the cause of all alike being the fact that, whereas in healthy persons one half of the brain alone is actively engaged—in right-handed persons the left half of the brain, and in left-handed persons the right—leaving the other half to contribute only in a general way to the function of thought, nervous excitement arcues this other half, and the two—one the organ of the usual self, the other the organ of the new pathologically affected self—are set over against each other. The rationale of possession is an auto-suggestion, an idea arising either with apparent spontaneity or else from the subject matter of it being talked about by others in the patient's presence, and then over-mastering her weak mind exactly as it happens in

hypnosis." In the same manner, the idea of the possibility of cure will often actually effect the cure. The cure-worker must be a person of strong mind and power of will, and must enjoy the patient's full confidence. For this reason the priests of the Nichiren sect, which is the most superstitious and bigoted of Japanese Buddhist sects, are the most successful expellers of foxes. Occasionally fits and screams accompany the exit of the fox. In all cases—even when the fox leaves quietly—great prostration remains for a day or two, and sometimes the patient is unconscious of what has happened.

"To mention but one among several cases, I was once called in to a girl with typhoid fever. She recovered; but, during her convalescence, she heard the women around her talk of another woman who had a fox, and who would doubtless do her best to pass it on to some one else, in order to be rid of it. At that moment the girl experienced an extraordinary sensation. The fox had taken possession of her. All her efforts to get rid of him were vain. 'He is coming! he is coming!' she would cry, as a fit of the fox drew near. 'Oh! what shall I do? Here he is!' And then, in a strange, dry, cracked voice, the fox would speak, and mock his unfortunate hostess. Thus matters continued for three weeks, till a priest of the Nichiren sect was sent for. The priest upbraided the fox sternly. The fox (always, of course, speaking through the girl's mouth) argued on the other side. At last he said; 'I am tired of her. I ask no better than to leave her. What will you give me for doing so?' The priest asked what he would take. The fox replied, naming certain cakes and other things, which, said he, must be placed before the altar of such and such a temple at 4 P. M. on such and such a day. The girl was conscious of the words her lips were made to frame, but was powerless to say any thing in her own person. When the day and

hour arrived, the offerings bargained for were taken by her relations to the place indicated, and the fox quitted the girl at that very hour."

Rev. R. B. Peery, in writing recently to the *Japan Times*, mentioned the following incident:—

"One evening recently I was aroused from my studies by a strange, weird noise; a beating of pans and kettles, blowing of horns, and wild shouting. In the deep stillness of the night the ghost-like voices and din were fearful. The procession passed my home and went out into the suburbs of the city, whither I could follow it by the noise; and finally it came back again. This winding journey was repeated several times, and the hubbub continued until after midnight. Next morning I asked my language teacher what it meant, and he replied that a man of the vicinity was missing, and the people thought he had been lured away by a fox. They made the music (sic!) to entice the fox from his den, so that the man, when left unguarded, could steal away home. It is a common superstition here that foxes have the power of bewitching people, and luring them away. There is a man with whom I have a slight acquaintance living in a village near by. Not having seen him for some time I recently made enquiries concerning him of a mutual friend, and learned that he is sick. His malady being a strange one, his family think that he is possessed by a fox, and they beat him unmercifully every day. This is all done out of love for him, his friends thinking to drive out the fox in this manner."

When a foreign baby in Mito was in the habit of crying a good deal at night, her parents were informed by the sympathetic neighbors, that she was possessed by a fox.

Other examples of fox-lore are given in Hildreth's "Japan as It Was and Is," pp. 334, 335; and Mitford's "Tales of Old Japan" contains an account of "The Foxes' Wedding," a story of

"The Grateful Foxes," and a tale, "How a Man Was Bewitched and Had his Head Shaved by the Foxes." These set forth the special sacredness of white foxes; the medicinal efficacy of a live fox's liver; and various manifestations of the so-called diabolical powers of foxes, as well as, in one case, the manifestation of the good quality of gratitude. But this will suffice, perhaps, to indicate the extent, power and liveliness of this superstition, of which genuine cases have occurred in this closing year of the boasted nineteenth century; and also to emphasize the tremendous need of widespread Christian education.

IDEAL WOMANHOOD IN JAPANESE FEUDALISM.

By INAZO NITOE, A. M., PH. D.

THE female half of our species has sometimes been called the paragon of paradoxes, because the intuitive working of their mind is beyond the comprehension of men's "arithmetical understanding." The Chinese ideogram denoting "the mysterious," "the unknowable," consists of two parts, one meaning "young" and the other "woman," because the physical charms and delicate thoughts of the fair sex are above the coarse mental calibre of our sex to explain.

In the Bushido ideal of woman, however, there is little mystery and only a seeming paradox. I have said that it was Amazonian, but that is only half the truth. Ideographically the Chinese represent wife by a woman holding a broom—certainly not to brandish it offensively or defensively against her conjugal ally, neither for witchcraft, but for the more harmless uses for which the besom was first invented—the idea involved being thus not less homely than the etymological derivation of the English wife (weaver) and daughter (duhitar, milkmaid). Without confining the sphere of woman's

activity to *küche, kirche, kinder*, as the present German Kaiser is said to do, the Bushido ideal of womanhood was pre-eminently domestic. These seeming contradictions—Domesticity and Amazonian traits—are not inconsistent with the Precepts of Knight-hood, as we shall see.

Bushido being a teaching primarily intended for the masculine sex, the virtues it prized in woman were naturally far from being distinctly feminine. Young girls, therefore, were trained to repress their feelings, to indurate their nerves, to manipulate weapons,—especially the long-handled sword called *nagi-nata*, so as to be able to hold their own against unexpected odds. Yet the primary motive for exercises of this martial character was not for use in the field: it was two-fold—personal and domestic. Woman, owning no suzerain of her own, formed her own body-guard. With her weapon she guarded her personal sanctity with as much zeal as her husband did his master's. The domestic utility of her war-like training was in the education of her sons, as we shall see later.

Fencing and similar exercises, if rarely of practical use, were a wholesome counterbalance to the otherwise sedentary habits of women. But these exercises were not followed only for hygienic purposes. They could be turned into use in times of need. Girls, when they reached womanhood, were presented with dirks (*kai-ken*, pocket poniards), which might be directed to the bosom of their assailants, or, if advisable, to their own. The latter was very often the case; and yet I will not judge them severely. Even the Christian conscience, with its horror of self-immolation, will not be harsh with them, seeing Pelagia and Domnina, two suicides, were canonized for their purity and piety. When a Japanese Virginia saw her chastity menaced, she did not wait for her father's dagger. Her own weapon lay always in her bosom. It was a disgrace to her not to know the

proper way in which she had to perpetrate self-destruction. For example, little as she was taught in anatomy, she must know the exact spot to cut in her throat: she must know how to tie her lower limbs together with a belt so that, whatever the agonies of death might be, her corpse be found in utmost modesty with the limbs properly composed. Is not a caution like this worthy of the Christian Perpetua or the Vestal Cornelia? I would not put such an abrupt interrogation, were it not for a misconception, based on our bathing customs and other trifles, that chastity is unknown among us.

It would be unfair to give my readers an idea that masculinity alone was our highest ideal for woman. Far from it! Accomplishments and the gentler graces of life were required of them. Music, dancing and literature were not neglected. Some of the finest verses in our literature were expressions of feminine sentiments; in fact, women played an important role in the history of Japanese *belles lettres*. Dancing was taught (I am speaking of samurai girls and not of *geisha*) only to smooth the angularity of their movements. Music was to regale the weary hours of their fathers and husbands; hence it was not for the technique, the art as such, that music was learned, for the ultimate object was purification of heart, since it was said that no harmony of sound is attainable without the player's heart being in harmony with itself. Here again we see the same idea prevailing which we notice in the training of youths—that accomplishments were ever kept subservient to moral worth. Just enough of music and dancing to add grace and brightness to life, but never to foster vanity and extravagance. I sympathize with the Persian Prince, who, when taken into a ball-room in London and asked to take part in the merriment, bluntly remarked that in his country they provided a particular set of girls to do that kind of business for them.

The accomplishments of our women were not acquired for show or social ascendancy. They were a home diversion; and if they shone in social parties, it was as the attributes of a hostess,—in other words, as a part of the household contrivance for hospitality. Domesticity guided their education. It may be said without fear of contradiction that the accomplishments of the women of Old Japan, be they martial or pacific in character, were mainly intended for the home; and, however far they might roam, they never lost sight of the hearth as the center. It was to maintain its honor and integrity that they slaved, drudged, and gave up their lives. Night and day, in tones at once firm and tender, brave and plaintive, they sang to their little nests. As daughter, woman sacrificed herself for her father, as wife to her husband, and as mother to her son. Thus from earliest youth she was taught to deny herself. Her life was a perpetual self-sacrifice. It is sometimes laid to the charge of our sex that we enslaved the womankind. I have once heard Socrates called the slave of conscience. If slavery means simply obedience or surrender of one's will, there is an honorable slavery in life.

Woman's surrender of herself to the good of the home and family, was as willing and honorable as the man's self-surrender to the good of his lord and country. Self-renunciation, without which no life-enigma can be solved, was the key-note of Loyalty of man as well as of Domesticity of woman. She was no more slave of man than was her husband of his liege-lord. My readers will not accuse me of undue prejudice in favor of slavish surrender of volition. I accept in a large measure the view advanced and defended with breadth of learning and profundity of thought by Hegel, that history is the unfolding and realization of freedom. The point I wish to make is that the whole teaching of Bushido was so thoroughly imbued with the spirit of

self-sacrifice, that it was required not only of woman but of man. Hence, until the influence of its Precepts is entirely done away with, our society will not realize the view rashly expressed by an American exponent of woman's rights, who exclaimed, "May all the daughters of Japan rise in revolt against ancient customs!" Can such a revolt succeed? Will it improve the female status? Will the rights they gain by such a summary process repay the loss of that sweetness of disposition, that gentleness of manner, which are their present heritage? Was not the loss of domesticity on the part of Roman matrons followed by moral corruption too gross to mention? Can the American reformer assure us that a revolt of our daughters is the true course for their historical development to take? These are grave questions. Changes must and will come without revolts! In the meantime let us see whether the status of the fair sex under Bushido regimen was really so evil as to justify a revolt.

I shall be guilty of gross injustice to historical truth if my words give one a very low opinion of the status of woman under Bushido. I do not hesitate to state that she was not treated as man's equal; but, until we learn to discriminate between differences and inequalities, there will always be misunderstandings upon this subject.

When the American Declaration of Independence said that all men were created equal, it had no reference to their mental or physical gifts: it simply repeated what Ulpian long ago announced, that before the law all men are equal. Legal rights were in this case the measure of their equality. Were the law the only scale to measure the position of woman in a community, it would be as easy to tell where she stands as to give her avoirdupois in pounds and ounces. But the question is: Is there a correct standard in comparing the relative social position of the sexes? Is it right, is it enough to

compare woman's status to man's, as the value of silver is compared with that of gold, and give the ratio numerically? Such a method of calculation excludes from consideration the most important kind of value which a human being possesses, namely, the intrinsic. In view of the manifold variety of requisites for making each sex happy, the standard to be adopted in measuring its relative position must be of a composite character; or to borrow from economic language, it must be a multiple standard. Bushido had a standard of its own and it was binomial. It tried to gauge the value of woman on the battle-field and by the hearth. There she counted for naught; here for all. The treatment accorded her corresponded to this double measurement:—as a social-political unit but little, while as wife and mother she received highest respect and deepest affection. Why among so military a nation as the Romans, were their matrons so highly venerated? Was it not because they were *matronae*, mothers? Not as fighters or law-givers, but as their mothers, did men bow before them. So with us. While fathers and husbands were absent in field or camp, the government of the household was left entirely in the hands of mothers and wives. The education of the young, even their defence, was entrusted to them. The warlike exercises of women, of which I have spoken, were primarily to enable them to intelligently direct and follow the education of their children.

I have noticed a rather superficial notion prevailing among half-informed foreigners, that because the common Japanese expression for one's wife is "my rustic wife" and the like, she is despised and held in little esteem. When it is told that such phrases as "my foolish father," "my swinish son," "my awkward self," etc., are in current use, is not the answer clear enough?

To me it seems that our idea of marital union goes in some ways further than the so-called Christian. "Man and woman shall be one flesh." The individualism of the Anglo-Saxon cannot let go of the idea that husband and wife are two persons;—hence when they disagree, their separate *rights* are recognized, and when they agree, they exhaust their vocabulary in all sorts of silly pet-names and nonsensical blandishments. It sounds highly irrational to our ears, when a husband or wife speaks to a third party of his other half—better or worse—as being lovely, bright, kind, and what not. Is it good taste to speak of one's self as "my bright self," "my lovely disposition," and so forth? We think praising one's own wife is praising a part of one's own self, and self-praise is regarded, to say the least, as bad taste among us,—and I hope, among Christian nations, too! I have diverged at some length because the polite debasement of one's consort was a usage most in vogue among the samurai.

The respect man pays to woman has in Western civilization become the chief standard of morality. But in the martial ethics of Bushido, the main water-shed dividing the good and the bad was sought elsewhere. It was located along the line of duty which bound man to his own divine soul and then to other souls in the five relations * I have mentioned in the early part of this paper. — *Bushido*.

* Between master and servant, father and son, husband and wife, older and younger brother, and between friend and friend.

The Fourth Higher School, at Kanazawa, has prohibited drinking among the students of the school. The conference of the presidents of the Higher Schools also passed a resolution to the effect that the Educational Department can prohibit drinking in the schools under its direct administration.

THE LATE REAR-ADMIRAL SERADA.

BY REV. WM. IMBRIE, D. D.

THE burial of a naval officer of high rank is a scene that never loses its impressiveness. The officers in uniform, the bronzed sailors, the gun-carriage covered with the pall, the dirge, the sound of the guns fired slowly one by one, the consciousness of power immanent, and, penetrating all, the certainty that for every one the hour comes at last when death reigns, are things that deeply move the mind. That was the scene on Saturday afternoon at Aoyama Cemetery, when Rear-Admiral Serada was laid to rest.

Admiral Serada was born at Ueda in the Province of Shinshu; and, after a career of marked success, died at the early age of forty-three. On leaving the Japanese Naval School, he was sent to America, and after two years of preparatory study entered the U. S. Naval Academy at Annapolis, where he graduated. On his return to Japan promotion followed promotion in rapid succession. Among the vessels which he commanded was the battleship *Fuji*. For a year he was Naval *Attaché* to the Legation in Peking. Twice he was appointed to service on the General Staff of the Navy. In the war with China he took an active and distinguished part, especially in the convoy of transports and the capture of Wei-hai-wei. During his career he received three different Orders of Merit; and also two Decorations, that of the Rising Sun, and that of the Golden Hawk; the latter a Decoration greatly coveted, and given only for distinguished services in war. When the present trouble in China broke out, he was appointed Chief of Staff at Sasebo, the naval station nearest to the scene of action; and it was on his way there that he was taken ill and obliged to return to Tokyo, where he died.

Admiral Serada was a Christian. While still a member of the Japanese

CAPTAIN SERATA.



WATANABE.



REV. OSHIKAWA.

This picture of Admiral Serata, on the same plate with two others, is from a photograph taken in his Captain's uniform, as there is no photograph taken after he became Rear-Admiral. The cut is used by the kind permission of the Keiseisha.

Naval School, he was baptized by Doctor David Thompson, and admitted to membership in the Shinsakae Church in the City of Tokyo. His Christian life among his fellow students was one of peril and often one of attack, but he did not desert his post. Regarding his life in America the writer is not informed; but on his return he united with the Sukiya-bashi Church, in which he was ordained an elder. Subsequently, however, in company with a number of others, he withdrew from that church and established a preaching place in the district of Tokyo known as Ichigaya; and that was his church home until his death. In the Ichigaya Preaching Place he and his wife, one of the Joshi Gakuin girls, took a deep and active interest. At intervals he taught one of the gospels and several of the epistles to a class of Christians in the Sunday-School. On Saturday afternoon a class of twenty and sometimes more than thirty young men came to his residence for instruction in the truths of Christianity; and many of them under his guidance became themselves Christians. He was one of the Board of Directors of the Meiji Gakuin, and the President of the Tokyo Y. M. C. A. He took a special interest in the evangelistic work of the Church of Christ in Japan. To this work he regularly contributed, and, as a member of its Board of Home Missions, he willingly gave his time and best thought to its care and furtherance.

As to so many thoughtful men, and to none more than to thoughtful Japanese, a time came when he found it hard to hold fast to some of the essential truths of Christianity. Particularly was this so with regard to the incarnation. But he went quietly and patiently to work and devoted himself to a careful study of the question; and there were few men in Japan better acquainted than he with Christian thought regarding the incarnation, the Trinity, and kindred topics. As

time passed he became more and more firmly convinced of their truth; and not long ago he said that his doubts were all gone. Just before he left home for the last time, he remarked that he had come to feel that the doctrine which the Church in Japan needs now most of all to grasp is Paul's doctrine of justification in Christ.

But his convictions on these questions were not self-centred. It was his pleasure to guide others over the path which he had trodden. This was in part the reason why he invited young men to come to his house; and the feeling was growing upon him that he should like to devote himself to such work. Once he said half in earnest, "When I am an Admiral, I'll do it." Shortly before his death, it was known among his intimate friends that he was giving the question careful and serious consideration.

For some time before his death he was in ill health, and his physician told him most earnestly that he ought to seek to be relieved from his appointment to Sasebo; but as he looked at it, it was his duty to go. On his return home, though he knew he was ill, he felt confident of his recovery. "God has brought me through many dangers," he said to his wife, "and he will bring me through this one, too." But it was not to be; and when death came, it came suddenly. So there were no last words; but those who were about him remember that all through his illness he was constantly praying.

The services at the residence were conducted by Mr. Uemura, Admiral Serada's pastor and intimate friend. In the house were gathered the family and near acquaintances; in the garden the sailors had set up two tents which were also full to overflowing. Rear-Admiral Uryu, Admiral Serada's classmate at Annapolis and life-long friend, read a short sketch of his career and of his character. Mr. Uemura spoke of Admiral Serada as a man, as a

student, as a loyal and faithful servant of Christ. Counted by years, his life had been a short one; but looked at in the light of his experience, it had been a long one; he had seen much of men both in peace and in war. But it was not this that most of all had moulded him. That which more than all else had made him what he was, was his life in Christ. He had received many honours, yet the time comes when all earthly honours fade away like a dream; but looked at in the light of his experience, it had been a long one; he had seen much of men both in peace and in war. But it was not this that most of all had moulded him. That which more than all else had made him what he was, was his life in Christ. He had received many honours, yet the time comes when all earthly honours fade away like a dream; but to him had been given one gift that shall never fade away—the life in Christ. The services at the grave were conducted by Mr. Ibuka. Very simple; only the fifteenth chapter of Corinthians, beginning with the words, “But some man will say, How are the dead raised up? and with what body do they come?” As simple as could be, but very grand the words sounded over the grave of the Admiral: “Then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

He was a man of refined literary tastes; well read in history, political science, and especially in theology. The gospel of John he had made a specialty, and his knowledge of it was far from common. He was a man of force, firm and energetic; yet modest and amiable. In the sketch of his life read by Admiral Uryu, he is described as “calm and brave; gentle and dignified in manner; easy of approach and kind to all; and especially at this time a great loss to the country.” He loved his home, his wife, and his children. That is how he is remembered by those who knew him most intimately. In the

Church of Christ in Japan he will be remembered, as a centurion that feared God with all his house; that prayed to God always; and that was not ashamed of the gospel of Christ.—*Japan Mail*.

He was born in an old *samurai* family under strongly Confucian influences. He was led to look upon Buddhism and even Shintoism with contempt, and it is said that the conviction grew upon him that no intelligent person could be interested in religion of any kind, unless perhaps from an antiquarian point of view.

As he read the English New Testament, the miraculous element at first repelled him, as the Buddhist stories had done; but, as he read on, his attention became fixed upon the Sermon on the Mount, and especially upon the command, “Love your enemies.”

He showed a deep sympathy for others. It is said that, after deducting a suitable sum from his monthly salary to be sent to his mother, all but a mere pittance for his own support was given to struggling students.

His interest in Christian theology never flagged. The newest and best books were always to be found in his library; [and were supplied by him to his pastor, it is reported.] It is said that, while his vessel was stationed at Weihaiwei after the war with China, his leisure was largely spent in studying Canon Gore’s “The Incarnation of the Son of God.”

When it was decided that the funeral should be conducted under the auspices of the Navy Department, it was feared by some, that there might be hesitancy to allow Christian services at the grave; but those in authority at once said: “Admiral Serata was a Christian; it is fitting that he should have a Christian burial.” Accordingly, the direction of the funeral was placed in the hands of Rear-Admiral Uryu, Admiral Serata’s school-mate, life-long friend and fellow-Christian.

Mission News.

OUR JAPANESE MOODY AND SANKEY.

BY MRS. IDA GOEPP PIERSON.

DURING the week from July 15th to 20th the churches of Sapporo enjoyed a series of "GOSPEL-MEETINGS," conducted by the Rev. J. Nakada, of Aoyama, and the Rev. T. Mitani, of Matsue, which in spirit and verve and power may well be compared to the stirring meetings we associate with the names of Moody and Sankey.

Our five Protestant Christian churches here in Sapporo, with their well-attended Church-services, Sunday-schools, *Fujinkwai* (Women's Meeting), *Seinenkai* (Y. M. C. A.) *Jizenkai* (Benevolent Society), *Kyofukwai* (W. C. T. U.), and *Ekishakwai* (Workers' Meetings), were by no means in a moribund condition, and yet the ministrations of these two Spirit-filled men stirred us like the breath of a new Life, a salt-breeze blowing straight from the great deeps of God's Grace.

Such meetings may not be unknown elsewhere in Japan, they were certainly new to Sapporo, and—as occurring in Japan—new to us Missionaries here, and so we studied them as to object, spirit, method and result with the close interest that goes with "original research."

First, as to the personnel of the Fukuin-Dendō-Tai, (福音傳道隊), there were five men: the Rev. J. Nakada, formerly of Mr. Moody's school in Chicago and one of the first of the "Moody-men" in Japan; the Rev. T. Mitani, one of Mr. Buxton's workers in Matsue, and a veritable Sankey in his art of conveying by song spiritual truth with great freshness and power into the hearts of his hearers—these were the two leaders. With them was a young Englishman from Matsue, whose part it was to play the organ at the meetings and to carry the great banner in the nightly procession just before the meetings. And

last, but by no means least, were two valiant Christian students from Aoyama, who prepared and decorated the churches for the meetings, acted as general assistants and henchmen to the Evangelists, and raised their stentorian voices in the hymns sung on the march, while carrying red lanterns on long poles over their shoulders. Sometimes the Christians would join in the nightly procession, and one Missionary at least lent his cornet and his presence to the occasion. Another did so in Otaru. The marching in procession with banners and lanterns and the singing of hymns to the lively strains of the accordion attract large crowds, which are of course neatly deposited at the door of the church just where and when the meeting is to be held. Inside is found a well-lighted church with the benches either skillfully and tastefully arranged or entirely taken out, according to the size of the building; beautiful Scripture mottoes such as I John 1:7; John 3:16; Matt 11:28, done in white characters on a strip of red arranged like a frieze round the three sides of the Church. Over the pulpit hangs a triple banner of black, red and white, on which appear in large kana characters the words *tsuni* (sin), *mi-kawari* (atonement), and *sukui* (salvation), respectively.

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Several days before the meeting, posters consisting of a large colored Gospel picture, with the date and place of meeting in legible *kana*, appear on the various churches and at other conspicuous places. Handbills have also been circulated; accordingly, the audiences are large and expectant. At the evening-meetings there were always

in dead-earnest, between the preacher and his hearers, and yet occasionally overflowing into waves of spontaneous and almost unconscious humour. But it was not only *zokugo*, but good *zokugo*, clear, terse, forcible, irresistible—after Quintilian's own heart, whose rule can never be repeated too often: "Speak so that your hearer *may* not only understand if he will, but that he *must* understand whether he *will* or *not*."—And hence during these meetings the "great mirth" of the delighted Missionary hearer, who usually misunderstands one third of the general drift of the average *sekkyo* (sermon) and succumbs utterly before the *enzetsu* (address), is something that can't be put into words, and must be felt to be understood.

The Evening-meetings were especially for unbelievers, and there the message was the old one of Repentance, Confession, Faith in Christ—the God-man who died on the cross to save mankind; but it was urged with such burning eloquence and yet tenderness that it seemed fresh and new every time we heard it. It came too with such authority, straight from the heart of Scripture—to which in every case, and not to Experience or Reason, the final appeal was made—and was pronounced with such force and fire and such utter freedom from the fear of man, and yet with such humility and entire forgetfulness of self that who could doubt they were filled with that—which they so earnestly besought us believers to obtain,—the power of the Holy Spirit.

Their apt Moody-like use of illustration, their power of weaving every little incident of their daily lives into their sermons with the force and freshness of a parable, the fact that their preaching was always and invariably *interesting* and the sermon never seemed quite long enough, the look of great peace on their faces, the sun-shiny healthy tone of their teaching, and their exuberant and yet continuous

"joy in the Lord"—were other and convincing proofs that the Holy Spirit was indeed with them,

And what were the results? For one thing large and ever increasing congregations night after night. At the Evening-meetings there were never less than 200, at the afternoon *Seibetsukwai* (consecration meetings), intended for Christians only, we began with 30 and increased to 100, although they were held at the very inconvenient hour to Japanese women of 4 o'clock in the afternoon. At the *after-meetings* which were the distinctive feature of the Mission, being the direct means to the accomplishment of their great object—the *saving of souls*—altogether one hundred people came forward during the week, expressing repentance for sin and a desire to be saved. Many who had been long hesitating came to the point and took their stand for Christ. Many of these afterwards sought the pastors or Missionaries in their homes and asked for further instruction. As far as possible their names and addresses were secured by the various pastors in whose churches the meetings were held. What went before in the meeting was all intended to prepare for and lead up to the aftermeeting. So integral a part of their work did they deem it, that when two of the churches asked them to come and preach on condition that they would omit the after-meeting, they declined outright.*

To some Christians of a quieter and older type, their methods seemed at first startling, but a close observer could not fail to note and enjoy the tact and generalship with which, by a series of progressive tactics, they led up to the

* This recalls Wendell Phillips' difficulty to get the Boston editor to print the concluding statement of his speech. "Couldn't you omit the last sentence?" asked the editor. "No," said Wendell Phillips, "I wrote the speech for *that*, it is the gist of the statement." "Well," said the editor, "it's true, there's not a boy in the streets that does not know its true, but I wish you would omit it."

final assault. The after-meetings were held in the same place and followed the meeting so quickly and almost imperceptibly, that usually the entire congregation remained to the close. And so it came about that the first evening it was *while all heads were bowed* in prayer, that those who were *not* Christians, but who wished to become so, were asked to *stand*. About a dozen responded. The next night when the congregation was seated on Japanese mats on the floor and their heads bowed in prayer, Inquirers were merely asked to *raise their right hands*. The next night the *Christians* were asked to stand, and then all would-be Christians were asked to join them. Finally, the next time, while the congregation was kneeling in prayer, Inquirers were asked to come forward and kneel near the pulpit. It seemed impossible that anybody would obey such a summons in Japan, but to our astonishment 40 or 50 people came forward almost immediately and were soon kneeling about the pulpit, confessing their sin and unbelief and asking God for pardon and peace.

On the last night of all a "Testimony-meeting" was held, in which more than 30 people gave short stirring testimonies as to the blessings they had received during the meetings; among them were missionaries, pastors, army-officers, professors, the wives of high officials, lawyers, students, and railroad employees; and finally, when time failed, about 20 more people raised their hands in mute signal of their desire to testify of the good things God had done for them. One man from Otaru who had been invited to go to the meetings by a sensible little woman, who, having intended to attend the meeting, was not to be deterred from it by the arrival of a guest from Otatu, but took the guest to the meeting instead, was so much impressed by what he heard, that he raised his hand and said that, though this was the first time he had been in a Chris-

tian meeting, it shouldn't be the last, and, if they would tell him where the meetings were to be held in Otaru, he would guarantee to be there himself and to bring one other man with him. He turned up the next night at the Otaru meetings with *four* others.

The afternoon *seibetsu-kwai* for Christians were as quiet and solemn as the Evening-meetings were stirring and enthusiastic. Their message to Christians was distinctly the two-fold one of the *cleansing of the heart by faith*, and the *filling with the Holy Spirit*,—their arguments being based on such Scriptures as Acts 15: 8,9; 1 John 1: 7&9; 2 Cor. 7: 1; 2 Tim. 2: 19; 1 Thess. 5: 23; 1 Cor. 1: 30; Eph. 4: 22—24; Gal. 3: 14. It was pointed out that all of these passages were addressed to believers.

Perfectionism they did not teach, but Sanctification by *faith* in Christ they taught clearly and forcibly. We are far from perfect in ourselves, they said, rather are we "perfectly imperfect" (*kwanzen naru fukanzensha*). But this imperfect, unclean, "old man" is to be "put off" (Eph. 4: 22). The "let us cleanse ourselves" of 2 Cor. 7:1 becomes "*kegare wo sarite*" (forsake, depart from) in the Jap. version. The new, clean man, Christ Jesus, is to be "put on", Eph. 4:24, & so *He* becomes our "sanctification," 1 Cor. 1:30. Eph. 4:25 teaches us clearly how the "old man" is to be put off. "But," they were careful to add, "though we are not only justified by faith (*gi to serarete oru*), but also sanctified by faith (*kiyomerarete oru*), yet we are and shall be to the end *gi to serareta tsumi-bito* (sinners) and *kiyomerareta tsumi-bito*."

They reminded us that, though Christ had not yet saved us from the *Presence* of Sin, he had saved us not only from its *Penalty*, but from its *Power*, as is so clearly taught in Rom. 6:6—and in such words as "Sin shall not have dominion over you;" "Being

them made free from sin, ye became the servants of righteousness"; "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting Life."

It seemed at first strange to have a distinction made between the "forgiveness of sins, which is redemption through the blood of Christ" (Col. 1:4) and this "Cleansing of the Heart." But 1 John 1:7 & 9 seem to make this distinction, and isn't it suggested by John 13:10 when Peter wanted to be washed all over and Christ said: "He that is *bathed* need not save to *wash* his feet (R. V.)?"

This cleansing of the Heart was defined to be a change of *motive* (*dokû*), so complete and unmistakable as to amount almost to a "transfiguration." (Rom. 12:2; Eph. 4:23). This was illustrated by a glance at the Apostles before and after Pentecost. Before Pentecost, though Christians, they exhibited such marks of the imperfectly cleansed heart as *motives of self seeking* (Matt. 19:27:—"Behold we have forsaken all and followed Thee, what shall we *have*, therefore?"); *weak, irresolute faith* (Matt. 21:21); and finally even on the very last night they spent with their Lord the hateful *strife for mastery* (Luke 22:24). After Pentecost, instead of asking what they would *get*, they gave away all their goods and possessions (Acts 2:45). From weak, vacillating disciples, they

were changed into great, powerful Apostles before whose boldness the very Sanhedrim stood aghast, (Acts. 4:13). Instead of striving among each other for the mastery, they were of "one heart and soul", (Acts 4:32).

Then the fact that this cleansing of the heart, like the filling with the Spirit, with which it seems to be linked, is obtained by *faith* was very forcibly illustrated by the miracle of the cleansing of the ten lepers (Luke 17:11-19). Christ's response to their entreaty: "Jesus, Master, have mercy on us" was the bare command: "Go, show yourselves to the priests." Now they well knew that the priests could only reinstate a *healed* leper. But the disease was still on them. It was *as lepers* that they turned in obedience to Christ's bare word and it was only "*as they went*" that they were cleansed. No wonder Christ told the grateful one that it was his "*faith*" that had "*made them whole*."

One word, in closing, about the *prayers* of these two Evangelists. They were simple, short, direct, pointed, such as an intelligent child might make, and with an utter abandonment of the formal, polite phrases that so often invest Japanese prayers with a vague unreality. I felt as if they were praying to God in English, and that He was close by their side while they prayed.



The wife of the heir to the Japanese throne was the favorite pupil of one of the American teachers at the Peeresses' School at Tokyo. The *Saturday Evening Post* says that she had many tastes in common with her teacher, but upon one point they disagreed. It was the wearing of the native Japanese *kimono*. The princess would persist in donning stays, skirts, shirt-waists and

all the adjuncts of the western toilet. One day the American said to her: "Your Highness, why do you not wear your beautiful *kimono* to-day? It is so much more picturesque than that tailor-made gown." Sada laughed and, passing a book of old colonial prints to her, replied: "Why don't you wear clothes like those your ancestresses wore?"—*Public Opinion*.

M. F. T. M. Department.

Conducted by Mrs. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same

"We are not here to float the float of faith, but to fight the fight of faith."—

Frances E. Willard.

The Foreign Auxiliary Women's Christian Temperance Union met in session in the Karuizawa Union Church, Wednesday morning, Aug 8, 1900, with the President, Mrs. Davidson, in the chair. Miss Veazey being absent, Miss Clawson was asked to act as secretary.

The meeting opened with an organ voluntary by Miss Hart, followed by the reading of the 146th Psalm; after which the audience sang "Give to the Winds Thy Fears." Mrs. Davidson led in the opening prayer. A most helpful Bible reading, conducted by Miss Barrows, next followed, the theme being "The 'Togethers' of the Bible." The first thought was the "together with God," the Scripture references were Gal. 2:20; Eph. 2:4—6; Rom. 6:5; Rom. 8:17; 1 Cor. 3:9. The second thought was the "togethers one with the other"; the references read were Ps. 135:1; Eph. 2:22; Phil. 1:27; Jas. 5:16; Heb. 3:13; 1 Pet. 1:22; Gal. 6:2; 1 Thess. 4:18.

A beautiful solo, "Holy Savior, Lord and King," was rendered by Miss Hart.

Mrs. Large read a brief account of the world's Convention in Edinburgh, which proved very interesting and

instructive. Especially did we of Japan enjoy that part of the report in which the "Seventh Around the World Missionary," Miss Clara Parrish, told of her work and its results. While in Japan she saw better organization of men's work; organization of work among girls; union of societies; the higher classes better interested; and the amalgamation of native and foreign societies.

Miss Cummings next gave an account of her work in Chofu. In the highest praises did she speak of the work of Mrs. Large and Mr. Miyama in the school over which she has control. The result of their labors was almost marvelous. Four departments of work are carried on in the school: (1) benevolent, (2) Sunday school, (3) personal cleanliness and physical culture, and (4) literature. Miss Fife then gave a report of her work in Yotsuya, Tokyo, in connection with her kindergarten and with the various churches in that section of the city. Besides the training given to the little ones in the kindergarten, classes have been organized among the mothers in which they are taught how to care for their little ones physically and spiritually all the way from baby-hood to old

age. Miss Catharine Beebée's "Home Occupation for Children," put into their hands, has done much to assist them in this work. English classes for young men and young women afforded a basis for temperance lessons. Through the efforts of Mr. Ando and others, a society of thirty-five men and boys has been formed in this section of the city, and through this organization several have been brought nearer to Christ.

Miss Luther next gave an account of Mr. Miyama's work in Kanazawa. He gave stirring addresses before the various temperance organizations in the Girls' School and in the various churches as well as in the various government schools in the city. Great interest was aroused among the women, especially in the way of Social Purity and Childrens' Work. A circulating library has been established and all the various lines of temperance work promise in the coming year to be extended as never before.

Mrs. Large gave an account of her work in the Rescue Home in Tokyo. There was little to add to last year's report. Mr. Crittenden has presented the home the sum of *yen* 400. A lady in Kentucky is supporting one girl in the home, and a man in England supports another. Yokohama supports two. There are nine girls in the Home and five are out at service in good homes. From those at service an income of five *yen* per month is received. The girl rescued by Miss Ballard three years ago is doing excellent service, and her employers are so well satisfied with her work that they make a monthly offering of *yen* 2.50 to the Home. While three-fourths of the work has been discouragements and a small one-fourth has been encouragements, yet Mrs. Large insists that we cannot afford to abandon the work.

Mrs. Chappell then asked the question, "What has been done in the way of Mothers' Meetings during the past year?" The Japanese women in Aoyama are no longer satisfied with

the mere helping of one another, but are now ready and anxious to reach a helping hand to their *very poor sisters*. Much time has been given to the teaching concerning the physical training of children and home discipline, as well as to pre-natal influences and kindred subjects.

Mesdames Jones, Winn, Albrecht, McCauley, and the Misses Cozad, Hargrave, and Robertson each reported Mothers' Meetings in connection with their work, with the most encouraging results. Dr. Nina A. Stevens' tract, "O Hana's Baby," was highly recommended by all as a great aid in this work.

Miss Cheney rendered in her rich contralto voice the solo, "O, Rest in the Lord."

Mrs. Davidson next made an appeal for help on Mr. Miyama's salary with gratifying results.

Mrs. Albrecht read a paper prepared by Mrs. A. D. Hail, of Osaka, on "The Ohio Crusade," which gave an account of the great temperance movement which had its origin in that state. This paper was very helpful and well written, since Mrs. Hail herself had a part in the thrilling scenes which she described. Wonderful examples of direct answer to prayer were manifested throughout the whole movement, proving the power of united womanhood, and teaching us that we are to "despise not the day of small things."

Another inspiring solo and chorus was rendered, with Miss Cheney as leader. It was moved and carried to recommend to the For. Aux. W. C. T. U. Ex. Com., that the Foreign W. C. T. U. yearly meeting be held in Tokyo sometime during the Conference in October. The session closed with "Blest be the Tie that Binds," and the regular noon-tide moment of silent prayer.

Bertha Clawson,

Secy. Pro tem.

The Komuro W. C. T. U. was organized last February and already has a membership of thirty. A very successful Temperance meeting was

held in connection with this society on July 30th. The morning session was addressed by Mrs. Large and Miss Wigle, and seventy two women and a smaller number of men were present. Several Japanese gentlemen spoke at the afternoon meeting and Messrs. De Forest, Aoki and Hashimoto were the speakers in the evening, to an audience of about five hundred. The Komoro Temperance workers are to be congratulated on the success that has attended their efforts.

Two well known native residents of Karuizawa are now in prison awaiting a trial for murder. One of them, the son, while under the influence of liquor, was induced to affix his stamp,

or signature, to a written bargain, very unfair to himself. On hearing what he had done, the father, accompanied by the son, went to the room of the man who had profited by the bargain and cut him severely, fourteen times, with a large knife. The father and son then went and gave themselves up to the county authorities, telling what they had done and their reason for doing so. The injured man is still in a critical condition, and on his recovery or death, depends the acquittal or sentence of the father and son. This is only one of the many cases, that show the folly of putting "a thief into the mouth to steal away the brains."

Mission Notes.

CHURCH MISS. SOCIETY.

SHIKOKU.

10th. Started at 6.30 a.m. on our return journey. We saw the largest waterfall in Shikoku. Its name is *Karei ga taki* and in popular interest, though not in size, takes the record, if not the first place, of any waterfall in Japan. This fall furnishes another sad instance of man worshipping the "creation" rather than the Creator. Pilgrims from all parts come and worship the fall, as they believe that any one washing once will be cured of disease and that frequent washing in its clear waters ensures freedom from leprosy. There is a notice board on the road to the effect that women are not allowed to look at the fall, and must not proceed further than that point.

The idea contained in the regulation is to emphasize the majesty of the fall and the inferiority of woman. Men going beyond the board must take off their sandals, when treading on this holy ground. There is a popular idea that the depth of the pool at the bottom of the large fall reaches to the world at the bottom of the great ocean. The first part of the fall is a drop of 100 ft. down the side of a deep cleft of rock. As the road ends some little distance below the fall, to get a view of it, it is necessary to jump from one big rock to another in the torrent bed and so approach very near the fall. The strong current of air mingled with spray makes it uncomfortable to stay there long. The roar is deafening and the sight awe-inspiring. By scrambling up rocks and a ladder made of boughs of trees, the top of the first fall

is reached, and you find yourself at the bottom of two lovely cascades which are separated by one immense stone. The height of the falls is about forty feet and at the bottom is a deep pool whose turbulent waters soon empty themselves into the dark abyss below. From the first fall to the source of this river there are ninety-nine waterfalls. It seems that any striking object of nature is accorded a worship which belongs only to the Creator:—the moon for its beauty, the fox for his cunning, the waterfall for its grandeur and power.

H. Woodward.

SOUTHERN BAPTIST CONVENTION.

(From *Gleanings*.)

OF those who have been baptized this year, four were at Kumamoto. These four illustrate again the truth, that with God "there is no respect of person." The gospel destroys caste. The lowly are made noble; the high are made humble; in Christ all are brethren. These four,—a young woman—the daughter of a merchant—a jinrikisha-man—a retired Army officer—came together, professing their faith in Christ.

The distinction of degree, rank, and class between the jinrikisha-man and the ex-army officer affords an interesting and instructive contrast.

The jinrikisha-man for more than a year had been attending regularly at the stated services. The Spirit had moved him to deeply desire salvation. But his lowly position in the eyes of men proved to be a serious obstacle to his acceptance of the truth. His bearing in the presence of those above him in station, was that of an intruder, and his constant expression was one of "confusion of face." By God's grace he at length recognized that Jesus, the Son of God, was despised and rejected by men, and the change of heart was

wrought. The love of God in his heart lighted his face with joy, so that every lineament of his countenance shone with gladness. He owned his Lord in baptism. The cringing, shame-faced and ignoble bearing of one of low degree was replaced by true nobility of character, born of humility and trust in Jesus Christ. The jinrikisha-man had become a son of the King.

The retired Army officer—now instructor in the Higher Middle School at Kumamoto—had the pride of position to conquer. How could he so far forget his rank of birth, training and service, as to become on an equality with a jinrikisha-man. His training and environment, his acquaintances, friends, and family relations all forbade it. But grace did it. By the Spirit he was introduced to the Eternal Son, who "counted it not a prize to be on an equality with God, but emptied himself...becoming obedient to death, yea, the death of the Cross," and the man of high degree was transformed into an humble follower of the meek and lowly Jesus.

In the evening, as our little company gathered to commemorate the death and sufferings of our risen Lord, there was no distinction of person or degree. It was "Blest be the tie that binds our hearts in Christian love; The fellowship of kindred minds is like to that above," that we all sung with thanksgiving in our hearts, while we remembered with joy unspeakable the love that gave Jesus to die that we might live.

J. W. McCollum.

AMER. BAPT. MISS. UNION.

OSAKA.

We have had much to encourage us during the past few months. Soon after the beginning of the year a few of the young men of the church were very desirous of reaching other young men, especially those in telegraph and

post offices. Accordingly, several were invited to a meeting one afternoon at the chapel, and fifteen came. So encouraged were they at the number and interest, that other meetings were held and the number of those who came and the interest manifested continued to increase. The meetings were partly social, but were strictly religious in the way they were conducted. Finally they decided to organize a sort of Y. M. C. A. with a temperance pledge. Miyama San, the travelling temperance evangelist, came and gave them three rousing temperance addresses, and after he left, the interest continued. To the present they have held a regular meeting once in two weeks at Kogawa Cho, and in addition there have been other meetings at our other chapels in the city. The last meeting was one of the best; they hope to continue them during the summer, and are also expecting to have one large meeting in the Y. M. C. A. Hall. The membership is now over 38, including some of the students from the medical school across the street from the Kogawa Cho chapel.

It is a cause of great rejoicing to be able to reach these students who number 150, and also the patients in the hospital connected with the school, about 50 in number. Truly our prayers have been answered. Until recently we could not get an entrance into either school or hospital, although several attempts were made. At one time I offered to teach English to the students, hoping in that way to reach them, but they did not care to learn. Again, I suggested to the evangelist that he get into the hospital and read and write letters for the patients. He succeeded, much to the delight of the patients, but in a few days the authorities of the hospital sent word that no longer would he or myself be allowed to enter. We were much disappointed and could only pray and wait.

In the mean time God in His own

way was breaking down prejudice and opening the hearts of the professors, students and patients, and when the right time came He bid us go in, and this is the way the message came. Last winter or early spring word came from a Christian family in Kyoto, saying a poor woman, almost gone with consumption, their former servant, was in the hospital, and would we go in occasionally, cheer her and try to lead her to Christ. Application for permission to enter was made with fear and trembling, but much to our surprise it was very readily given. So the evangelist went frequently and was always welcomed, and even allowed and encouraged to hold service there. The poor woman was led to Christ and died happy in Him about June 20th. As soon as she died, although we made no suggestions, the authorities of the hospital sent to us requesting that we conduct a Christian funeral. Of course we consented. The authorities went even farther than allowing a Christian funeral, and also excused the professors and students from their duties so that all came to the service.

In other ways the Lord has been opening hearts and breaking down prejudice in our neighborhood. Mrs. Scott has long desired to do something for the non-Christian women in the vicinity of our home, but they seemed hardened against any approach. The children, however, come to Sunday school and she did the best she could for them, and recently women have been much more friendly. Until recently, when Mrs. S. passed along the street, they greeted her, if at all, in a half hearted way, and any invitations to our house or to the chapel were coolly received, but now they come out and greet her very cordially. So encouraged was she that, with much hesitation, for she was still in great doubt as to the result, she invited the women of the neighborhood to come to our house. She would not have been surprised, if none had come. If five only had come,

she would have been greatly gratified and thought the effort a success. However, much to the surprise of all, over twenty came and listened gladly to the message of the Gospel. They were all of those who do not attend church, and so heard the Good News for the first time. Our hope is that they may all be led fully into the light.

J. H. Scott.

BIBLE WORK.

MITO.

One day in March I called at the prison in Mito to ask permission to see a prisoner who had been there nearly two years. After talking with one of the officials for some time, I asked if I might preach to the prisoners, but the officer said I could not; and when I asked, why not; he said, "Buddhist priests come here to preach to the prisoners." To which I replied that I had as much right as the priests to preach to them; and then he said they were satisfied with Buddhism; to which I replied, "Buddhism never satisfied anyone." Seeing that it would be impossible to get permission to preach to them, I asked if I might be permitted to give each prisoner a portion of our holy book. I was then told that the governor of the prison was away from home and would not return until the 20th of the next month. When the 22nd came, I went again to see what could be done, and was told to wait a few days, and after a few days a note came asking what kind of books I wanted to give to the prisoners.

Then I told them all about the book, and the tracts, and the officer said that truly the desire to give the books was out of the kindness of my heart, and he then asked me to send a copy of each book to the prison for examination. So we sent a copy of each Gospel, and the following tracts written by Mrs. Brand, "What kind of Being is the true God?"; "How many Gods are there?"; and "God's love and

justice;" and a copy of the following written by myself, "The sufferings of Christ," and "The way of pardon." After a few days word came that the Governor of the Ken, or Prefecture, Mr. S. Kashiwada, had granted permission to give the portions and the tracts to the prisoners; so 800 portions and 800 tracts were sent to the prison, with an earnest prayer to the ever living God that he would bless His Word. There are about 1,000 prisoners, but 200 of them cannot read. A few days after that I called on the Governor to thank him but he was not at home; next day he called on me and I found him to be a very nice man indeed. I told him that I would be glad to preach to the prisoners, but seeing I could not do so, I asked him if Mrs. Brand and myself might visit the prison. I said it was not idle curiosity with us, but we believed that our presence would do the poor fellows good, that they would enjoy seeing foreigners. That touched him very much, he said, and so he promised to do what he could to comply with our request. In less than an hour after he left our house, he sent word for my helper to call at his office, but I went also, and after some conversation, which appeared in one of the Mito papers next day, he said that Mrs. Brand and I could go through the prison any day that would suit us, but we better go when the weather was fine. So on Saturday afternoon the 28th of April, I was taken through the prison, but Mrs. Brand was only allowed to visit the women's department. It was a time of great joy to the poor prisoners, for many of them had never seen foreigners before. One of the officers told my helper that there was a great *sawagi* ("excitement") when the prisoners were told that foreigners were coming to see them, they were all so delighted. The prison is very clean, the food good and plentiful, and the prisoners do not seem to have a hard time. There is no second story to the

prison, and the rooms are not gloomy, everything seems light and cheerful. The prison officers were very kind, and spared no pains to explain everything to us. By the way, they showed us some blue cotton garments made by the prisoners, *in foreign style*, for foreigners who may be *imprisoned* there. They also showed us some shoes which they said were for the foreign prisoners, also tin lunch-pails, such as foreign workmen use, and they wanted to know if we thought they would do. Mrs. Brand said, with a shudder, that they were very nicely made, but that the garments were rather small, the shoes too large, and she hoped no foreigners would ever be obliged to wear them.

* * * * * Another Mito paper was greatly displeased because the feet of *unholy* foreigners were allowed to tread inside the *sacred* enclosure of a Japanese prison.

The other day I received notice that the Japanese Government, through the kindness of Mr. S. Kashiwada, had sent me a cup. I was asked to call at the Ken Cho to receive it. When I

went to the office, I was told that it was presented to me because of my kindness in giving the books to the prisoners. It is a red lacquer *sake* (beer) cup with the Emperor's private crest inside.

Since the 9th of last October, I have sold over 8,000 portions of the Word of God, and as many tracts, and have given away 61,000 small tracts. A friend gave me 90,000 tracts for my work, and these I use every day when I go out selling Gospels. Some days we preach 5 and 6 times on the streets and walk 10 or 15 miles, and then have a meeting in one of the theatres or halls at night. The day of the Prince's marriage, we went to the Park in this city in the afternoon and preached to about 800 people, and sold many portions and gave away 5,000 small tracts; and on the 12th, which was a *matsuribi*, ("festival day"), we were in the Park over 9 hours preaching and selling books all that time. Mrs. Brand and two Bible women were helping for several hours.

J. C. Brand.

MISSIONARIES AND THE INCOME TAX.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In May last, when the missionaries of Nagoya were asked to report their incomes for taxation, after much discussion, it was decided to comply with the order on condition that the Tax Bureau hold the reports of income derived from foreign sources until a construction of the law could be obtained from the Finance Department *in re* the matter. An appeal was carefully prepared and sent to the Finance Department, through the Local Bureau, over the signatures of all the Protestant missionaries in the city, the Catholic missionaries, acting under advice from their superiors, having

refused either to report or to sign the appeal, and a short time afterwards the Vice-Minister of Finance was interviewed and the appeal fully discussed.

According to promise made to the Tax Bureau, I beg the privilege of using your columns to make public the reply which came a short time since. The appeal explained the nature of the work of missionaries and the sources of their income, and the claim was made that in equity such incomes ought not to be taxed, and inasmuch as Sect. 6 of Art. V of the Income Tax Law, can be interpreted so as to exempt such incomes without doing violence to the law, all missionaries, whether independent or supported, should be relieved from all necessity of paying tax on incomes derived from foreign sources. There were

other points raised both in the appeal and the interview, but the above represents the line of argument followed.

Both the Local Bureau and the Vice-Minister admitted that in equity missionaries' incomes derived from foreign sources should be exempted and no objection was made to the claim that the law, as it stands, will admit of an interpretation that will provide for such exemption. It was the understanding that a definite reply would be made to each of the points presented and interpretation given to Art. V., Sect. 6, but the note sent down by the Finance Department is a simple, short statement to the effect that "Although the salaries of missionaries come from foreign countries, inasmuch as they are received where the Income Tax Law is in force, said salaries constitute a taxable income."

The appeal is entirely ignored, not even being mentioned in the note, and the promise made by the Vice-Minister to give a definite reply and explanation seems to have been overlooked,—or did the Department find it rather difficult to deal with the subject-matter of the appeal?

With apologies for requesting the insertion in your columns of that which will be interesting to a small section of your readers only, I am,

Yours Sincerely, U. G. MURPHY.

[We regret that any contest has been made by missionaries against the Tax. It is surely not illegal in Japan, though it may be inequitable. But even then Christ has set us an example in Matt. 19 : 14-29.—Editor.]

THE SOCIAL EVIL QUESTION.

Rev. U. G. Murphy, of Nagoya, calls our attention to a few typographical errors in his financial statement in the last EVANGELIST, (page 254). Mr. Matsuda's salary should be 105 *yen*; Miss Williams's contribution is 5 *yen* and Miss Hamilton's is 50 *yen*. He

adds that since that report was made out he has received contributions of 86 *yen*, and has had to make expenditures of 81 *yen*; so that there is still a deficit of 68 *yen*. He also states that, although no official action has yet been taken, the Home Department has signified that liberty of cessation of trade must be given the unfortunate slaves. He says :

"The girl who sent in the *sogan* [appeal], from which we expect so much has been captured through a combined device of the police and brothels; and, being now absolutely powerless, she may be compelled to withdraw the *sogan*, although we will hold on as long as there is any hope."

"From now, I am not responsible for the Secretary's salary, as, if continued, the Tokyo Anti-brothel Association will be responsible. Now that the way is open, the principal part of our endeavors will be devoted to rescuing and training the girls who apply."

There has been a conflict between the men of the Salvation Army and the *gifu* [harlots] of Hachioji. The former, on the evening of the 8th, penetrated into the precincts of the Hachioji Yoshiwara, and stopping some of the *joro* [harlots] who were taking their evening promenade, began to expound the error of their ways and to distribute copies of the *Voice of the Times*. The employes of the *joro-ya* [brothel,] resenting this interference, attacked the Salvation soldiers. Fortunately the police were able to prevent any serious results, and the affair ended in a kind of compromise, the promenading of the *joro* being interdicted and the Salvation Army undertaking not to send any more emissaries.—*J.T.*

Apropos this subject, the *Jiji Shimpō* publishes the latest statistics as to the number of *joro-ya* and *joro* in Tokyo :—

| | Women. | Houses. |
|----------------|-----------|-----------|
| Yoshiwara..... | 2,935 ... | 168 |
| Susaki..... | 1,775 ... | 121 |
| Shinagawa..... | 659 ... | 60 |
| Shinjuku..... | 530 ... | 59 |
| Itabashi..... | 227 ... | 14 |
| Senju..... | 432 ... | 36 |
| Hachioji..... | 167 ... | Uncertain |
| Fuchu..... | 53 ... | " |
| Chofu..... | 57 ... | " |
| | 6,835 ... | 458 |

A detachment of the Salvation Army, headed by Mr. Yabuki Kotaro, recently took the Tokyo Yoshiwara for the field of a campaign. Armed with many copies of the *Voice of the Time*, these enthusiastic reformers made their way to the resorts of frail virtue and preached against the iniquity of vice. They proclaimed that any unfortunate desiring to free herself from the trammels of a life of shame would find in them active assistants; that they promised to contrive her liberation, and that her application would be received and acted upon at the headquarters of the Salvation Army near Shimbashi. Then they distributed copies of the *Voice of the Time*. This invasion was strongly resented by the employes of the various houses of pleasure. Thirty or forty of them formed an organization, and when the Salvation Army's detachment, numbering 14, made its appearance again in the Yoshiwara on the 5th instant, it was vigorously attacked, and three or four of its members received ugly wounds. The police hastened to the place, but did not immediately succeed in arresting any of the rioters. We trust they will be apprehended and severely punished, but we think, at the same time, that it would be wise on the part of the Salvationists to adopt less radically militant methods. The Tokyo newspapers state they have declined to lodge any complaint. Doubtless that forbearance shows a fine spirit, but it scarcely consorts with the resolution that prompted the campaign.—*J. M.*

There has been quite a spectacle in Tokyo; a combat followed by a species of triumphal march. It was in connexion with the question which, thanks to Christian interference, has begun to occupy a prominent place in public regard; the question whether a girl, having pledged herself to a life of shame in consideration of a monetary payment, can be held in the painful service so long as the money is not repaid, or so long as other debts contracted by her remain undischarged. The circumstances attending the latest development of this problem are easily told. A girl held for a debt of 600 *yen*, read in the *Niroku Shimbun* various articles instigating resistance to compulsory detention. She addressed a letter to the office of the paper. Her cause was vigorously taken up by the editor and his staff. They employed barristers to draw up a document applying for her release. The law requires that such a document must carry the signature of the girl's employer, who naturally objects to sign away what he regards as his property. In this case the employer refused, and complications ensued which ended in the severe maltreatment of three members of the *Niroku* staff by a crowd of roughs in the service of the brothel. The police appeared quickly on the scene and arrested the principal combatants. This brought the practical issue before the Police Authorities, and they decided that the signature of the employer was not essential to the validity of the girl's petition, which they accordingly endorsed. Thereafter Miss Ayaginu was handed over to Mr. Akiyama, proprietor of the *Niroku Shimbun*, who is a doctor of law, and he sent her to her friends. The police, anticipating a disturbance, told off an escort of three gendarmes and fifty constables, who guarded the young lady *en route* from Mr. Akiyama's office to her elder brother's house. It is a strange incident, and we sincerely hope that it will lead to the correction of serious

abuses which seem to have grown up in connection with the system. Our own opinion is that the framers of the new Civil Code have legislated, unintentionally perhaps, in such a manner that the continuance of the system is impossible.—*Japan Mail*.

On the same day when the *Niroku Shimbun* and Miss Ayaginu's complication was occurring at the Asakusa Yoshiwara in Tokyo, two officers of the Salvation Army, seeking to gain access to the prostitute quarter in the Susaki suburb, were roughly handled. The Salvation Army had received a letter of entreaty from a girl called Misao in the Kaimeiro. In response to it Major Duce and another officer proceeded to Susaki. Apprehending trouble, they asked the police to summon the girl for interrogation. That, of course, being impossible, the police declined, but sent a constable with the Salvation officers. The latter went to the Kaimeiro, but were induced to postpone seeing the girl until the following morning, as the hour was then late. Immediately on emerging from the Kaimeiro an assault was attempted but it failed owing to the activity of the police. The two officers remained for some time at the police station, and were then escorted homeward by six constables. *En route* they were vehemently attacked and received a somewhat severe beating before the police succeeded in restoring order and arresting the ringleaders.

The proprietors of brothels are naturally much excited. They are said to be holding meetings and organizing all kinds of measures. The proprietors of the 260 houses in the Asakusa Yoshiwara claim that they have lent 650,000 *yen* to the 3,200 *joro* [harlots] in their establishments, and they want to know how they are to recover their money.—*Japan Mail*.

The Police Authorities have made important changes in the regulations

relating to houses of ill-fame. Hitherto when a girl desired to give up her unhappy profession, she was required to send in a petition bearing the signature of her employer or his legal representative. That condition was fatal in practice, for if the employer wanted to retain the services of the girl, as he generally did, he had only to refuse his signature. The new regulation directs him to append his signature, and further provides that, in the event of his refusing to do so, the petition may be forwarded without his signature. In the latter case, however, the petitioner is required to state that the signature has been refused and also to set forth the alleged reasons for its refusal. It will be seen that, by these changes, a girl is enabled under all circumstances, to obtain an official hearing for her application.

Another important change relates to the liberty granted to the girls. Under the old regulations they were never permitted to leave the precincts of the *Yoshiwara*, except in case of the death, illness, &c. of a near relative, and if they desired to walk within the enclosure, they had to be accompanied by a species of guard. It need scarcely be said that in the former case also a guard was added. The amended regulations allow free movement within the enclosure without an attendant, and further provide that if a girl desires to leave the enclosure, she has only to obtain a permit from the police. Apparently in the latter event no reason need be assigned, nor is any attendant attached. These changes are radical. The old system evidently resulted in something very like slavery. It was not founded, however, on any such purpose. The idea of its framers was that the social evil should be confined within the narrowest possible limits, and that the girls should not be allowed to go abroad into the streets. But the measures adopted for purposes of wholesome restriction have led to the still greater abuse of reducing the women

to the position of slaves. Hence the present modifications. We may be permitted to hope that the ultimate effect of the new system will not be to disfigure the streets of Tokyo by scenes such as are witnessed in too many Occidental capitals.—*Japan Mail*.

NOTES.

We observe that a summer school for Japanese teachers of English was held on Mount Hiye from August 13th, under the instruction of Mr. C. M. Cady, who devoted two hours daily to the work. Some of the teachers who attended came from very remote places, as Sendai and Yamada. The success of this attempt will doubtless show Japanese teachers that they need not depend upon the Government to provide summer schools, since they can make arrangements on their own account.—*Japan Mail*.

Generally speaking, the poor people in and about the metropolis are being hard pressed in consequence of high prices of all the necessities of life, which are still tending to go up. To cite a few instances of their hardships, these miserable people must work 15 hours or even more to earn only 12 *sen* by means of pasting match-boxes amounting to as many as 1,200 pieces, while others may obtain about 7 *sen* by rolling up 600 pieces of cigarettes; though the ratio of their earnings depends entirely upon the ruling quotations in the market. The daily average earning per person living at the following places is said to be as follows: 16 *sen* 8 *rin* by the people of Motominami-machi, Shinjuku; 28 *sen* 1 *rin* by those in Samegahashi, Yotsuya; 21 *sen* 8 *rin* in Shin-ami-cho, Shiba; 40 *sen* in Mannen-cho, Shitaya; and 34 *sen* 3 *rin* in Honjo. From the above, it will be seen that the general average earning per person per day does not exceed 28 *sen* 2 *rin*.—*Japan Times*.

We regret to announce the death of Count Kuroda, which took place at 8 p. m. on the 23rd August in Tokyo. The Count had been in bad health for the past two years, and had had more than one paralytic stroke. The immediate cause of death was effusion of blood on the brain. Count Kuroda was one of the leaders among the *Meiji* statesmen. He acted a prominent part at the time of the Restoration and always enjoyed the confidence of his Sovereign. He will be best remembered, perhaps, on account of the work he did in connexion with Hokkaido, which, as Chief of the Colonization Bureau, he administered for several years, holding steadily on his way amid evil report and good report, and counting confidently on time to bring the justification of his measures. He was a man of strong convictions and indomitable will, much loved but also not without enemies. His last very prominent appearance in the political field was when he held the office of Minister President in 1889. At the time of his death he was President of the Privy Council.—*Japan Mail*.

CALL TO PRAYER.

Pray for the Conference of Missions in Japan to be held October 24 to 30, 1900, at Tokyo.

1.—That all Evangelical Protestant Missions in Japan may be well represented.

2.—That every representative may come thoroughly prepared *spiritually* and mentally for the work of the Conference.

3.—*Specially*. That those having Addresses and Papers to present may receive special aid from the Lord in their preparation.

4.—That the results of the Conference may greatly redound to the glory of God and to the more thorough and rapid evangelization of the whole of Japan.

Rev. W. E. Griffis, D. D., has written a biography of "Verbeck of Japan: A Citizen of No Country." In the performance of this duty he has used Dr. Verbeck's file of letters 1859—1898, family correspondence, documents, etc. He has treated with special fulness Dr. Verbeck's Nagasaki and early Tokyo days, when he was the Robinson Crusoe among missionaries, the rough pioneer who smoothed the way for later successes by others. This work will undoubtedly reveal much that all intelligent missionaries, and all who like to inquire into origins and causes, will enjoy learning about. It tells fully how Dr. Verbeck secured freedom of the press, abandonment of the policy of persecution; advised military, as well as other, development; urged a full national life for Japan; influenced all classes—while never concealing for a moment his character, purpose, profession, convictions. He never asked a favor for himself, never flattered, always told the plain truth, yet was always the gentleman. This book will be a very valuable addition to the history of the "Opening of Japan."

Mr. Robert R. Gailey, Y. M. C. A. Secretary at Tientsin, China, after bringing his family to Japan, returned to Tientsin to work for the American and British troops. He has already secured in Yokohama contributions for the expenses of this work. If any others desire to contribute money or supplies or reading-matter, they may send it to Mr. H. McArthur, 10 Bund, Yokohama.

The number of aboriginal Ainos in Hokkaido has considerably decreased with the development of the island. They are now only to be found in 69 districts out of the 83 into which the territory is divided. At the end of 1892 the number of families totalled 3,988, containing a population of 17,148—8,452 males and 8,696 females. The latest investigation, however,

shows a decrease of men. The population is 16,978, the families numbering 3,965. They are distributed as follows:—Ishikari, 901; Shiribeshi, 692; Oshima, 211; Iburi, 3,836; Hidaka, 6,261; Tokachi, 1,706; Kushiro, 1,565; Nemuro, 451; Chishima, 88; Kitami, 996; Teshio, 20,061. The aborigines living in caves in Shana and other parts of Chishima have been excluded from the above figures.—*Japan Mail*.

I have frequently been told that the disease of *Kitsune-tsuki* is not to be found in Shikoku, because the fox is not found there, but neither statement is true.* That the fox is to be found I know, having killed one in my own chicken house last March. Still, so rare an animal is it that few people in Matsuyama had ever seen one; the one I killed was on exhibition for several days, and I was quite a hero! I have been told by several different persons that the fox has only recently been found in Shikoku, but I can get no definite information as to how recently. I have been told several times that Kōbō Daishi (I think it is he) prophesied that no foxes would ever be found in Shikoku until the time of iron bridges. And the remark has been made that now that iron bridges have come, so too has the fox, to Shikoku. On questioning about the prophesy, I have not been able to trace it to any ancient reliable source.

As for the disease, this, too, is rarely found in Shikoku; I am told that in certain regions such as the west of Iyo it is never found, but that in the vicinity of Imabari it occurs occasionally. All affirm that it differs in phenomena from *Tanuki-tsuki* (Badger-possession) *Inu-tsuki*, (Dog-possession) *Ikiryō* and *Shiryō* (possession by live and dead spirits of men).

Sidney L. Gulick.

* See page 279 of this issue.—Editor.

PERSONALS.

It is reported, on good authority, that Mr. Narabara, Secretary of the Japanese Legation, who was killed in Peking, became a Christian while he was in Edinburgh, Scotland, some years ago.

Prof. R. G. Watkins, who for several years was Professor of English in the Higher Normal School, Tokyo, has returned to his home in England upon the expiration of his term of service. Prof. Watkin is an earnest Christian, who made himself quite useful in Y. M. C. A. work.

Major Duce, of the Salvation Army, has returned to Japan after a short service of filling temporarily a sudden vacancy in their work in Hongkong.

Miss L. M. Kidwell, of Nagasaki, (M. E. Church North), has gone home on furlough.

Rev. T. A. Cairns, of Yokohama, (Meth. Prot.), has resigned connection with that mission and joined the Christian Catholic Church. He and family will soon leave for "Zion Home," Chicago.

Rev. G. E. Albrecht, D. D., is now the proper way, by virtue of the authority of Oberlin College, to address the Dean of the Theological Department of the Doshisha. This institution is to be reinforced by a new instructor, Mr. Frank A. Lombard, who has just arrived at his post.

Miss Helen M. Fraser, formerly a member of our Mission [Amer. Board] and the Head of the Doshisha Nurses' Training School, is now visiting Japan. She has been connected with the Red Cross work in Manila for sometime past. That work has now been taken over by the U. S. Government and the nurses are returning home. Miss Fraser has been asked to spend the current Mission year, at least, in Japan. It is hoped that she may do so. In this case, she will be assigned to Tottori, where she will find a warm welcome and abundant opportunities for work.—*Mission News*.

Rev. W. E. Hoy and family, formerly of Sendai, but now under appointment to open work in China for the German Reformed Church, will spend the winter in Kamakura.

The "Empress of China," leaving Yokohama Aug. 12, carried off for furlough in the home lands Rev. C. A. Tague and family, of Yamaguchi, of the M. E. Church, South, and Rev. D. R. Mackenzie and family, (Can. Meth.), of Kanazawa.

Rev. A. V. Bryan and family, (North. Pres.), have returned from furlough to Hiroshima.

The family of Mr. R. S. Miller, Jr., Interpreter of the U. S. Legation, Tokyo, are to spend the winter in Kamakura; and their house is to be occupied during that interval by Mr. J. T. Swift and family.

Miss Annie M. Reynolds, Gen. Sec. of the World's Y. W. C. A., is to reach Japan early in October and will be glad to do all she can for Y. W. C. A. work during the two or three months she spends here. We hope she will be at the General Conference in Tokyo. Address, Kobe.

Rev. and Mrs. G. P. Pierson, (Pres. North), have removed from Sapporo to Kamikawa, where they should be addressed hereafter.

The new address of Misses Alice M. Bacon and Ume Tsuda is No. 15 Ichiban Chō, Kōjimachi Ku, Tōkyō.

The "Empress of Japan," which arrived at Yokohama Sept. 3, brought over a large number of missionaries. Mr. J. T. Swift, who is to be Professor of English in the Higher Normal School, Tōkyō, came with his family. The German Reformed Church was reinforced by the arrival of Mr. and Mrs. A. K. Faust and Miss L. M. Powell. The Canadian Methodist Mission was reinforced by the arrival of Rev. and Mrs. R. Emberson, Rev. and Mrs. N. W. Prudham and Miss Howie. Miss Hostetter, of the Disciples Mission, returned to Japan. The Baptists are rejoicing over the return of Rev. J. L.

Dearing, D. D., and family to Yokohama, and a visit from Mrs. M. E. Safford, Secretary of the Women's Foreign Missionary Society, Boston, and Mrs. Robert Harris, a prominent lay-worker of New York City.

It is, by-the-way, an interesting fact that Mr. Robert Harris, now deceased, when a lad, was captain's clerk on board the "Columbus," when Commodore Biddle, with that ship of the line and the frigate "Vincennes," came to anchor in Yedo Bay in July, 1848, and tried in vain to open Japan. Again, in 1872, when the Iwakura Embassy visited America, Mr. Harris, as President of the Chicago, Burlington and Quincy Railway, went out to meet and escort them into Chicago.

DEATH.

Dr. D. B. McCartee died in San Francisco, Cal., on July 17, at the age of 80. He had lived a very strenuous life of varied activities and had won fame as a medical missionary, a teacher, a consular officer and a scholar. His eventful career* was passed chiefly in China and Japan, where many friends rise up and call him blessed. We extend our sympathy to Mrs. McCartee in her bereavement and loneliness.

* See sketch and portrait in the EVANGELIST of Nov., '98.

REVISED NEW TESTAMENT.

Thanks to the diligence of Rev. F. G. Harrington, who has labored incessantly on this large work, Dr. Nathan Brown's translation of the New Testament, revised and furnished with references is now published. It makes a very attractive volume, and is for sale at the Baptist Publication Committee's Repositories by Rev. R. A. Thomson, Kobe, and Rev. C. H. D. Fisher, Tokyo. Prices are as follows:—

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THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39
Fujimi Chō, Kojimachi, Tokyo.

PUBLISHER:—Henry Topping, 30
Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

| | |
|-----------------------------|-------------------|
| IN Japan, one year postpaid | ... yen 2.00 |
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HON. SHO NEMOTO.

君 正 本 根

The Japan Evangelist.

VOL. VII.

OCTOBER, 1900.

No. 10.

HON. SHO NEMOTO.

Hon. Sho Nemoto was born in Ibaraki *Ken* (Prefecture) in October, 1851. His father, Noritaka, was an amiable and upright man, distinguished for justice and impartiality. He was often intrusted with responsible offices in the service of Prince Tokugawa, the lord of his clan. His mother was Haya-ko, who was noted for her excellent qualities of mind and heart, sympathy for the poor, pity for orphans, and motherly skill in bringing up her children.

Nemoto was a boy of an active and independent disposition. At the age of five, he began his studies under his grand-father, Hanemon, besides taking lessons of Sagawa Iyo-nokami. Eight years later he left his home for Mito, where he requested and obtained the privilege of acting as servant to Mr. K. Toyota, president of the Shikwan, an institution for the compilation of history. Here he continued for several years to pursue his studies with ambition and diligence. When he became of age, he was appointed a district official in the Mito clan, and, in spite of the pressure of his duties, he found time to make a study of foreign languages, in order that he might acquaint himself better with the condition of foreign countries.

Afterwards he resigned his position and came up to Tokyo, where he placed himself under the instruction of Mr. S. Mitsukuri and Mr. K. Namakura.

Feeling the need of foreign travel to broaden his ideas, and being without

the necessary funds, he fell to studying ways and means. As a result of his deliberations he adopted the following plan. Taking up his residence at Mr. T. Fujita's, he attended the Doninsha during the day, and at night worked as a jinrikisha-man. By means of this severe drudgery, he accumulated a little fund for foreign study.

In 1876 he studied in the Ujigijiku at Kobe, where he was taught the Bible by Mr. Gulick. The following year he entered the private school of Mr. J. C. Ballagh. In May, 1878, he was baptized by Dr. Greene at the Sumiyoshi Cho Church, Yokohama. One year later, when he was 27 years old, depending only upon Providence for his support, he left Yokohama for America.

His first visit was paid to Mr. Barslow, who, hearing why he came over the sea, showed great interest in him, and offered him a home in his own house, and an opportunity to attend a public school. In return for this kindness, Mr. Nemoto asked that he might perform the duties of servant for his benefactor. And while he remained there, he did sweeping and stable work every morning from 5 to 8:30. In the winter he suffered considerably from the cold. His hands became so chapped as to crack and bleed, by reason of his washing the carriage wheels in cold water. Every evening, after helping about household affairs, he would sit down to his reading and study. Often he had to run about the garden to get warm before he went to bed.

In one of his summer vacations he went to work at a hotel, where he earn-

ed \$115, enough to pay his expenses of studying for two months. All he had to eat at this place was bread and cold water.

The young man was graduated from Hopkins Academy—and then he was eager to go on with his studies at some university. But it did not seem possible to support himself as before, for his lessons would be more difficult and would leave him no time for work. Mr. Barstow sympathising with his aspirations, wrote to his friend, Frederick Billings, of Vermont, and asked if there was no way to send this promising boy to the University. Mr. Billings was very wealthy and generous as well, and had already contributed \$300,000 for the erection of the State University Library. He offered at once to support the student, to the great joy of young Nemoto.

Some time later he made a trip to Boston, a distance of 3,000 miles from California. Although his purse was not full, he took pains to visit the Bunker Hill monument, the memorial of the first battle fought by the Americans for their independence. He climbed to the top of the tower, and as his eyes rested upon the beautiful green hills and golden streams lying stretched out below him, and then upon the two old cannon, relics of the struggle, the marks of the conflict still visible on them, his thoughts went back to the heroes of those old days, and he was deeply impressed with the patriotic devotion of the Americans in fighting for their liberty—and could not but contrast it with the lack of that quality in his own countrymen.

After passing through many vicissitudes, at last in June 1889, at the age of 36, he was graduated from the University of Vermont with the degree of Ph. B. He then took an extended tour throughout Europe.

Upon his return to Japan, he received a telegram from Count Itagaki, asking him to go to Kobe as one of the committee for investigating political

affairs in the Aikoku-koto. He was associated with Messrs. E. Ueki, R. Kurihara and others in drawing up for the first Diet a bill for reducing the budget by *yen* 7,000,000.

At this time Count Itagaki was lamenting the tendency of political parties, especially the Liberal Party, to split up into smaller and smaller divisions, and he therefore set on foot a plan to reorganize the Aikoku-koto, to unite the men who were of the same opinion, and form a great political party. Mr. Nemoto was his chief adviser in this movement.

Mr. Nemoto was a friend of the people, and favored increasing their liberties and extending the franchise. He wrote several books on self government, free education and similar topics.

He was twice nominated as candidate for representative of the Lower House from the second district of Ibaragi Prefecture, but failed to be elected, though each time he came out second on the list. His defeat, however, was really a victory. For when it became known that his lack of success was due to his refusal to adopt the corrupt methods of his opponents, he gained a strong place in the public confidence.

He was appointed commissioner to investigate the subjects of emigration and industrial conditions, and in this capacity he was sent abroad by the government four times. The results of these trips to Mexico, South America and India were to stimulate trade, to introduce new ideas, and to influence the formation of treaties with foreign powers.

Since then he has been elected member of the House twice. In the Thirteenth Diet, he proposed the bill for free public education. It was passed in February last year, and promulgated as a law in October. The bill prohibiting smoking by minors passed through both Houses at the last session. It has been in force since last spring. The proposer of this measure was also Mr. Nemoto.

In this and many other ways he has served his country well. May there be many more like him!

[This sketch is the gist of the official biography of Mr. Nemoto as a member of the Lower House; and the following paragraphs are a summary of his political opinions, as given in that same document.—*Editor.*]

The independence and prosperity of our Empire can be permanently secured only by protecting the lives and property of its citizens and by expanding their liberties and rights. There is no better way than to establish a system of local self-government. This alone will provide a firm foundation for the central government, without which the welfare of the state is next to impossible.

The ideal constitutional government can be attained by (1) free education; (2) extension of the franchise; (3) consolidation of finance. If these matters are arranged, the other functions of government can be successfully exercised.

FREE EDUCATION.

Ordinary education is a different matter from special training. An ordinary education, such as is common to all men, should be provided by the state, just as much as the army, the police, the fire companies. The expenses should be met by direct national taxes, and the schools should be open to all boys in all classes, without payment of fee.

The fault of our present educational system is that too much is given for special training, as in the support of the University, and too little for common schools and elementary education. If all the mass of the people are to be harmonious and virtuous, they must all have the same training. Without education, how can the boys and girls know what they ought to do and be? And without free schools, how can they obtain this education? Many are too

poor to pay the fees fixed by our educational law. There are 190,397 children of school age in Mr. Nemoto's prefecture, Ibaragi *Ken*, but of these the large number of 76,723 do not attend any school. This state of things is owing to the lack of free education.

Local self-government is much affected by the educational condition of the people. And self-government, both local and representative, is an essential factor in the progress of any people towards liberty.

EXTENSION OF THE ELECTORAL FRANCHISE.

Electors' rights are the foundation of constitutional government. If the mode of election be imperfect, the expression of the true public sentiment will be obstructed. Some method should be contrived to prevent the success by dishonest tricks of corrupt and unscrupulous candidates. Mr. Nemoto is the author of a work on Proportionate Representation, in which he exhorts electors not to neglect their privilege and their duty of voting, and declares his purpose of exerting himself to extend the rights of electors.

FINANCE.

Although Japan is rich in agricultural products, there is room for much improvement in the facilities for transportation and exchange, before the farms will yield their full profit.

* * * * *

We can not refrain from adding a few personal reminiscences of Mr. Nemoto and his earnest labors in all good causes. When he returned from America to Japan, we were living in Mito, where we met him for the first time. His maiden public speech was delivered under the auspices of the Young Men's Christian Association of that city, where he was not afraid to show his colors. We were still living

there when he made his first canvas for a seat in the House of Representatives; and we know that his canvas was acknowledged by the papers to have been absolutely honest. . . . Concerning that canvas he wrote to us a letter, which we take the liberty of quoting:—

"I did not intend to be a candidate, but all the members of the State Legislature from Naka County wished me to take a part among the candidates; so I did with honest heart. . . . As you have well imagined, my voters are strictly honest, they did not vote for money.—However, I lost many votes, being opposed by the Shinto priests, whom I do treat as little nuisances. I do not want man's favor, but the Almighty's, who has the power to give us true victory. I love the dying words of President Garfield, who said in peace when he was shot, 'I would rather be beaten in doing right than succeed in wrong.' I have the same conception, and have joy as ever."

Not only in this, but in every subsequent canvas, he was bitterly opposed because he was a Christian; but he never lowered his colors. Neither could he be bribed by the great Tobacco Trust to withdraw his Anti-Smoking Bill. He is absolutely honest and incorruptible; an energetic business man; a leading Methodist layman; and an ardent temperance worker, editor of the *Kuni no Hikari* (*Light of Our Land*).

Regarding Ordinance No. 38 of the Home Department, which forbids collections being made without leave for religious purposes by churches or temples, the West Hongwanji questioned the department, as to whether voluntary contributions of believers ought to be restricted or not? The Department answered that, if they were not forced contributions, the Ordinance had nothing to do with them.—*J. T.*

JAPANESE LITERATURE.

YEDO PERIOD (1630—1867).

[Revival of Learning.]

IYEYASU was probably the greatest statesman that Japan has ever seen. By the organisation of that remarkable system of feudal government under which the nation enjoyed peace and prosperity for two and a half centuries, he solved for his day and country the problem, which will occupy politicians to the end of time, of the due apportionment of central and local authority. At no previous period of Japanese history was the power of the Central Government more effectively maintained in all essential matters, although in other respects the Daimios were allowed a large measure of independent action. Under this régime Japan increased amazingly in wealth and population, and made great progress in all the arts of civilisation.

As a consequence, the new capital of Yedo rose rapidly to importance. Under the regulation, established by Iyeyasu's grandson Iyemitsu, which compelled the Daimios to reside there for a part of the year, leaving their wives and children as hostages for the remainder, its population attained to at least a million, and is believed to have been at one time considerably more.

It is not surprising that the enhanced political and commercial importance of Yedo should have brought about a displacement of the literary centre of Japan.

Kiōto, especially during the early part of the Yedo period, continued to be a place of some literary activity, and Osaka became the cradle of a new form of drama, but Yedo attracted to itself all the principal learning and talent of the country. For the last two hundred years Yedo has been to Japan for literature what London is to the United Kingdom, or Paris to France.

There is another feature of the literature of the Yedo period which is traceable to the improved condition of

the country. Authors now no longer addressed themselves exclusively to a cultured class, but to the people generally. The higher degree of civilisation which was rendered possible by an improved administration and a more settled government included a far more widely extended system of education than Japan had ever known before. And not only were the humbler classes better educated. They were more prosperous in every way, and were better able to purchase books as well as to read them. Books, were far more easily attainable than before. Printing, which in Japan dates from the eighth century, now for the first time became common. Hideyoshi's armies, returning from their devastating raid upon Corea, brought with them a number of books printed with moveable types, which served as models for the Japanese printers. Iyeyasu was a liberal patron of the printing-press. Since this time the production of printed books has gone on at an increasing rate, and they now form an accumulation which is truly formidable in amount.

The popularisation of literature during the Yedo period worked for evil as well as for good. Many wholesome moral and religious books were brought within the reach of the nation generally, and knowledge was greatly extended. But, on the other hand, the average level of taste and refinement was distinctly lowered, and notwithstanding the well meant but spasmodic attempts of the government to repress it, a flood of pornographic fiction not easily to be paralleled elsewhere was poured out over the country.

For the Buddhist religion the Yedo period was a time of decadence. Its continued popularity is attested by the vast number of temples which were erected everywhere, and by the hosts of monks who were maintained in idleness, but its influence was on the wane. While Confucianism became the creed of the strong, governing military cast, Buddhism attached itself to

the broken fortunes of the Mikados and their court. The nation was gradually awaking to a fuller and more vigorous life, and homilies on the instability of human things, the vanity of wealth and power, the detestableness of violence and cruelty, the duty of abstinence from the grosser pleasures, and the beauty of a life of seclusion and pious meditation, were no longer so much to their taste. The moral principles which animated politics and literature were now drawn from the more robust and manly, if more worldly, teachings of the Chinese sages. But of this more remains to be said.

Towards the end of this period there was a partial reaction in favour of the old Shinto religion. It proved to be only an eddy in the main current of the national thought, and is chiefly important politically as one of the disintegrating influences which led to the breaking up of the Tokugawa régime.

Compared with the writings of the Heian or classical period, the Yedo literature is infinitely more voluminous, and has a far wider range of subjects. It comprises history, biography, poetry, the drama, essays, sermons, a multitude of political and religious treatises, fiction of various kinds and travels, with a huge mass of *biblia abiblia*, such as dictionaries, grammars, and other philological works, bibliographies, medical works, treatises on botany, law, the art of war, commentaries on the Chinese classics (in themselves a host), expositions of Buddhist doctrine, cyclopedias, antiquarian and metaphysical works, guide-books, and so on.

But while the new literature is much richer and of a more vigorous growth than the old, there is a sad falling off in point of form. With few exceptions it is disfigured by the grossest and most glaring faults. Extravagance, false sentiment, defiance of probability whether physical or moral, pedantry, pornography, puns and other meretricious

cious ornaments of style, intolerable platitudes, impossible adventures, and weary wastes of useless detail meet us everywhere. There is no want of ability; plenty of genuine wit and humour is to be discovered by those who know where to look for it. True pathos is to be met with in works otherwise highly objectionable, there are graphic descriptions of real life, prodigious fertility of invention, a style frequently not devoid of elegance, and generally a far wider range of thought in political and social matters; than the hedonist literature of ancient Japan could boast. It is the writer "*totus teres atque rotundus*" whose absence is so conspicuous. Sane thought, sustained good writing, disciplined imagination and some sense of order, proportion and consistent method are sadly to seek in the profusion of written and printed matter which this period has left to us.

The Japanese language underwent considerable change at this time. To supply the needs of the new civilisation a vast increase of the vocabulary became necessary, and Chinese words were adopted so freely that they now far out-number those of native origin. As in English, however, the latter retain their position for all the essentials of language. At the same time the simplification of the somewhat cumbrous grammatical system of the old language made still further progress.

In this period the colloquial speech, which had been gradually diverging from the written language so far as at last to necessitate separate grammars for its elucidation, began to show itself in literature. Whether its partisans will succeed in erecting it into a literary dialect remains to be seen. Up to the present their success has not been very conspicuous. It will require far more cultivation than has yet been bestowed upon it to make it equally concise and perspicuous, and to give it the same range of varied expression, as the ordinary literary language.—*Aston's History of Japanese Literature.*

HOPEFUL SIGNS IN JAPAN.

By REV. J. H. DE FOREST, D. D.

LET no one think he knows Japan unless he knows one of its many supremely beautiful valleys, like the Aizu Valley, some twenty-five miles square, with its castle city and farming towns and villages, holding a population of over 300,000. Twice a year I cross the mountain range, going over the foot of a vicious mountain that a few years ago played a mean trick on the friendly people dwelling on its sides, by blowing off with terrific force a thousand feet of its top! I do not remember reading of any convulsion like it in modern times.

Mountains high and low make a seemingly perfect wall around this valley, and even now, in May, there is a glorious sight—the Iide Range for thirty or forty miles covered deep half way down its sides with one almost unbroken sheet of spotless snow. Down every one of these surrounding mountains come tearing streams, that in wet weather gather into an untamable river whose bed is half a mile wide, full of great rounded rocks, torn from the hills and deported far from their natural homes. These river streams are even now being put to respectable work, and soon electricity will illumine every village, connect the towns with cars, and run all the silk factories.

Just before descending into the valley, two thousand feet below, I was met by two Christians who had planned an evening meeting in a village where Christian preaching had never been heard. It was at the house of a Christian teacher. I emphasize this, because I have never on any trip before seen so many Japanese teachers interested in Christianity. This man gathered the audience of four teachers and twenty farmers, and opened the meeting by saying, "I have heretofore

concealed the fact that I am a Christian; but to-night I want to tell you all that I am baptized, and that I mean to be an open Christian. Japan needs Christianity more than anything else."

There are eight baptized teachers in this valley and dozens more are reading the Bible. At another village seven teachers stayed after the two sermons until midnight, asking how to understand the Bible, and how to get the power of Christian morality. In another I baptised the head teacher, and others expect baptism next fall. Still another teacher opened meetings for me in two places, and got me an audience of over three hundred. Out of the thirty meetings I held in April, there was hardly one without some teachers present, and often some of these walked three or four miles to attend the meeting. One, who is just married, brought his pretty bride to the house, and asked how he could best establish a Christian home. This is the first instance of this kind I have known during my twenty-six years in Japan.

When we bear in mind the hostility to Christianity on the part of the Educational Department, its "instruction" issued last year plainly against Christianity, and the difficulty of getting teachers anywhere even to appear in our meetings, it is simply wonderful to see the change in this province. I believe there is a quiet revolution of thought going on all through the empire. Only two or three years ago, the educators of Japan were making addresses and writing freely about the "Conflict between Education and Religion," and declaring them irreconcilable. Now even the agnostic professors of the Imperial University are beginning to sing another song, about the "Relation of Education and Religion." The better thinkers are fast coming to the position that education and religion must not be divorced, and that an immense loss

is already being felt from neglecting the cultivation of the religious spirit. Hoping to help this movement a bit, I have just published in a Sendai daily an article continued through nine numbers on "Education in the United States," based mainly on the magnificent '98 Report of Commissioner Harris, with its sixty pages on religion in the schools, colleges and universities. The fact that Japanese papers gladly accept such articles shows a significant change of public opinion.

But I must push on with one or two more experiences during this—one of the best months I ever enjoyed. Three years ago I was invited to speak in a Buddhist temple, where the villagers, out of curiosity to hear a foreigner, went so far as to bring down a severe rebuke from the head priest of that region. The people then made it so hot for the only Christian in the village that he had to leave. Dr. Davis the next year was visiting that field, and the Christians made another effort to get the temple for this "great soldier, educator, and orator." But not a bit of it. No more "red whiskers" should defile their temple. They had a resident priest to make sure that the new religion should not get into the village. But this priest proved to be a friend in disguise. For he was so immoral that the people could not endure him, but turned him out. Another priest was sent, who likewise played into our hands by borrowing money of his parishioners, whom of course he never repaid. He too was driven away. Then a teacher there, who used to drink whole bottles of "*sake*," became interested in Christianity, gave up "*sake*," formed the young men of the village into a society for mutual improvement, and got the use of the empty temple for their club house. To make the story short, I spoke there again, and the day I left the village, a Christian man and wife moved into the temple, at the invitation and pay of the villagers, as a kind of resident

priest to help the young folks along in moral and intellectual lines. There are two temples now open to us, and since leaving that region, I hear one evangelist has been invited to another.

The Sunday question is coming up. It was in 1875 that the government adopted Sunday as the regular day of rest for all government offices and schools. It was not a pleasant thing for Japan to do, since the edicts against Christianity had not been taken down. But the foreigners who were employed as professors in the university and as specialists in the mint and railroads, etc., refused to work on Sundays. So to please them, and at the same time to dodge Sunday, Prince Iwakura promulgated a generous edict that government offices should be closed every sixth day. This indeed pleased the foreigners, because it gave them two days a week, since they still refused to serve on Sundays, some from religious motives, others from custom. At last Prince Iwakura, feeling that intercourse with foreign nations would sooner or later necessitate uniformity of rest days, went the whole figure and gave the officialdom of Japan the western day, Sunday. Of course this didn't affect the great merchant class except to make Sunday a busier and more profitable day, as the official world then turned out to lay in the week's provisions. The wide farming class was also untouched, and, as in olden times, the country villages still observe the old custom of fixing their rest days with no reference to intercourse with neighboring villages. Some rest one day in ten, some twice a month, some the first, fifteenth, and twenty-fifth, some every six days. But the schools all have to go on the government plan of Sunday rest. Hence in every village there is a constant clashing of rest days, which of course affects the attendance at school, and touches the authority of teachers.

Now the growth of Christian thought will be a powerful help in solving the rest-day question long before the people

are converted. I found for the first time a movement on foot in two villages to abandon the traditional days in favor of Sunday. And in both cases it came from teachers who are either Christians, or openly favorable to Christianity. I shall watch carefully for a development of this movement.

After many such delightful experiences, it was natural the Christians should have held a "Thanksgiving Meeting." This took place in the house of a silk-maker who opened the meeting with a rehearsal of the blessings God had given him and all his house, including three generations. Then the pastor spoke of what silk worms could teach us—they must have a perfectly pure and disinfected house to grow in, and must not be defiled with the smoke of tobacco nor with the fumes of "*sake*." The Christian must have as clean and pure a life as these worms.

Being asked to speak at this unique meeting, I followed with a statement of some things to be thankful for. For myself, being able to live on Japanese food and to tour for so long a time; for being admitted to the friendship and homes of the people. Then I gave thanks that one of the absent Christians had only one leg, for had he kept both legs sound, he wouldn't have become a Christian, and be doing the good witnessing he is now doing; that two temples have almost become Christian preaching places; that teachers are turning to Christ; that young men are forming temperance societies; that six new villages have been opened this month, etc.

Then the pastor called for prayers. It happened that a fine man, a city councillor, who was recently baptized, was present. He too has only one leg, the other having been used up in the war. He impressively thanked God that he also had but one leg, for had he two good ones, he never would have been led to Christ. He rejoiced

that he was no longer ashamed to be pointed at and called a cripple.

It was indeed a remarkable meeting with its worm illustrations, its leg prayers, and warm Christian spirit. After it was out, it kept on into the usual social over tiny cups of tea and bean-paste cakes, with a plenty of religious experiences and some ridiculous ones added.

Well, a month of such work fills one with hope for this progressive and providentially guided people. Those Christians at home, who have despaired of Japan because of the temporary lapse of the Doshisha, or the fickleness of so many Christians, and have sent their gifts to the treasury with the request that not a cent go to Japan, might better look a little more carefully at God's plan. Say all you will about the licentiousness and truthlessness and fickleness of this people, the pessimism that stops there is, at bottom, little else than disbelief in God and in Jesus Christ. One can't see truly without seeing that this nation never could have appropriated Christian civilization, were there not a deep and strong national moral character on which to build.

One cannot see the rich possibilities here of a speedy Christianization of Japan, without being profoundly grateful to God for the privilege of work. One can't see the two great civilizations of the world meeting here with all their forces for evil and for good, meeting under a free government, and not rejoice at the blessed privilege of working with God in the midst of the social and moral conflicts already begun. No one can well doubt that a nation that has gone into all the world, and taken the best of law, education, government, finance, and has opened its doors wide to welcome the nations of the West, will also be divinely led to welcome, before long with the same cordiality, the Truth of truths, Jesus Christ, the Supreme Lord and Savior. —*Advance.*

SABBATH OBSERVANCE IN JAPAN.

(From *Mission News*.)

IN considering this question several facts are patent, which must be recognized. One of the most obvious is that the importance of the Sabbath is not appreciated by any class of Japanese society, Christian or non-Christian. This appears not only in the lax way in which the Christians as a body conduct themselves on that day, but also in that fairly accurate thermometer of public opinion, the press. The fact that for the past five years, more or less, there has appeared in the religious press of this country no serious article upon the Sabbath, is a fairly accurate indication of the total apathy of the community to the subject.

Another obvious fact is that nowhere is the Sabbath observed by the Christians in a manner satisfactory to those who are probably best competent to judge of such things in a kindly sympathetic way. Sporadic cases do appear, where an individual is either conscientiously or habitually or experimentally making Sabbath a day of rest from ordinary labor and of good works for his fellow-men—including his own family; but such cases are exceptional.

A third obvious fact is that among non-Christians the Sabbath is used as a day of extraordinary carousing. Probably one of the greatest vice-breeders of this era has been the Sabbath day,—the one day of the week when sports and gambling and wine-parties with their adjunct immoralities are rife, and trade is bustling. It is no uncommon thing for merchants, gambling officials and others to borrow money on the promise to pay "after next Sunday," in the confident expectation of unusual gains on that day. There are more absences from offices and counting houses on Monday than on any other day, the absentees recovering from the effects of the previous day's debauch. There are said to be more suicides on Sunday and Monday than on all the

other days of the week together. And the "day of rest" is the one of all others which brings no cessation of the work of unrighteousness to the unfortunate inmates of the palaces of the demi-monde. And in connection with this is the discouraging fact that nowhere is seen any active disposition on the part of the great Christian body to try to make effective that law which all delight in extolling as the Golden Rule.

In view of such facts, it is apparent that neither in the Christian nor in the non-Christian circle is there an adequate comprehension of the significance, value and blessedness of the Sabbath, properly observed; nor is there any clear conception of the broad principles that underlie the necessity of such a day of rest. And until these broad principles are apprehended, even though dimly, there can be no hope of any bettering of the present unsatisfactory conditions. Not only so, but it is necessary to come under the power of some of the various motives which would induce one to properly observe the day.

What are some of these principles, and some of these motives?

It is not enough nowadays to say that Jehovah commanded his chosen people to labor six days and to rest on the seventh, and therefore we are in duty bound to do the same; for many take the ground that the Jewish Sabbath passed away with the coming of Christ, though they strongly maintain the principle that there should be a Sabbath—a day of rest—for man.

Without arguing that question as to whether the Fourth Commandment was a kind of special legislation which did not involve a principle that was universal and of perpetual obligation, it will be sufficient to remark here that the above argument is one that should not be lightly discarded. For could it be made clear that that fourth "Word," like the rest of the "Ten Words" is based upon a principle that is universal and of perpetual obligation, the argu-

ment for the necessity of its observance could be backed by the powerful motive of religious sentiment.

Nor is it enough to urge simply the historical argument. With many people this could not be made to appear of any strength, for it would involve the question of the origin of the Sabbath, and this is confessedly unknown. The Fourth Commandment did not originate it, it simply recognized and organized and formulated that day which had existed before the Commandment. And, moreover, historically it was at that time simply a day of rest—cessation from labor—with no religious observance enjoined. The argument from the historical Jewish Sabbath, however, is not to be lightly or wholly discarded. In the presence of a certain class of minds it has its place and power. But its background must be not Jewish history alone, but the underlying principle that secured for it its place in history.

What is necessary in every argument regarding the Sabbath is to get at the broad, rational principles that underlay that old command, and that underlay also the simple but majestic statement of our Lord when, ignoring and abrogating that atrocious masterpiece of the scribes which made men slaves he said: "The Sabbath was made for man." Not for selfish, individual man, but for *mankind*. This was not intended as a phrase behind which any individual could shelter a false and selfish license under the name of liberty. After all is said, the fact remains that the one day in seven was sanctioned by Jehovah in the Ten Words, and it was not abrogated by Jesus in his words or in his conduct.

As for the motives that should induce one to observe the Sabbath, there might be mentioned those of religion, moral obligation or duty, happiness, and utility. Any one of these, made sufficiently clear and convincing so as to stir the emotions and move the will, should result in a more or less proper

observance of the day. And while there may be differences in degree, any of these are proper and legitimate motives to present in an appeal.

In regard to the *utility* of observing the day properly, there is at this day no room for argument. Happily the whole subject has been most thoroughly considered, and there is practically no dispute on the main question that the setting apart of one day in seven for rest is a wise and beneficent arrangement. Wherever the question has been investigated with care and intelligence, the real value of a Sabbath has been affirmed and reaffirmed with remarkable unanimity. Physiologists, political economists, social reformers, philosophers, jurists and statesmen have given valuable time and thought to most elaborate researches on this problem, often on different grounds, by different methods and with different motives, but with the same, invariable result. The worth of the one day in seven has been uniformly affirmed. Such widely separated extremes as the conservative Blackstone of England and the rabid socialist and revolutionist Proudhon of France meet here on a common platform. The former says in his *Commentaries* (iv, 63):—

“Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping of one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state considered merely as a civil institution. It harmonizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to resume his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people

that sense of duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times to recall them to the worship of their Maker.”

Proudhon says in his tract “*De la Celebration du Dimanche*”: “What statistician could have first discovered that in ordinary times the period of labor ought to be to the period of rest in the ratio of 6 to 1? But Moses, having to regulate in a nation the labors and the days, the festivals and the rests, the toils of the body and the exercises of the soul, the interests of hygiene and of morals, political economy and personal subsistence, had recourse to a science of numbers, a transcendental harmony, which embraced all space, duration, movements, spirits, bodies, the sacred and the profane. The certainty of the science is demonstrated by the result. Diminish the week by a single day the labor is insufficient relatively to the repose; augment it by a day, it becomes excessive. Establish every three and a half days, a half-day of relaxation, you multiply, by the breaking of the day, the loss of time, and in shattering the natural unity of the day you break the numerical equilibrium of things. Accord, on the contrary, forty eight hours of repose after twelve consecutive days of labor, and you kill the man by inertia after having exhausted him by fatigue.”

These are remarkable testimonies from remarkable sources; and the underlying truth of them cannot be too often re-iterated in the ears of un-Christian as well as of Christian Japan. On the question of the utility of observing the Sabbath, all arguments reach the same conclusion. The need of the day of rest is so clear, and its importance so great that it has recommended itself as a civil institution to nearly every enlightened state.

But whatever motives may have induced Japan originally to adopt this institution, it is painfully evident that

the country is not now reaping from it such benefits as it might and ought. And it is the privilege as well as the duty of every well-wisher of this land, to point out to his brethren here that they have a right to throw about this day such guards as shall protect the working men, whether they work with muscle or with brain, from the despotism of competition, the despotism of debauchery, the despotism, which is growing more and more despotic, of this present-day vigorous and rigorous money-making life. As the Sabbath is recognized as a civil institution, they have a right to demand that such laws be made as shall insure that all employers in mills, factories, mines, stores and all establishments shall in some way or other get some fair share of this day of rest, which, even arguing from the lowest ground of utility, is demanded by man's physical, moral and intellectual being.

A long time may have to elapse before any sweeping changes can be effected; but once let the Christian people of Japan get their eyes open to their duties and privileges in this matter, and get started on the road of agitation, and whatever the objective effects may be, the subjective results cannot fail to be beneficial in improved methods of Sabbath observance.

Utility is a perfectly proper motive to present in seeking to stimulate people to a higher appreciation of the Sabbath; for, properly presented, it lends itself to an attractive form, and is easily understood. But as a matter of fact it does not lend itself to a powerful appeal; for it does not follow that, because a thing is clearly understood, it will be acted upon. In practical conduct men are governed not by their understandings but by their sentiments, and a living power over men can only be obtained through influences which reach the fountain of their sentiments,—the heart, the will. An aroused conscience is the prime essential for insuring a continuance in Sabbath observ-

ance,—such a conscience as the Puritans have left us a fine example of, and which we might well imitate. This is not a plea for a so-called "Puritan Sabbath" (though that, in its moral results, has much in its favor); but the thing which should be carefully noted is that the Puritans did put conscience on the side of the Sabbath. And in this particular, imitation is absolutely essential to any success in strict and proper observance of the day. For without conscience on that side the Sabbath must inevitably be swept away, not only by the onrush of modern industry but by the very demands of the moral sense itself.

Some can be appealed to on the score of duty, of moral obligation; and this sentiment is no doubt a mighty factor in life. There are individuals who seem to do the right through the simple constraint of obligation. But in general, such an appeal to simple duty is not sufficient. For with most men this sentiment seems demonstrably powerless; and vice and crime and sin of every kind flourish in human life and conduct in utter defiance of the plainest dictates of duty. As Ovid says:

"I know the right, and I approve it too;

Condemn the wrong,—and yet the wrong pursue."

Where is the virtue of sincerity and truthfulness set forth in more glowing terms than can be found in the writings of Confucius and Mencius, whose teachings are at the tongues' end of every school-boy in China? And yet, where is there another nation where duplicity is more evidently the rule of life? The duty is clear; the deed is wanting.

Again, the motive of happiness,—happiness for one's self, one's family, one's community,—is one that can be presented legitimately, and that with some minds will constitute a powerful appeal for the proper observance of the Sabbath. Yet nothing is more evident

than the proneness of selfish, unsanctified human nature, when in pursuit of momentary pleasure, to throw to the winds all regard for even that which it is fully persuaded will bring a larger happiness by and by.

All these arguments from history and utility and moral obligation and happiness, are good in themselves and have their proper place, and are perfectly legitimate motives to present and to urge. But it seems unquestionable that, unless there can be added to the constraint of a moral principle the command also of a moral Prince, no appeal to any of these sentiments, not even to that of duty, can ever make it actually dominant in human life. *Religion* is the only power that has ever proved itself capable of exercising a permanent, regenerative influence over men. The preaching of simple morality, however clear and vigorous it may have been, has never yet in the world's history exhibited a power to go down deep into society with a moulding, vivifying, regenerating influence that was permanent. So far as the mass of mankind is concerned it has always proved a failure. But whenever human hearts have been permanently renovated and the heart of society permanently regenerated, there will be found as the adequate cause, not the simple presentation of moral obligations, but the profounder preaching of God's Word and Will. Where every other agency has failed in the past, this has succeeded; and it is the part of wisdom to take lessons from the past.

Therefore, while welcoming every right motive that may have its influence upon any mind or class of minds, urging them to a better observance of this day of rest, it should not be forgotten, as so many nowadays are inclined to forget, that the Sabbath, in order to be widely accepted and permanently and properly kept, must ultimately come to men clothed with the authority of divine legislation. Strictness or laxity in the observance of the

day are just in proportion to the strength or weakness of this conviction of its divine authority. And in view of all the facts, it is quite impossible to escape the conviction that the only ground of an ultimately successful appeal to the Christian brethren of Japan is this of the divine authority for the universal and perpetual obligation of Sabbath observance.

H. B. Newell.

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I feel that harm has been done to the cause of Sabbath observance in Japan, in two ways:—first by laying emphasis on the minutiae of the manner of its observance before the real foundation for its existence is understood by this people: and second, by asserting that Christ abrogated the Jewish law, and the Sabbath with the rest, or by taking such a position in regard to the Sabbath as would give the impression that Sabbath observance is a matter of little importance. We need to go to the foundation. We read that the "Ten Words" were "Written with the finger of God" on the tables of stone. We do not know just what that means, but we know this; that the spirit of the obligation contained in each of those commandments is written in the moral nature, engraven on the heart, so to speak, of every moral being in the universe, so that whenever, and wherever, moral beings exist under similar conditions to those under which men are placed here on earth, those obligations must take substantially the same form as they have in the "Ten Words." God himself could not abrogate them, unless His own nature were changed. They are sacred "Words"; they come from the very heart of the Eternal One, and they come re-inforced by the needs of all moral beings. Not one of them can be broken, or disregarded without danger of infinite loss. The need of the Sabbath rests on this unchangeable need of moral beings. The frequency of its recurrence, wheth-

er once in five days, or once in seven days, or once in ten days, might have been a difficult question for man to have settled, but God has settled that and Christ has sanctioned the septenary day of rest and worship. The realization of the need of such a day, and of the Divine command for its observance, based on that need, is fundamental in trying to secure its observance. Next to this, in importance, is this that all observe the *same* day. With those two foundations laid, we are prepared to consider the best way of its observance.

In the city of Takasaki, in Joshu, a leading dry goods store is closed on the Sabbath, and the proprietor of that store, Mr. Fujimaki, pays about seventy five *yen* a year to have an advertisement appear in the leading paper of the city, which is headed as follows: "The Closed on Sunday Best Cloth Store."

When Mr. Fujimaki became a Christian, about twenty years ago, he began to close his store on the Sabbath, and although he lost some custom for a year or two, he has gained the custom and the confidence of the people in a remarkable manner, and he is probably preaching a more effective sermon than any pastor in the province of Joshu.

J. D. DAVIS.

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During the past year I have had two experiences in regard to Sabbath observance that are worth mentioning. In December last, I made a ten days' tramping tour among the mountain villages back of Uwajima. I found a silk spinning factory in which eighty girls are employed the year around. The owner and the manager, though not a Christian, was very cordial, and apparently glad to see me. He talked over all his affairs with great freedom. He showed me over the factory and explained with much satisfaction the various details of the work; how he bought the factory, when it was bank-

rupt, for three thousand *yen*; how that during the first two years he just cleared all expenses and learned his various lessons; and how this year he was expecting a gross profit of 12,000 *yen* and a net profit of 5,000 *yen*.

When I asked him about the hours of labor and rest for his employees, he told me that they began work at five and worked till five, with a half hour for breakfast and an hour for dinner, and that Sunday is kept for a rest day. I knew he was not a professing Christian and asked him why he gave Sunday. To this he replied that he believed Sunday to be a God-given day for rest from all work and he had found its observance beneficial to his hands. They needed the rest in order to do their best work in reeling the silk. He makes no provision for the moral education of the girls, leaving them to use Sunday as they please. I suggested to him the importance of giving his girls opportunities for intellectual and moral improvement. He assented to the desirability, saying himself the quality of the silk reeled depended materially on the faithful character of the girls.

I may add that the manager was a graduate of Mr. Fukuzawa's Kei-o-gijuku,—was a well educated and cultured man, and seemed to consider his position, as owner and manager, a trust to be used for the advantage of the entire valley. We naturally had some earnest conversation on the topic of religion.

My second experience was of a wholly different nature. At Saijo a middle-aged widow was presented as a candidate for baptism. She had little education but had received considerable instruction in Christian truth from the Bible woman. On the whole she seemed ready to profess her faith. I finally inquired in regard to the question of Sabbath observance. I was at once told by one of the deacons, that, as she was a hairdresser, it would be impossible for her to keep the Sabbath and that accordingly nothing had been said to her about it. I naturally demurred

as to the desirability of baptizing her at that time.

I then conversed with her on the subject. I learned that she made a very scanty living, each day's work being scarcely sufficient to provide that day's rice. A day of rest would be a day of fasting. And worse than that, should she refuse to work on the Sabbath, her regular patrons would probably become provoked and would seek other help so that she might even lose her entire living.

I spoke to her about the importance of the Sabbath, and then suggested that she might explain to her regular patrons her new life, and hope, and ask if they would not employ her on Saturdays and Mondays instead of on Sunday. I also suggested that if some should be greatly inconvenienced, she might do their hair on Sunday, but she might refuse to take any pay for Sunday work, saying that she did it for the Lord's sake and for theirs, but not for her living. Should they insist on paying, she might give that money to the Lord. Transient customers she might treat in the same way. These suggestions pleased her and the deacons; and on her pledge to keep the Sabbath in this way she received baptism.

Some six months later I visited the place again and of course made special inquiry as to the experience and practice of the woman. She replied with beaming face that my plan had worked splendidly. Her customers had accommodated themselves to her desires and, although she did no work on the Sabbath, she had more work than ever. She had gained many friends by her firmness of principle and kindness of heart.

This instance illustrates the importance of faithful labor on the part of those in charge, in dealing with candidates for baptism. I feel that our Japanese pastors and deacons little realize the importance and value of the Sabbath, and accept slight obstacles to Sabbath observance as insuperable.

Faithful dealing by the supervising missionary wherever he comes into direct contact with candidates for baptism will in time avail more than he realizes. SIDNEY L. GULICK.

MOTHERS' MEETINGS.

BY MRS. MARY HOLBROOK CHAPPELL.

IT is interesting to see how quickly all beneficent movements in the western world touch Japan. The first Congress of Mothers convened in Washington in 1897. Printed reports of this phenomenal gathering soon crossed the Pacific, one copy actually finding its way from the modest home of a still more modest missionary to the hands of the Empress herself. The time consumed in the passage was six months, and the amount of red tape involved past telling.

Thoughtful women soon saw in the plans and purposes of this Congress much that would help in the social regeneration of Japan. In harmony with the movement in America Mothers' Clubs and Mothers' Meetings have been organized. Each year sees an increasing number of these circles, and a beginning has been made in the preparation of literature for mothers, mostly in the form of magazine articles and booklets bearing upon the home, the training of children for earth and for heaven.

Mothers' Meetings are sometimes organized in connection with kindergartens, sometimes in connection with churches, as part of the regular work for women, while some, we are told, are projected in connection with philanthropic work outside of direct Christian effort.

At the great missionary conference in New York no truer words were spoken than those which portrayed the enormous influence of the millions of Christless women of the Orient. Though deprived, as wives and daughters, of the legal rights accorded to women in

western lands, as mothers, their influence is unbounded. However degraded, however down trodden they may be, in the words of Mrs. Bishop, these mothers *stamp* themselves with all their ignorance and superstition upon their children and their children's children, conserving idolatry in the home, opposing even the hearing of a new and better way, dragging down, and dragging back, until their influence becomes one of the most potent hindrances to the spread of the Gospel, and the cause of many lapses from the faith. Even in fair Japan mothers and grandmothers keep many a young man and young woman from coming out on the Lord's side.

Work for these mothers is foundation work, and most heartily do we rejoice to know that special effort is being made in their behalf, and that the more favored mothers of Japan are beginning to co-operate each with the other, not only to contribute their best thoughts for the good of each other's homes and each other's children, but to help the mothers less favored than themselves.

A meeting organized by Miss Parrish as a branch of the W. C. T. U. has had a large membership, and though it has included in its numbers two or three American mothers, the programs have been largely sustained by the Japanese ladies. Questions on hygiene, the moral training of children, and many kindred subjects have been carefully and prayerfully discussed, while a free interchange of experience in home management is often a helpful feature of the meeting. On one occasion, when I was present, the theme for discussion was "Individuality in Children." I was pleased to see that, though these mothers are quite content year in and year out to cut their children's dresses by the same pattern, they recognize as distinctly as do we that no Procrustean bed can be safely used in the training of a large family, that it is a mother's duty to seek out the shy

longings and half formed desires of each child and help each according to his individual needs.

One meeting in Tokyo, an outgrowth of a little charity school, has been very rewarding. At a time when special pains were taken by the policemen of the neighborhood to get all children of school age into the government schools, one mother begged that her children might be allowed to continue in this private school because the teachers taught not only the children but the mothers.

We hear of a meeting in Oji where the question of dress reform for little children has been enthusiastically taken up; of another at Mayebashi where the mothers are especially responsive to all practical efforts made to better the condition of their homes and their children.

For a year and a half a company of mothers and teachers at Aoyama, Tokyo, has gathered from time to time to help each other in solving the many problems that come to them. On one occasion a helpful address was given by a trained nurse; on another an address on "Pre-natal Influences" was given by a physician. At another meeting three Japanese ladies took prominent parts. One gave a paper, a translation, on "Parental Reverence in Hebrew Homes;" another read an original article on "Parental Reverence in Old Japan;" while the other spoke on the "Decline of Parental Reverence in the Japan of To-day." At a more recent meeting an English lady told us of Mothers' Meetings in England. The story of her own work for very poor mothers made a deep impression, and as a result these Aoyama ladies are thoughtfully considering what they can do for the many poor mothers just outside their own gates. They are planning to commence a meeting for them in the autumn with the hope of showing them how to make even the poorest homes a little brighter, how to sew, how to keep accounts, how to prevent sickness

in the home, how to deal with it when it comes, how to train children, how to amuse them, and best of all to give them the comfort of the Gospel, the hope of a heavenly home by and by.

Since beginning to write these lines the annual convention of the W. C. T. U. in Karuizawa has taken place. Reports of Mothers' Meetings were given, and it was found that here and there all over the empire special work for mothers has been commenced. In our own denomination we have done far less than we should, but we are not

behind the rest, and we have made a good beginning. Many of our women are deeply impressed with the thought that they themselves must "be the imitable thing" if they would guide their children aright. They are impressed, too, with the thought that their children belong not to them merely, but to their country and to the world, and on their knees they are humbly seeking for the wisdom that cometh from above, that they may rightly discharge the sacred duties of motherhood.—*Tidings*.

M. F. E. U. Department.

Conducted by MRS. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

"It is a holy thing, this influence that reaches on and away into illimitable distance."—

Frances E. Willard.

[Miss Parrish, who left this country for Burma two years ago, reached her home in Paris, Illinois, on Aug. 4th, and all of her friends in Japan will be glad to hear of the enthusiastic reception given her on her return. At the risk of putting into our Department what some of the readers of the JAPAN EVANGELIST have already heard, we will give a few quotations from communications to the *Union Signal* and to local papers, which speak of the hearty welcome she received from friends of the temperance cause in her native city :—]

"The unwinding of the white ribbon round the world was completed to-day when Miss Clara Parrish stepped from the west bound limited and looked into the faces of an immense throng of friends waiting to bid her an eager welcome. The pilgrimage, which in its beginning was expected to consume one or at the utmost two years, has lengthened into four, and they have been years replete with earnest, untiring effort, which has been crowned with splendid achievement.

"The welcome accorded Miss Parrish was certainly such as to call in question the infallibility of the scriptural adage that 'a prophet is not without honor save in his own country'; for it was a spontaneous and sincere expression of popular regard, showing that here at home her successful struggle toward international eminence in her chosen life work has been watched with eager and sympathetic interest. Miss Parrish was greatly fatigued with her long trip, and it was impossible

for her to attempt to exchange greetings with even a tithe of the friends assembled at the depot. She was quickly escorted to the carriage which it had been the BEACON's privilege to provide. The vehicle was drawn by four horses, two jet black and two cream colored, from McGurty's livery, presenting a most imposing appearance.

"The carriage had been made the object of the loving attentions of a decorative committee appointed by the W. C. T. U., during the morning, and was tastefully adorned with festoons of white tissue with streamers of broad white satin ribbon, the latter being the "Y" emblem. A large flag draped over the back of the vehicle completed a truly beautiful effect, while an exceedingly handsome bouquet, bearing the card of the local W. C. T. U., lay on the seat."

A large number of friends awaited the arrival of Miss Parrish at her home, which had been handsomely decorated for the occasion. With delicate consideration, however, all remained outside, permitting her to enter alone and greet the loved ones in waiting.

"The public reception tendered Miss Clara Parrish at the Christian Church Tuesday evening, under the auspices of the Woman's Christian Temperance Union, brought out a great audience, who thereby testified their interest in the returned temperance missionary and sympathy for the great work in which she is engaged. The large auditorium was filled to its utmost capacity, the use of the Sunday school annex being necessary for the accommodation of the audience. The church was beautifully decorated. Two large flags were draped over the main entrance, while the pulpit and organ loft were banked with palms and evergreen intertwined with the broad white ribbon, the national emblem of the "Y" organization." After several welcome addresses, "Miss Parrish spoke briefly in reply, plead-

ing the fatigue under which she was evidently laboring.

"As for her future plans the speaker said they were clouded with uncertainty, being somewhat dependent upon the state of her health. She felt the imperative need of a long rest and could do absolutely no public speaking for several months, possibly a year. She also said that her future work might necessitate her permanent removal from Paris, but the tenderest affections of her heart would ever be centered here."

Beautiful selections of music, both vocal and instrumental, were interspersed throughout the program, and at its conclusion each person present was accorded the privilege of extending a personal greeting to Miss Parrish.

"The great success of the affair, notwithstanding the intense heat, was certainly highly complimentary to the guest of honor and showed an appreciation of her work and purposes, which reflects the Christian spirit of our people and their willingness to give moral aid to every enterprise looking to the uplifting and betterment of humanity."

GREETINGS FROM NATIONAL W. C. T. U.

"The following letter of greeting from the officers of the National W. C. T. U., with an accompanying floral tribute, was read at the meeting Tuesday night. We take pleasure in presenting it in this connection:

EVANSTON, Ill., July 30, 1900.
W. C. T. U., Paris, Ill.—

Old Mother National rejoices at the return of Clara Parrish from her four years' trip around the world and takes the most loving pride in all that God has made it possible for her to accomplish for the upbuilding of the Woman's Christian Temperance Union. We know how she misses from among the outstretched welcoming hands and the warm words of greeting 'the touch of a vanished hand and the sound of a voice that is still,' but we feel sure she realizes that in 'Heaven's Sweet,

Sweet Home' Frances Willard knows, far better than we do, all the brave, unselfish toil of these four long, lonesome years and in spirit joins in the richly merited welcome our younger sister is receiving from her own beloved towns-people.

The National W. C. T. U. has already greeted Clara Parrish at a great meeting in Ocean Grove, New Jersey, and will again prove to her its gratitude and love at its National convention in Washington, D. C., next November. But may it be allowed a little part in this real home welcome through these few flowers, which express its heartfelt love for its own BRIGHT PRAIRIE FLOWER, lent for a few years to shed the fragrance of her good deeds and winsome words to countries over the sea. God bless Clara Parrish.

LILLIAN M. N. STEVENS,
SUANNA M. D. FRY,
HELEN M. BARKER,
CLARA C. HOFFMAN,
FRANCES E. BEAUCHAMP.

* * * * *

"On the morning of Aug. 3rd, 1900, Lady Henry Somerset received a white parcel bound with white ribbon, in which she found a flat manuscript book and a white silk banner-shaped purse, on which were embroidered in letters of gold, 'N. B. W. T. A. and Comrades,' with a hearts-ease worked beneath in a harmony of white and gold, and inside the book were written the words,

'Most loved and honored Leader :

We, your comrade-friends, offer to you on this your tenth year of leadership, as a slight token of our value for all the beautiful work you have done and are doing for us, this white silk purse enclosing the sum of £ 1010, towards lessening the debt on Duxhurst, and so relieving your mind of a burden.

Trusting that our Heavenly Father will grant us the gift of long life for

you, we remain on behalf of all the donors, yours faithfully,
Mary Shuttleworth Boden,

Mary Hughes,
Mary Carr Lees, Elinor J. Miller.'

White Ribboners every where will rejoice to learn of this generous birthday gift. The Duxhurst Farm Home Colony for Inebriate Women is a blessed philanthropy, slowly but surely solving the problem of the best way to deal with that large and pitiful class of women in England, and it is attracting much attention and favorable consideration in government circles. For years Lady Henry Somerset has worked unremittingly to bring this colony to its present successful status, giving herself as well as her money, and addressing hundreds of audiences on its behalf. The British Women's Temperance Association has aided the enterprise from the beginning, and this late effort to lift the indebtedness resting upon it, has met with gratifying success."—*The Union Signal*.

Last February Mr. Allchin gave his "Prodigal Son lantern lecture" at a large theater in Nishijin, the great weaving district of Kyoto. In the audience was a young man, one of a club of fifty whose sole object in life seems to be to spend their time in "riotous living." His physical and moral life seemed completely wrecked. Curiosity led him to the lecture service, where for the first time he came face to face with his own evil life, as he heard and saw the story of the Prodigal Son. He went home sobered and changed, and when he again went to meet his fellows he told them of his determination to lead a new life and besought them to join him in the better way.

His family were glad of signs of reform, since he had constantly demanded money for his pleasures; and, though not poor, they felt the money loss greatly and, to a certain extent, deplored his wayward life.

He abandoned his former com-

panions, gave up *sake* and tobacco, and for companionship, moral support, and religious teaching has since come regularly to the home of the Evangelist who has charge of a *kogisho* (Chapel) in that district. For several months now he has held on to his resolve to lead a clean life but he has many enemies. His family, Buddhists, are jealous of the power Christianity has over him and oppose his associating with Christians, and his old com-

panions are united in trying to tempt him back. Physically weakened, he is unable to read or study much, and he has yet much, very much, to learn of the meaning of the Christian life. He needs our earnest prayers, and the consecrated family who are giving their lives to working in this Nishijin district also need our prayers for their guidance, as they deal with this case, and many others like it.—*Mission News*.

Mission Notes.

GREEK CHURCH.

THE *Jiji Shimpō* on April 26th published an interesting account of an interview granted to one of its staff by Bishop Nicolai, during which the Bishop gave a concise history of his own career and of the founding of the Greek Church in Japan that is well worth transcription. The venerable prelate is represented to have spoken as follows:—I first came to Japan 39 years ago at the age of 25. At that time the anti-foreign spirit was at its height and it is hardly necessary to say that my life was constantly in danger. As I came for a religious purpose, I hired a teacher and commenced to study the language. After spending some time over it, I commenced to read the *Nihon Gwaishi*, the *Kojiki*, and other books, and obtained some knowledge of Japanese religion and of Oriental thought generally—subjects that were quite new to me at the time and which interested me immensely. When I began to explain Christianity in a quiet way, the names, “Christian,”

“heretic,” “magician”, were hurled at me in bitter reproach. Since the majority of persons in those days thought that Christianity was a form of necromancy, people came to me with the strangest requests. I was asked to conjure up mountains and rivers in my house for their diversion, to call spirits from the unseen world, and even to make it rain silver and gold or to place myself over the fire without getting burnt. My first convert to Christianity was a young fencer in the employ of the Russian Consulate at Hakodate called Sawabe Kazuma. This young warrior at first scowled on me with the eye of a wild beast. He looked as though the very sight of me was loathsome to him, and when he began to speak to me I knew that this was the case. For one day he came to me and said, “You are one of those traitors who have come here to teach heresy. The sooner the like of you leave the country the better.” I dealt with him gently, urging him to read the Bible for himself. This he refused to do. Then I pointed out that it was

unreasonable to abuse what he knew nothing about and I explained certain things to him. He took notes of what I said, and this led to his afterwards becoming a convert. He has spent his whole life in teaching Christianity.

Subsequent to the fall of the Tokugawa Shogunate I breathed the air of freedom, and, after returning to Russia and taking steps for the founding of a mission, I took up my quarters in Tokyo in the spring of 1872, where I have remained ever since.

There are at present in Japan a very large number of different religious sects, more than a hundred. And even in the case of Christianity there are many different forms. Shinto lacks some of the chief characteristics of a religion, and therefore should not be so called. Buddhism is a form of pantheistic philosophy. It encourages the worship of nature, but since it is not founded on belief in one personal God, it can never prosper. Japan desires to make the civilisation of England, America, and Germany her own, and as these are Protestant countries, is somewhat inclined to favour this form of belief rather than the Greek Church, which has its home in a country that occupies a lower-stage of civilisation than that possessed by the three above-named nations. But, looking to the future, it seems certain that the numerous divisions among Protestants will undermine their influence altogether, and that hence final victory will lie with us. Even now there is a great demand for our teaching. The need of a higher tone of morality is felt everywhere, and this can only be obtained by basing it on the Christian religion.

We have spent more than 250,000 *yen* on Church building. This sum was collected by me in Russia, and not supplied by the Russian Government, as some suppose. Russian Christians have given liberally, not a few princes being among the subscribers.

Our priests are all married with the

exception of myself. Though at one time priests of the Greek Church were not allowed to marry, in the early days of the Christian Church marriage was permitted. During the first years of our mission in Japan, the Christians who applied for admission into holy orders aimed at celibacy, but failed and brought disgrace on the Christian cause. In view of this I made a rule that all priests should be married men.

I live one of the busiest of lives, rising before 6 in the morning and never retiring before 11. I have been working hard at the translation of the Scriptures from the Hebrew, Greek, and Latin versions. The New Testament is now finished, after being revised three times. It will be found to differ very considerably from any version of the scriptures in circulation in this country.—*J. M.*

M. E. CHURCH NORTH.

FUKUOKA EI-WA JO GAKKO.

THIS school, like the Seiryu Jo Gakko, came into existence in answer to the special request of our Japanese followers.

Fukuoka is an old Daimyo city, 70 miles northwest from Nagasaki, on one bank of the mouth of the river, Nakagawa, while Hakata is on the other bank, the two holding such a relation to each other as New York and Brooklyn and having, when this school was opened, 70,000 population. As a result of a revival which occurred in Fukuoka in the fall of 1884, a number professed conversion, and soon after began to seek Christian education for their daughters. Our Woman's Foreign Missionary Society ladies at Nagasaki were urgently petitioned to open a girl's school, a branch of Kwassui Jo Gakko, but replied that they must first ask permission from the home authorities, and could not expect a reply before April first. The first boat from Nagasaki landing at Fukuoka after April 1st

found a great crowd waiting on the shore to welcome the new missionary. The missionary did not then appear; but the people would accept no refusal, so after prayerful consideration Miss J. M. Gheer volunteered to go alone, 70 miles from any other Europeans, and open the school. Reaching the town in May, the school was opened, June 1, 1885, in a small native building secured for the purpose, and 30 students, all self-supporting, formed what was practically a day school for want of room for boarders.

Plans were subsequently developed, and through the generous help of the North Western Branch of the W. F. M. S. and the efficient management of the ladies on the field, especially of Miss E. Russell, the land was secured and the buildings erected in 1888. The burden of superintending the construction of the buildings fell mostly on Miss L. B. Smith, assisted by Miss Russell coming occasionally from Nagasaki. There are a large comfortable chapel, a spacious and well-lighted dining room for the students, several recitation rooms, and dormitories sufficient to accommodate fifty students. Under the same roof, but in the right wing and somewhat apart from the other rooms, are the private rooms of the missionaries.

This school, being an established Christian Institution in the midst of an anti-Christian and conservative people, has encountered countless difficulties from various sources. Restrictions imposed by the local Government officials have been from the beginning a ceaseless hindrance, while

the religious indifference and sometimes positive opposition of a large part of the local press have opposed the growth of the school. But the real point of the opposition has always been against the school as such. Six years ago the local authorities saw fit to compel the school authorities either to give up the teaching of the Bible in the school or to abolish the Primary Department, and the school was deprived of the latter.

But in spite of these difficulties the school has held its own, and has cast a wide and salutary influence upon the country around. Twelve girls have completed the entire course of study, all of whom became earnest Christians and active workers. Some are teachers, some have established Christian homes of their own; many more have taken a large part of the course, have become bright Christians, and have gone out to do good work. It is the purpose and expectation of those in charge to bring their students to Christ, and in this they have rarely failed in the case of boarding pupils. The enrollment of the school has generally stood at from 60 to 100. Many more might have been enrolled yearly but for the lack of rooms for boarders, and for the principle, established at the beginning, to make the school as nearly self-supporting as possible, thus keeping at a low figure the number of scholarships given.—*Tidings*.

[This is the school into which a large number of Chinese girls from a mission school in China have recently brought for safety.—Editor.]



THE COMING GENERAL CONFERENCE.

Editor of THE JAPAN EVANGELIST:

Following the excellent example set by several brethren, may I use a little of your space to help emphasize two or three points that seem to me important if the proposed convention, now so near at hand, is to attain that large measure of success which we all undoubtedly desire for it?

Attention has been so ably called to that matter of prime importance, spiritual preparation before the meeting and action in line with its leading during the sessions of the convention, that I pass over that point with a simple but unreserved endorsement of the suggestions offered by others.

First, then, a word on the privilege, aye, duty incumbent upon missionaries in general to attend the convention and to aid in every possible way toward working out grand results through the meeting. The time is most opportune. It follows close upon a revived interest throughout the West in foreign missions. It comes just as the thought of the world is centered on the far East and the connection between missions, massacres and machine guns. It just anticipates the dawn of a new and inviting century.

Moreover, and this is the reason I would specially urge, such gatherings are in hearty accord with the spirit of the age. There is a *Zeitgeist* in mission methods, as in other things, which we do well to heed. Leaders in Christian activity throughout the West depend largely upon the stimulus and momentum of great conventions to inaugurate or sustain important branches of Christian activity. We may criticize the method, we may guard against certain evils attendant upon it, but deny the fact we cannot. Now it will not do for foreign workers in Japan to ignore this marked method of the age. They will be one-sided in their Christian development and out

of touch with great world movements, if they ignore or only slightly use this kind of agency.

Seventeen years have passed since the last general convention of missionaries. Too long a period already. We shall prove to be laggards in the forced marches of these rapidly changing times if we fail to report ourselves at the coming gathering. Every mission within the limits defined by the committee should be represented at the conference, and so far as possible every missionary should attend at least some of the sessions.

Personally, I regret that any restrictions were obliged to be made. I would have the fellowship and courtesy of the convention as wide as the name of Christian missionary. Any worker, be he Catholic or Protestant, conservative or liberal, native or foreign, who rejoices to call himself a Christian missionary, should be made welcome and asked to contribute his best thought or experience toward solving the mighty, complex, world-saving problem of modern missions. It is to be devoutly hoped that such will prove to be the spirit of the convention itself, whatever nominal limits the exigencies of time and space and precedent may have forced into the printed program or other formal invitations.

And this leads to a second remark that the program of papers and addresses, proposed and already issued by the general committee of arrangements, assuredly promises a feast of good things. I am especially pleased with its comprehensive sweep. It indicates a purpose to keep the convention well balanced and to show an all-round form. This is as it should be. Every timely topic should be given a hearing but none absorb a very large proportion of the week. A general survey of the work and of working methods with opportunity for discussion on every great division of the one supreme theme seems to have been, as it should be, the ruling motive of the program com-

mittee. What is apparently the most serious omission, viz., some reference to the China problem and its relation to missions is accounted for by the fact that the program was prepared before the vexatious Boxers surrounded or murdered or drove from their country hundreds of Christian missionaries and by the associated fact that the committee are expecting to open the evenings largely to addresses and discussions on this and kindred themes. I notice that at least one of the Japanese papers is urging the missionaries to consider most carefully at the coming meeting the whole question of methods in their work in view of the hostile criticisms now being heaped upon them in connection with the China crisis.

In this connection it seems not amiss to suggest that the missionary fraternity consider itself a committee of the whole to see to it that prominent workers in the China field and other distinguished leaders in Christian work who may chance to be in Japan this fall are presented to the convention and, if possible, heard from on their specialties. It is just the occasion for bishops and theologians, pastors and missionaries, philanthropists and merchants, whose names and words and deeds are dear to the Christian world, to give us workers in Japan an inspiring message.

Another point calls for a word of caution and counsel, though it ought to drop from a weightier pen than mine. It relates to the organization and conduct of the convention itself. So much will depend upon the wise choice of presiding officers, and the consideration which we members at large give to their rulings and each other in the discussions that arise, that we may well make a heroic effort to sink personal preferences and strive to unite cordially on what seems to promise the best service for the convention as a whole. The best possible chairman (or chairmen) should be selected, and the convention should sustain him *in holding*

speakers to time, shutting off useless discussion and moving rapidly from one theme to another. Missionaries have an unsavory reputation of being too ready to speak *on every subject*, too diffuse in their talk and, like this communication, too long in reaching a conclusion. What is needed in an age of quick aims and rapid firing is that men should speak as a rule only upon their specialties, that they should say their best word first, and aim to be practical rather than profound, pungent rather than prolix, interesting instead of interminable.

We are to have a crowded program, a wide diversity of views, plenty of debating talent and a large number of guests. Can it not be understood from the start that *every paper and every speech must be kept within the limits assigned it* and that in open discussions preference shall be given so far as feasible to those who can speak from experience rather than to mere theorists? Thus we shall be assured of inspiring, helpful addresses. Missionary life and work will be viewed on every side.

One outcome of the meeting can hardly fail to be a correcting of individual opinions on the things that need to be emphasized, an ignoring of those methods that belittle the importance of Christian brotherhood and besmirch the fair name of our common Christianity, and a strong setting of the tides of thought and feeling, of belief and behavior toward greater unity of action in loyalty to the Christ whom we all seek to serve, and for the establishment among men of whose one rightful Kingdom we all ceaselessly labor.

That the coming convention may work large results toward this desirable end, is my excuse for offering these suggestions and for expressing the further hope that every friend of missions in Japan will give what aid he can through the channel of the Tokyo meeting toward making the last week in October a series of memorable days

in the annals of the spiritual history of these far eastern lands.

James H. Pettee.

[We want to add just a few words to this communication, to second the appeal in behalf of the General Conference. We ourselves consider that gathering of so much importance, that we intend to give up almost entirely our school duties and devote our time and strength to the Conference. We know of missionaries who timed their furloughs so that they might get back in time for the Conference; and we know of visitors to Japan who similarly planned their journey. Those who learned by experience the great benefits of the Ecumenical Conference are very enthusiastic over the Tokyo Conference, which they feel certain will be a red-letter event in the history of Christian work in Japan. Don't miss the General Conference in Tokyo!—Editor.]

TO THE EDITOR OF THE
"JAPAN MAIL."

SIR,—Will you kindly insert the following notice in behalf of the Coming Conference of Missionaries?

It has been suggested by a friend that there are a number of Missionaries from China staying at present in Japan who would like to attend the Missionary Conference, but are not quite certain whether they would be welcome.

In behalf of the Committee of Arrangements, I feel free to state that our brethren and sisters from China will be most heartily welcome to attend the Conference, and take part in the deliberations as far as is consistent with the nature of the meetings. We are sorry that we cannot at the same time make provision for their entertainment, but such has not thus far been possible even for all the Missionaries located in Japan.

We trust this notice will be brought to the attention of the Missionaries

from China by any one who reads it and is in contact with said Missionaries.

Yours truly,

ALBERT OLTMANS,

Chairman of Committee.

[We expected to reprint in this issue the revised program of the General Conference; but, as we have not yet been informed of the changes made, we must go to press without it.

—Editor.]

THE SOCIAL EVIL.

THE Department of Home Affairs has taken a step of a most wholesome character. It has issued a series of regulations intended to secure freedom of action to women pledged to a life of shame, and also to protect a girl against being pledged for such a life without her full consent. The laws of Japan are already sufficiently definite with regard to this question. They do not recognise that restraint of the person can be a legitimate consequence of a civil obligation under any circumstances. But it appears that there has been a wide interval between the letter of the law and the practice prevailing under it. This has been vividly illustrated, first by the courageous and humane efforts of the Rev. Mr. Murphy and his friends in Nagoya, and secondly by the resolute action of the Salvation Army and the *Niroku Shimbun* in Tokyo. These agencies have made it clear that although the law does not allow restraint to be employed, restraint of the most emphatic character is actually employed, owing to the want of some efficient machinery for enforcing the law. It has been proved that, however earnest may be the desire of a girl to abandon her career of vice, so many obstacles are thrown in her way by those interested in retaining her services, that she is absolutely precluded from asserting her independence or even communicating with persons who might assist her to do so. At first

sight it seems a simple matter that a girl who has pledged herself to servitude for three or five years in consideration of a certain payment to her family, should be allowed to leave the brothel at the end of that period. But such is by no means the case. If she appears likely to prove a success, her employer can easily contrive to run up a heavy bill of liabilities against her. Fine clothes, handsome furniture, choice fare, things dear to a woman's heart, which she accepts with little thought of their cost, and for the use of which she has to pay heavily, gradually plunge her into debt, so that the obligation binding her to service increases instead of diminishing. In the vast majority of cases, the girls have been accustomed to regard this state of affairs as inevitable, and to believe that their debts invested their employers with a legal right to their continued service.

It was to dispel that fallacy that the Rev. Mr. Murphy applied himself in Nagoya. His success was not large as to the actual number of girls rescued, but he distinctly established the fact that brothel-keepers were prepared at any moment to organise a display of force which effectually severed the girls from communication with the outer world, and which rendered it a work of grave peril for any friend to attempt to break through that illegal cordon. The matter was still further elucidated by the *Niroku Shimbun* and the Salvation Army. A refuge home having been established by the latter, Major Duce and his fellow-workers proceeded to circulate among the inmates of the brothels leaflets explaining the true state of the law and urging them to abandon their career of shame. Several girls showed great eagerness to avail themselves of this counsel. But it was then found that certain forms had to be complied with, and that the employers had power—power derived not from the law but from the position in which they stood towards the girls—to check the sending of applications and

to deprive a girl of all access to her friends.

When these things were brought to the knowledge of the police, they issued regulations, excellent in theory, which ought to have rendered it easy for the girls to submit their application in the proper quarter. But the brothel-keepers retained the advantage of immediate supervision, and they exercised it so resolutely that neither could a girl present herself at a police station to submit an application, nor could any outsider gain access to her for the purpose of enabling her to take the necessary steps. Many letters from these unhappy women reached the Salvation Army's head-quarters, but when Major Duce and his colleagues attempted to visit the writers, they found themselves exposed to violent assaults at the hands of roughs in the employ of the brothels. So thorough were the precautions adopted by the brothel-keepers that every avenue of access was effectually closed, and the rescuers had to choose between abandoning their attempt or prosecuting it at the expense of unsightly riots involving bloodshed if not death.

The members of the Salvation Army appear to have behaved with much circumspection. They placed themselves in direct communication with the police; explained that, though in receipt of letters plainly intimating the writers' desire to abandon the evil life, it was impossible to communicate with them or devise any means of enabling them to achieve their purpose, since, although the girls themselves manage to smuggle letters through the post, letters could not reach them from outside without passing through the hands of their employers, and since the slightest attempt to reach them personally provoked acts of brutal violence. Under the circumstances, it seemed to the rescuers that the police ought either to escort them in safety to the brothels for the purpose of communicating with the girls, who had signified their desire for change, or to

summon the latter to the police-station for the purpose of completing the necessary formalities. The police were naturally unwilling to adopt either course, and it must be confessed that they were well advised, for the question was essentially deserving of prudent and moderate treatment, nor would it have been just that the police should openly constitute themselves champions of either side. Prostitution is not illegal in Japan under certain conditions, and those engaging in it with due regard to those provisions have rights demanding respect.

On the other hand, the people of the Salvation Army found themselves confronted by a deadlock. They were receiving letters praying for assistance, which the law entitled them to render, but which illegal violence rendered it impossible for them to render. They accepted the counsel of the police, however, and waited, with the gratifying result that an Ordinance has now been issued which ought to remove effectually the obstructions hitherto encountered. The Ordinance provides that any person placing obstacles in the path of a woman who desires to apply for her release, shall be liable to a fine of 25 *yen*, or to 25 days' imprisonment; that a woman need only present herself at the nearest police office and make application in order to obtain her freedom, and that a similar penalty will be inflicted on any one interfering with a woman's freedom of correspondence, her receiving of visitors or her reading of newspapers. Further safeguards are provided also against the abuse of a girl's being pledged to a shameful career without her own full consent. More than this the law can not be reasonably expected to do. But it will be observed that there remains the difficulty of convicting a brothel-keeper of interfering with a girl's freedom, and that restraint may still be employed to prevent a girl from reaching a police station or holding correspondence with outsiders, though the risks attending

any exercise of such restraint are greatly increased. On the whole, the probabilities are that the abuses of the system will be reduced to a minimum by these enactments. It can scarcely be hoped, however, that some scenes of violence will not attend the first attempts to give full effect to the newly created privileges. The interests arrayed against reform in this case are as powerful as they are unscrupulous.—*Japan Mail*.

[This editorial gives such a good summary of the situation, that we reproduce it at the risk of repeating what has already appeared in the JAPAN EVANGELIST. The tribute paid to Rev. U. G. Murphy and his co-laborers in this crusade against the social evil is well deserved. And there is certainly great reason for rejoicing that so much has been accomplished by the agitation.—Editor.]

It is alleged that Major Duce has received application from over 100 prostitutes in Tokyo, who seek to be rescued from a life of shame. This is not at all surprising. We should imagine that of all the girls engaged in the profession, not a hundred could be found who would not desire to abandon it could some arrangement be made with regard to conditions under which they found themselves originally. But undoubtedly those that advanced money to the parents or guardians of these women in due accordance with law, possess interests which can not be ignored. Major Duce is said to have adopted the wise course of consulting the police as to whether he ought to continue his crusade at once, or to defer it until things shall have quieted down a little. The police naturally recommended the latter plan. It is said that the question has created much excitement in every part of Japan, and that some foreign marines, being mistaken for Salvation Army men, barely escaped assault a few days ago.—*J. M.*

NOTES.

The November issue of the JAPAN EVANGELIST will be specially devoted to an account of the General Conference which is to be held in Tokyo, Oct 24-30. We shall be under great obligations to each one who has been appointed to take part, whether by paper, address or opening of a discussion, if he or she will kindly furnish us with an outline of said paper, address or remarks. It will be a very great accommodation if these favors reach us before the opening of the Conference.

At some time during the Conference, probably some evening, yet to be fixed, there will be what might be called a second session of that Educational Convention held in Tokyo in January of this year. The committee appointed to consider the question of a Board of Regents for all Christian schools have a report which they wish to present for consideration; and the Secretary of the proposed Christian Educational Society also wishes time to present that subject. Let all Christian educators bear these things in mind.

Rev. U. G. Murphy objects to our comment on "Missionaries and the Income Tax" in the Sept. JAPAN EVANGELIST, and insists that the Nagoya missionaries did not make a "contest" but only made a "request for a construction of the law."

We have received a copy of the "Twenty-third Annual Report of the Council of Missions co-operating with the Church of Christ in Japan;" but, as we have not time enough to do it justice in this issue, we reserve it for consideration later.

Rev. J. C. Brand, of Mito, has issued a tract in Japanese on "The Second Coming of Christ." As no price is stated, it is apparently for free distribution upon application to the author.

The annual fête of the Kasuga Shrine at Nara will take place on the 13th and 14 inst. The famous celebration of the deer's horn cutting will be accompanied by the distribution of the pieces of horn by drawing lots.—*J. T.*

The ceremony in celebration of the removing of the sanctum of the Ise Great Shrine from its temporary place to the new edifice took place on the 2d inst. Lord Iwakura, Imperial Delegate, Prince Kayo, Chief Celebrant, and others attended the ceremony. A large crowd of visitors were present on the occasion.—*Japan Times.*

The Tokiwa Sha, of Yokohama, has issued a translation of Martin Luther's Cradle Hymn, with the music; a pamphlet on "The Care of Young Children," by Mrs. B. Chappell—price, 4 *sen*, or, with copy of the "Cradle Hymn," 5 *sen*; and "Saiwai Chain Cards," or a set of Bible texts to be fastened together in the form of a chain—price, 2 *sen* per chain, or 20 *sen* per packet of ten chains, which last ten pupils for six months.

There are only three Women's Normal Schools in Japan, these being at Tokyo, Osaka, and Niigata, and they cannot meet the demand of the Department of Education for a supply of female teachers. The officials in the Department are therefore planning a modification of the normal school regulations, in order to cause every prefectural normal school to establish a female department, and thus to increase the number of lady teachers.—*J. T.*

In the illustration on page 290 of the September JAPAN EVANGELIST, a mistake was made in pointing out Mr. Mitani. He is really standing between Mr. Knight and one of the students; while the one who is marked with his name is the other student. This mistake was not noticed until after that page had been printed.

One never can tell when or how he may get inspired whether for good or for bad. There appear two advertisements in the recent issues of the *Shinano Mainichi Shimbun*. One says: "Having listened to the songs of the insects of the field, I swear off drinking for life." The other says—well, the matter requires some little explanation before it is sprung on our unsuspecting readers. In the Orient the Muses have decreed that Autumn is the best season in the year to sing of the moon. The blue sky looks bluer and deeper in Autumn and the silver queen hangs lower and brighter than at any other time. Of the Autumnal nights, that of the 15th of August of the Lunar calendar is considered to be the middle of the season, and on that night the moon is always full. The advertisement in question says: "The absence of the moon on the mid-autumnal night impressed me strongly, and I hereby pledge myself to drink no more!"—*J. T.*

The Methodist Publishing House, Tokyo, has issued a very convenient little account book for the many house-keepers who have to keep also very close account of their cooks or stewards and various expenses. It is, we are informed, the invention of a missionary, and is the result of what from actual practice seemed most convenient. It is good for a year's accounts, week by week, and costs 30 or 40 *sen*, according to the kind of binding. This book ought to be very helpful in the practical phase of a missionary's life.

A *Christian Commission* composed of representatives of the Tokyo Association and of the various denominations is investigating the field for Association work among the Japanese troops in China.

The *Summer School* at Hakone had an enrollment of one hundred and eleven. The addresses were scholarly and helpful. A deep spiritual tone ran

through the entire session. At the special devotional and evangelistic meetings many young men received definite blessings and took a new stand. The students were eager in the Bible studies. Series of conferences were held on methods of work for both student and city Associations.

We are pleased to note that the Honolulu Association has opened a Japanese branch with a membership of fifty. It possesses a library and reading room, conducts an English night school with eighty enrolled.—*Shinseiki*.

Another Summer School was held at Shinjuku, one of the suburbs of Tokyo, under the direction of Messrs. Kanzo Uchimura and Kaiseki Matsumura, assisted by Messrs. Oshima and Tomeoka. There were about ninety students, many of them from distant parts of Japan. We are told that about four fifths of these young men were not Christians. They were drawn to the school by their interest in the writings of the teachers. The exercises were of a strongly religious character and are reported to have made a deep impression upon all. As one of the results of this summer school, a new magazine to be called *Seisho Kenkyu* (Bible study) will soon be published by Mr. Uchimura. One of the pleasant incidents connected with it was a garden party at the Katei Gakko in Sugamo, the grounds of which are well adapted for that purpose. It is said that a portion of the Christian young men are not connected with any of the organized churches. Their presence illustrates the well-known fact that, whatever may be said of the unfortunate number of absentees reported by the churches, they are in part at least offset by men whose names have never been entered on church rolls, who are yet real students of the Bible and hearty supporters of the Christian cause.

As regards absentees, it must not be forgotten that from the nature of the case, the number must be large. There

are few countries where the movement of population is so marked as in Japan. Then again a careful examination of the rolls of almost any of the city churches, at any rate, will show that the classes in which this movement is especially conspicuous are disproportionately represented, namely, students, school teachers, and Government officials. While the number of churches in Japan remains small as compared with the population, it is inevitable that many men and women will be temporarily, perhaps for long periods, separated from their church homes by the exigencies of public or private life without the possibility of uniting with other churches. Doubtless such separation tends to sap the vigor of the Christian life, but it must often be accepted as a necessary incident to an early stage in the history of Christian institutions in Japan.—*Mission News*.

The University for Women, of which Mr. Naruse is the founder, will be opened in April next year at Toyokawamachi, Koishikawa, Tokyo, where the new buildings are now being erected. The scheme is backed by a fund of about over 130,000 *yen*, of which 60,000 *yen* will be spent on the construction account. In the new university, the programme consisting of English literature, Japanese literature and Household management will be taught as a first step, and the whole course is expected to extend over three years. The institution will have in addition the Higher Girls' School, to which the girls of over 12 years who have passed the second year's course of a higher elementary school will be admitted without examination, the entire course being completed in five years. The graduates of the subordinate school will then be allowed to enter the university. It is stated that the authorities of the new school will admit 500 students altogether, both to the university and the higher girls' school attached.—*Japan Times*.

The cash contributions for the establishment of the Girls' University have reached a sum of a hundred thousand *yen*, which is only one third of the proposed foundation fund. But the promoters have decided to begin the building of the school-house and dormitory. The special feature of the institution consists in adopting the family school system, and one compartment of the dormitory will be made to contain only 18 girls with a superintendent and a servant.—*Japan Times*.

We have received from Mr. H. Bullard, Colonel commanding the Salvation Army in Japan, a copy of what we understand to be a circular letter describing the work of the Army locally during the past six months. We learn with pleasure that in the period mentioned the number of officers has been increased by 20, and that new corps have been established at Yokosuka and Azabu. Also, interest in the work of this organization may be gathered from the fact that the circulation of the *Toki-no-Koye*, or *War Cry*, has risen from 3,600 at the beginning of the year to 7,250—that is, if we are correct in supposing the distribution of copies is not gratuitous. The Naval and Mercantile Home at Yokohama appears to be doing good work under the control of Mr. and Mrs. Ellis, Staff Captains. The home for released prisoners has 26 inmates, and it has been necessary to secure larger premises. Under the heading "Rescue Home," Mr. Bullard reports the action taken by the Army for the relief of inmates of the Yoshiwara, and a leaflet containing a reprint of an article in the *Yorodzu Choho* on this subject accompanies the letter.—*Japan Mail*.

The *Review of Reviews* for September contains an able article on "Missions in China" by Rev. J. S. Dennis, D.D. We have no room to reproduce even a portion of it; but we advise every one to read it.

The Sixth Koto Gakko (College) of Japan has been opened in Okayama with departments of Law, Literature, Engineering, Science, Agriculture and Medicine. Among the faculty are at least three Christians: Edward Gauntlett, Professor of English language and literature; William Bishop, Professor of German language and literature; and Akira Iizuka, Professor of Zoölogy, Botany and German.

The Meth. Pub. House has issued a new and slightly revised edition of *Sukui no Uta* ("Songs of Salvation"), the hymn book much used by Mr. Buxton, Mr. Mitani and others. The Seikokwai, Ginza, Tokyo, has published Rev. Barclay Buxton's "Notes on St. John's Gospel." Price, 75 *sen*.

The California University has established a chair of the Japanese language in which Mr. Kuno, a Japanese graduate of the University, has been installed. This is the first institution in America which has thus taken up the Japanese language.—*Japan Times*.

According to the *Fukuin Shimpō*, the enthusiasm manifested by the Buddhists of Kyoto on the arrival of the relics from Siam was something extraordinary. The whole of the road from the Higashi Hongwanji to the Myōhō-in was covered with cotton cloth, 1,200 pieces being needed, representing a sum of 3,200 *yen*. After this material had been used for this sacred purpose for one day, so great was the eagerness of the people to possess even a small portion of the cloth that it sold at 1 *yen* a foot, and so after allowing for waste the sum of 68,140 *yen* was realised by the sale. The fortunate possessors of this new sacred relic purpose handing it down as an heir-loom to distant generations. Let no one say that superstition is dying out in Japan.—*Japan Mail*.

The following recent Buddhist statistics appear in the *Meikyo Shinshi*—Number of Buddhist Temples—

The Main Island. Central Part, 36,047; Northern Part, 8,666; Western Part, 18,750. *Shikoku*, 2,499. *Kyushu*, 5,626. *Loochoo*, 16. *Hokkaido*, 306: making a total of 71,910. The above figures do not include shrines (Butsudō). Divided according to sects, they stand as follows:—Shin, 19,186; Soto, 14,099; Shingon, 12,762; Jōdō, 8,323; Obaku (a sub-sect of the Zen-shu) 6,005; Nichiren, 5,067; Tendai, 4,800; Rinzai, 613; Ji, 521; Yūzūnembutsu, 357; Hossō, 45, and Kegon, 21. The priests are classified as follows:—Heads of Sects, 38; Priests who teach in addition to performing ceremonies, 59,943; Priests who do not teach, 44,397. Students, 10,983.—*Japan Mail*.

A pair of red crested cranes have recently built their nest at a point in the sixth zone of Mount Fuji. The building of a nest by this particular bird on Fuji is regarded by the country folks as a happy sign for an abundant autumn harvest and calm weather throughout the land. It is many years since cranes built their nests on the sacred mountain.—*Japan Times*.

PERSONALS.

The new address of Rev. J. L. Dearing, D. D., President of the Baptist Theological Seminary, is 72 B Bluff, Yokohama. Miss Edith Wilkinson, a Baptist missionary of Swatow, China, is expecting to remain some time in Japan, and would be glad to give private or class instruction in English, Latin, Greek, music or other branches. She is an alumna of Wellesley College, Mass., and an experienced teacher. She may be addressed at 34 Bluff, Yokohama.

Mr. and Mrs. V. W. Helm, (Y. M. C. A.), have removed to 5 Hikawa Cho, Akasaka Ku, Tokyo. Mr. and Mrs. Galen M. Fisher reached Yokohama, Sept. 29, and have taken up their residence in 32 Tsukiji, Tokyo.

Rev. and Mrs. J. Edgar Knipp,

(Unit. Breth.), are living in Kyoto, where Mr. Knipp is a teacher in the Doshisha Theological Seminary.

Rev. C. W. Huett and Rev. J. G. Cleveland, (M. E. Church North), are to exchange positions; so that the former will be Presiding Elder of the Sapporo District and the latter missionary at Sendai. Rev. Charles Bishop, of the same mission, has changed his home address to Greencastle, Ind. Rev. John Wier, D. D., formerly of the Aoyama Gakuin, Tokyo, has become President of the West Virginia Conference Seminary. Mrs. C. W. Van Petten, of Yokohama, and Miss R. J. Watson, of Tokyo, have gone home on furlough. The new Bishop for China, Korea and Japan has passed through with his family *en route* for China, where he will be busily occupied in reorganizing the mission work broken up by the recent war..

The S. S. "China," which arrived at Yokohama on Sept. 25th., brought several missionaries: Miss Annie M. Clagett, (Bapt.), returning to Tokyo; Rev. and Mrs. C. S. Weaver, (Disciples), new, for Tokyo; Revs. W. J. Callahan, W. A. Davis and W. E. Towson and families, (M. E. Church South), all returning from furlough, together with Mrs. Hatton, Mrs. Towson's mother; and Mr. J. E. Hail, son of Rev. A. D. Hail, D. D., (Cumb. Pres.), of Osaka.

Rev. R. Davidson and family, (Scotch Pres.), have removed to 33 Kami Niban Cho, Kojimachi Ku, Tokyo; and Mrs. Davidson is engaged in teaching in the Joshi Gakuin.

We regret to learn from the papers that, during the typhoon on Sept. 28, Mr. Yoshitaro Hara, formerly Secretary of the Students Y. M. C. A. Union, and now President of the Yokohama Y. M. C. A., was seriously injured.

The Church of Christ (Disciples) Mission has recently been reinforced by the arrival of Rev. F. E. Hagin and family, for Tokyo; while Miss Hostetter has been assigned to Sendai.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39
Nichome, Fujimi Cho, Kojimachi,
Tokyo.

PUBLISHER:—Henry Topping, 30
Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

IN JAPAN, one year postpaid . . . yen 2.00
single copies „ . . . yen .20
ABROAD, one year „ . . . 4s. or \$1.00
single copies „ . . . 6d. or \$.15
Back volumes, bound in silk, yen 2.25 or \$1.25
Remittances may be sent, if more convenient,

to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

American remittances may be made to
Topping and Sons, Delavan, Wisc.

Advertising rates are as follows:—

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The Japan Evangelist.

VOL. VII.

NOVEMBER, 1900.

No. 11.

The General Conference.

THE third General Conference of Protestant Missionaries in Japan has passed into history. The first conference of that kind was held in Yokohama in 1872; the second in Osaka in 1883; and the third in Tokyo, Oct. 24-31, 1900. It would be interesting to make some comparisons on many points between the three conferences, but the pressure on the space of this issue prevents us from so doing; we must confine ourselves to considering the recent conference only.

In the first place, the weather was very propitious. On Sunday, the 28th, there was some rain, but it did not interfere very much with the one regular service appointed for that day. On the closing day, too, a little rain and mud brought slight inconveniences. But on all the other days of the entire session the weather was almost perfect and added considerably to the material pleasures of the occasion.

In the second place, the conference was very well attended. The registration cards of 458 persons were received by the Secretaries; but, as most of the Japanese visitors and possibly others failed to register, there can be no doubt that over 500 persons were in attendance. The gathering was, moreover, what might fairly be called a representative one of the evangelical Protestant missions. It is true that two missions, one a rather large body declined to participate officially; but both of these missions were represented by individuals who took a more or less active part in the conference.

In the third place, the arrangements

had been made so carefully and the management was carried on so skilfully, that causes of complaint were reduced to a minimum. It is inevitable that, in such a large gathering with such a variety of business to look after, there should be some slips; but we have yet to hear of any serious mistake or mismanagement, except in connection with one of the restaurants. It may be said that the conference was excellently managed.

Fourthly, the program was a great success. The papers and discussions were, on the whole, of a very high order; the utmost good feeling prevailed; deep interest was manifested in almost all the proceedings; parliamentary order and the rules of the conference were well maintained. The program was carried out almost as published, except for such changes as were made when it was found necessary to prolong the session by one day. One criticism was made that the time for general discussion was too short, because the program was somewhat crowded. Concerning the character of the program, it is unnecessary to say any thing, as it speaks for itself in the following pages.

Finally, although much more might be said, we leave further comments to the narrative that follows and to others whose impressions are given afterwards. We must, however, emphasize the fraternity and harmony that marked the entire session; and desire to call special attention to the important resolutions that emanated from this gathering. Praise God for the Tokyo General Conference!

[WEDNESDAY, OCT. 24.]

(Morning Session.)

The conference was called to order by Rev. A. Oltmans, Chairman of the General Committee of Arrangements, at 9:30 o'clock. After the Doxology, reading of Eph. 4, prayer and a hymn, the following officers were nominated by the Committee and unanimously elected:—

President—Rev. J. D. Davis, D. D.

Vice-Presidents.—{ Rev. Wm. Imbrie, D. D.
Rev. Walter Andrews.
Rev. D. S. Spencer.

Recording Secretaries.—{ Rev. R. A. Thomson.
Rev. H. M. Landis.
Rev. D. B. Schneder,
D. D.

Reporting Secretaries.—{ Rev. H. W. Myers.
„ H. B. Newell.
„ R. L. Pruett.
„ T. H. Haden.
„ C. L. Brown.

The President-elect then delivered his inaugural address, of which the following is a summary:—

OUR MESSAGE.

By Rev. J. D. DAVIS, D. D.

(*Amer. Board Mission, Kyoto.*)

I. Our general message: under this;

1. Our general message to the nation. We have such a message to the nation because, although Japan has searched the civilized world for all that is best in material civilization during the last thirty years, she has made no effort to supply the moral needs of the nation. In morals, the old Chinese, “Kampo,” system is still in use, the same as three hundred years ago. No adequate system of morality is taught in the schools of the Empire. Religion is divorced from education. We need to help this people to realize that the living God is the only true basis of morality, and that moral culture should go hand in hand with intellectual training.

Our homes have a message to this nation in reference to monogamy and the dignity and position of woman. We also have a message in regard to

truthfulness, fidelity to a trust and many other things.

2. Our general message to the Church.

The importance of our message to the Church comes from the fact of the materialistic and pantheistic heredity and environment of the Japanese.

We need to help them to grasp clearly the fact of the personality of God, and the fact of their own individuality and responsibility, of what sin is, and of their need of a Divine Savior from sin.

With the materialistic and pantheistic heredity in Japan, there comes a tendency to doubt the supernatural and to accept modified or humanitarian views of Christ. The history of philosophy and theological thought plainly shows that there is no alternative but to choose either a truly Divine Christ or humanitarianism. The various schools holding modified views of the deity of Christ have either returned to belief in his full divinity or have gone down to pure humanitarian views of him.

We need also to bear witness to the substantial integrity of the Bible, and to the need of the Sabbath and the importance of its proper observance.

We should not expect the first generation of Japanese Christians, with their heredity of pantheism and their environment of materialism, to fully grasp the meaning of the great vital truths of Christianity; hence they need the influence and help of the missionaries.

II. Our Gospel Message.

Christ gave us our message, “Go ye into all the world and preach the Gospel to every creature.” One generation of this people has passed into eternity, since some of us came to Japan, without hearing our message. This message is not science, nor philosophy, nor the niceties of theology. It is the simple Gospel of Christ. We should emphasize the great living, fundamental fact; a living, loving, perfect heavenly Father. Man made

in the image of God is another; Sin is another.

The Divine Crucified Christ should be the great central theme of our message. No missionary has ever succeeded with any other message.

So also the great atoning work of Christ should be emphasized, but we need to go beyond the Crucified Christ as Paul did; we need to preach the resurrection and the ascension. We need to emphasize the risen Christ, the living Christ. We need to make plain the great truth that Christianity is not polity, nor ceremonies, nor doctrine, nor creed, nor the Bible, but that it is life, that it is vital union to Christ.

We need to PREACH, rather than LECTURE. Instead of preaching *about* the Bible, Christ, and Christianity, we need to preach the Bible, Christ, and Christianity.

Our Mission is to unfold the deep spiritual meaning which is only shadowed forth in the symbols used to express it.

Let us emphasize, as Christ did and as Paul did, the vital union of Christ and believers through the Spirit. Let us dwell upon the three great outgoings of the heart of the Triune God for us men; that through Christ for our redemption, that through the Holy Spirit for our regeneration, (these two being an accomplished fact for every Christian heart), and then, the third, which is a continual process, an eternal indwelling by the Triune One through the Holy Spirit in the Christian soul.

Let us emphasize these great truths in our message. Any message which leaves them out will be unfruitful; but the message which is faithful to God's truth will not return unto Him void.

III. Our Spiritual Message.

This last is probably more important than all the others. What we *do* is important, what we *say* is important, but what we *are* is all important, the very *sine qua non* of success. The life which is behind our words and deeds largely gives them their value and

makes them successful. We need to believe in the Holy Ghost," and to "be filled with the Spirit."

The President then announced the various Committees; after other announcements, the regular program was continued by the following two papers under the subject.

GENERAL HISTORIC REVIEW OF MISSIONARY WORK IN JAPAN SINCE 1883.

THE CONDITIONS UNDER WHICH THE WORK HAS BEEN CARRIED ON.

By REV. D. C. GREENE, D. D.

(Amer. Board Mission, Tokyo.)

WHILE the secular historian may not fix upon 1883 as an epochal date in Japanese chronology, this period has witnessed some of the most significant events of Japan's dramatic history.

Referring first to the department of politics, it will be noted that the Imperial Rescript definitely promising a constitution within ten years appeared October 12, 1881. The Constitution itself was promulgated Feb. 11, 1889. The first session of the Diet began in November, 1890. Prior to the war with China in 1894, there was a perpetual struggle between the Parliament and the Diet, the statesmen of the latter seeking to secure government by party on the English plan. The war brought this struggle to a temporary close. At its conclusion, while the strife was renewed, the Government by a system of alliances with the dominant party gained strength enough to hold to the old principle of responsibility directly and solely to the Throne. This compromise still continues, and the Government is strengthened by the adherence of many young men of Western education whose faith in party Government is weakened by recent writers in England and America. In other words the present phase of

Japanese politics has a close relation to the public sentiment of the West.

Legal Reform while largely secured prior to 1886, has advanced rapidly since that time, and its permanence is guaranteed by a growing public sentiment, in part due to the law itself, but now sufficiently enlightened to act as a strong stimulus toward further gains. No one can intelligently read the stories of life in Old Japan without being deeply impressed by the progress indicated in the new codes.

As regards International Relations, Japan has entered upon a new life through the treaties now in operation which place her upon an equal footing with the treaty powers, saving certain restrictions upon her control of the tariff and the coast-wise trade which are to disappear after a term of years. While events at the close of the war with China justly gave cause of complaint, still Japan has won great influence as regards Far-Eastern questions, an influence which is bound to increase and not unlikely in time to dominate all others.

The growth of Japan in respect to population, wealth, and military strength has been marked. The population increased from 37,461,764 in 1884 to 43,228,873 in 1897. The national revenues from taxation is reported to have been *Yen* 237, 715,000 for the fiscal year ending in April, 1900. The Army has more than doubled, and the Navy has more than quadrupled. The tonnage which within a few months will be at the disposal of the Government is said to be about 200,000, to which 50,000 tons will shortly be added.

Great advance has also been made in education, both as regards attendance at schools of all grades and completeness of organization. There has been reason to fear that a too mechanical adherence to system would react unfavorably upon the quality of education furnished in the national institutions; but certain recent relaxations of the

educational administration encourage the hope that these fears will not be realized. There has been a revival of interest in plans for the reform of the system of writing on the part of many educationists, but it is too early to say what their fruit may be.

In these and other ways may be seen the result of the co-operation of two forces born of contact with the outside world working upon a strong and vigorous national character. At certain times and from certain points of view, it may appear that the new national consciousness which tends to concentrate the strength of the people upon the up-building of the nation is the dominant element in this co-operation. A closer and more comprehensive view, however, will convince the observer that the new conception of the value of the individual is after all the stronger and more constantly working force.

While the current philosophy is often described as materialistic, or pantheistic, according to the personal equation of the observer himself, yet it may be assumed that, in the long run, the greater the emphasis upon the individual, the stronger will be the tending toward a theistic conception of the universe and the keener the sensitiveness to Christian appeals.

The Christian movement in Japan, if it cannot be said to have created this conception among the Japanese people, has certainly done much to stimulate its growth. Every Church, every Christian, or indeed every other charitable organization, serves to foster it. What shall we say of the army of well nigh 3,000 young people who every year go forth from the Christian schools, Protestant and Catholic?

There may be those who are discouraged by the so called reaction of recent years, but, in spite of all that may seem disappointing, there is in society a movement which must tend to create, nay, which is already creating, a certain hospitality of mind for Christian truth.

There is another source of encouragement to be found in, as the writer thinks, the close sympathy of the public sentiment of Japan with that of Europe and America. This sympathy is deepening year by year and indicates that the future of Japan is bound up with that of the Western world. This is shown in many ways which in this brief resumé cannot be fully set forth. Her doubts and hesitations are those of her sister nations in the West. When they have fought their way through to a clearer and fuller faith; Japan will stand at their side and share in their victory.

THE PROGRESS OF THE WORK

By REV. D. THOMPSON, D. D.

(*Amer. Pres. Mission, Tokyo.*)

THE writer first announced his intention of avoiding as much as possible all mention of individuals, dates, and other particulars easily ascertainable by reference to published Reports, Statistical Tables, Historical Sketches and like sources. He next referred to the manner in which Dr. Verbeck, in his *History of Protestant Missions in Japan*, read at the Osaka Conference in 1883, treated this subject. This historian divided the whole history from the beginning of mission work in 1859 till the time of the Osaka Conference into two nearly equal parts. He also gave an account of the work done by each separate mission, year by year, especially in the second period. This method of treating the subject was found to be no longer practicable for obvious reasons. Hence the writer of the present paper preferred to follow the example of Ritter in his *History*, and as far as possible present the various missions in groups or families. He found that a large number of the more than thirty missions now at work in Japan might all be included in five families, viz: the Episcopal, the Presbyterian, the Baptist, the Congregational, and the Methodist families. The

progress made by these several families during the last seventeen years since the Osaka Conference was next noted, emphasis being laid upon movements of the highest importance, such as the organization of the "Seikokwai" in the Episcopal group; the union and co-operation of Presbyterian Missions in the Ichikyokwai; the re-organization of the Doshisha by the Congregationalists; the expansion and strengthening of evangelistic and educational work by the Baptists and Methodists.

In conclusion the writer referred to the good work done by other missions, societies and associations not included in the fore-mentioned groups, noting in particular the points in which they all harmoniously coöperate and aid each other.

(Afternoon Session.)

After hymn and prayer, came the introduction of the following visitors: Miss Reynolds, of the Y. W. C. A.; Mrs. Harris and Mrs. Safford, of the Wom. Bapt. For. Miss. Socy, Boston; and Bishop and Mrs. Wilson, of the M. E. Church, South. The conference then listened to two papers, of which abstracts follow, on the general subject of

EVANGELISTIC WORK.

HOW FAR IS THE GROUND COVERED BY EXISTING AGENCIES AND WHAT REMAINS TO BE DONE.

By REV. GIDEON F. DRAPER.

(*Meth. Epis. Mission, Yokohama*)

In considering mission work there is danger of a "vicious dualism" in undue separation of the evangelistic from the other forms of Christian effort. Though the means used to accomplish our purpose may be various, the same evangelistic spirit should be in them all. I have in mind a medical work that is Christian, with a very heavy emphasis on the Christian; and so it should be with our schools, for they may be as spiritual centers as any of the churches.

A spiritualized intellectualism will develop the noblest elements of human nature.

A satisfactory answer to the question propounded as our subject is difficult because of varying views of mission work. If we are here not merely for evangelizing, but to build up a strong Christian church, then a larger working force is needed. This question is closely linked to another, that of self-support. To the writer's mind the increased force should not be of settled pastors aided largely by foreign funds.

We take the "field" to be this Empire, excepting Formosa, and the forces to include all evangelical missions represented here. We see according to statistics for 1899 that there is a total of 1,345 workers, men and women, 512 of whom are foreign (missionaries wives not included). Nominally, one worker for 34,000 of the population, approximately. But if deductions are made for those on furlough, or engaged in other than direct evangelistic work, this proportion would be far lower. If sent out two by two, and allowances made for absentees, etc., each couple of workers would have more than 100,000 in their field. As to distribution of foreign workers; 67 places are occupied, though only five towns have over 20 resident missionaries. 23% of this force is in Tokyo which has, roughly speaking, three and one third per cent of the Empire's population. Estimating that 17% of the Japanese workers are also within the city, we have 20% of the entire force at work here. It can hardly be said that Tokyo is oversupplied. A unification of organization would result in increased effectiveness rather than decreased numbers. Outside of Tokyo, are many large towns that have scarcely heard the Gospel or are but little affected by it, though there may be regular services in the place. Then, if we go out into the numerous villages, we see a vast field as yet almost untouched, and our force seems totally inadequate. A tenfold

increase does not seem an extravagant desire. Though God can save by few as by many, yet we have our part to do. We are now considering the human factor, though not ignoring the divine.

Much depends on the individual worker; it is a question of quality even more than quantity. A few fully baptized with the Spirit can set Japan on fire for God. It was but a handful of disciples who turned the world upside down in the days of Tiberius and Nero.

While we conclude that the number of workers is far too small, yet the most important point is the raising of the standard of spiritual efficiency.

Some one has said that the speedy conversion of the world was a matter of dollars and cents: this is more epigrammatic than correct. Money is important, as we all realize, and this is not the time for reducing appropriations to the work in Japan. The funds for evangelistic purposes should be largely increased, so that missionaries may be sent to as many places as possible.

We need not make a geographical survey of religious Japan just now, but an inter-denominational committee might be arranged for at this conference to undertake such a survey and suggest what fields are most needy. This is a delicate subject, but it ought not to be too delicate a one for followers of the Lord Jesus Christ to consider in a spirit of love.

In considering what remains to be done, the first step needed is a renewed consecration of ourselves, thus seeking the fulness of the Spirit that will crown our limited human agencies with superhuman power. A double responsibility rests on us from abroad: we are not only teachers, but ensamples of holy consecration to those who are to be teachers.

Looking over the field, we feel that the work of Christianizing Japan has but been begun. For instance, see how little of a Christian Sabbath is visible, in town or country. Only a minute fraction of the nation is Christ-

ian. Though that fraction has an influence out of all proportion to its size, yet the time for a relaxation of effort has not arrived. No need either to be discouraged. Our ensign is "*Japan for Christ*," and with Him as Leader we are sure of the result.

The discussion on this paper was opened by Rev. T. C. Winn, (Amer. Pres. Mission, Osaka). After describing briefly the large number and great variety of agencies at work in Japan, he said that he could not advocate the withdrawal of missionary forces, but would suggest enlargement of territory covered and of number of places occupied as missionary residences. Both city and country should be better manned, especially strategic points; some of the prefectural capitals are still unoccupied. There is also an imperative need of largely increased numbers of Japanese preachers and evangelists. He will do most for Japan's salvation who sets into operation the largest number of living agents who have imbibed the spirit of Christ.

In the general discussion Rev. J. H. Ballagh spoke of what had been accomplished since his arrival here 38 years ago; and Rev. W. B. Parshley objected to such a large increase in the number of missionaries as might tend to lessen the responsibility which the Japanese ought to feel and assume in the evangelization of their own people.

Miss Barrows read the next paper on

**WOMAN'S EVANGELISTIC
WORK: PAST EFFORTS AND RE-
SULTS AND PRESENT
OPPORTUNITIES.**

By MISS JULIA E. DUDLEY.

(*Amer. Board Mission, Kobe.*)

IN the annals of the church we search in vain for an opportunity of women's work for women that compares with that which came in the opening of Japan to Western civilization. These opportunities were early

recognized by the church, and in 1869 Miss Mary Kidder, the first unmarried lady missionary, came out under the Reformed Church Board. She afterwards became Mrs. E. R. Miller. Then followed in 1871 the pioneers in the Women's Missionary Union. In 1873 the first workers in the Presbyterian and American Board Missions entered the field. The American Episcopal and the Methodist churches sent out their first representatives in 1875; and the same year the Baptist church sent two workers. The Church Missionary Society, which now out-numbers any of the others, did not enter the field until 1888. In 1877 there were nine additions to these workers, and in 1881 ten new ones joined them. Dr. Verbeek reported at the Conference in Osaka, that in 1882 there were 82 of these missionaries on the ground, and that 33 had withdrawn from the work for various causes. In 1890 Mr. Loomis reports 189, and in 1899 he gives 260. During the earlier years Japanese women were not seen in large numbers at public gatherings, but homes were open to the missionaries and the women seemed ready to receive the truth they brought to them. In 1883 we find that there were, on an average, 26 women to 74 men in the churches, and in 1886 there were 37 women to 63 men, and the following year the Presbyterian church reported 47 women to 53 men.

While the methods of work pursued by these missionaries were different their aim was one, to bring to the women of Japan the message of love and redemption; and, as they received it themselves, to help them to build up such characters as will fit them to occupy the same spheres of usefulness in their homes and in society that are held by women in Christian lands, and to help them to see and improve the opportunities for service which are theirs, and of which no number of foreign workers can relieve them.

As to their location, of the three *Fu*

Tokyo has 56, Osaka 20, and Kyoto but five. There are 14 in the Hokkaido. Of the 43 *Ken* there are some of these workers located in 28, leaving 15 where there are none. The boarding schools occupy the time of many of these missionaries, but their influence reaches out to graduates after they have left the school.

Day schools are helping many who could not be reached in any other way. Work for girls in the spinning factories is new but promises good results.

The temperance work is found a most helpful arm in the evangelistic work. Fifteen women were won to Christ in one station last year through this means.

Touring work has been found most helpful in bringing to the women in remote churches fresh thought and new suggestions of work, and one is also brought into closer relation with a class of people that are most responsive to our efforts in these quiet places. There are many branches of work which touch on the evangelistic work, for where-ever one of these workers is found, is she not a bearer of this glad evangel?

Bible women deserve honorable mention as evangelistic workers. In some places a woman has worked for years in the same place, supported by the church. One such woman has worked twelve years in one of the *Kumiai* churches in Kobe. Another in the same denomination has worked in the mountain region of Tamba until her name is a household word, and it has been said of others, "They hold a place scarcely second to that of the pastor." The last 25 years have seen nearly 20,000 women brought into the Christian church, and we rejoice to have been used in any measure in this great work. Many of these women are intelligent Christians, familiar with their Bibles and earnest in their lives. The societies for various objects, which are usually in the care of the Japanese women, are giving them ex-

perience in this line of work. Especially is the meeting for prayer held alternately in the larger centers worthy of notice. At the last meeting of this kind in Kobe, 600 women were in attendance, and the meeting was a spiritual uplift. In works of benevolence and charity the women not only show willingness in the undertaking but persistency in carrying them on. The *Kyofukwai*, with its various meetings on different subjects, is not only the means of education for Christian women, but is leavening society with purer and higher ideals. The doors of usefulness were never more open to us, the difficulties of the earlier years have largely passed away; but we must not delude ourselves with the thought that those to be overcome now are less real.

The discussion of Miss Dudley's paper was opened by Miss Julia Leavitt, (Cumb. Pres. Mission, Tanabe).—The fact brought out that between one-fourth and one-fifth of the unmarried lady missionaries are in a single city is somewhat startling. Wider touring and more extended visits are necessary. To the country people the Gospel is *news*. Knitting classes and other indirect methods, social visits, Bible lessons with individuals, personal talks are very useful. A usable knowledge of the Japanese language is, of course, implied. Another opportunity is that of *being neighborly*. Children respond quickly to a little kindness. Our opportunities are rapidly increasing.

In general discussion, Rev. J. H. Ballagh stated that, in the early days, a well-known missionary had said that no lady missionary should come to Japan unless she were "old and ugly," but that Japan had proven to be one of the best fields in the world for woman's work. Mrs. Geo. P. Pierson made a spicy plea in behalf of the missionary's wife, who is so often counted out. Rev. E. S. Booth emphasized the importance of the work in the home. Revs. Pruett and Fry also spoke briefly.

[THURSDAY, OCT. 25.]

(Morning Session.)

The regular devotional service was conducted by Dr. Imbrie. After reading of the Bible, prayer and hymn, Dr. Scott read his paper, of which an abstract is here given; and a service of prayer followed.

THE SPIRITUAL LIFE OF THE MISSIONARY HIMSELF.

BY REV. JOHN SCOTT, D. D.

(*Can. Meth. Mission, Tokyo.*)

The spiritual life is the life of communion with God. The spiritual life of the missionary does not differ from that of other Christians in its nature, source, or conditions on which it depends, but there are peculiar duties, responsibilities, discouragements and dangers associated with the life of the missionary.

For full efficiency in any work one must possess a life adapted to that work. The soldier must possess a complete physical life; the professor must be endowed with a suitable intellectual life; and to the missionary vigor, freshness and functional activity in the spiritual man are indispensable. And the apostle touches the very core of the spiritual life when he says: "Let this mind be in you which was also in Christ Jesus."

That mind of Christ was a mind of unreserved devotion to God, of profound communion with God, of unfaltering faith in God. Let us reverently contemplate the great example in which (Phil. 2: 5—16) the apostle sets forth that mind. Let us imagine, if possible, what glory Christ gave up when he humbled himself; and what humiliation he had to endure upon earth. And to conform us to the likeness of Jesus is the work of the blessed Spirit.

But the apostle goes on to urge us as follows: "Work out your own salvation with fear and trembling." And while there are peculiar dangers that

threaten the missionary's closeness of walk with God, deepness of communion with God, liveliness of faith in God, fullness of devotion to God, yet ample provision is made and encouragement is obtainable: "For it is God who worketh in you both to will, and to do, of his good pleasure." And as God delivered David from Goliath and other servants of old from troubles, we may have confident hope and joyous certainty of victory through Christ who was finally highly exalted and given a name above every name.

We come now to the practical conclusion. As a fig-tree is endowed with vegetable life for the purpose of producing figs, so the missionary is endowed with spiritual life for the purpose of yielding spiritual fruit in leading those around him to the Savior. Paul's injunction to be "blameless and harmless, * * * in the midst of a crooked and perverse nation," is especially applicable to the missionary. Indeed, when forms of Christian doctrine are treated with indifference or positively rejected, and when some of the human elements in such forms of doctrine may justly be assailed, the blameless, harmless, unrebukable lives of the sons of God often subdue bitter prejudices and awaken an interest in Gospel truth.

This was followed by two papers, outlined below, on the general subject

METHODS OF EVANGELISTIC WORK.

RELATIVE IMPORTANCE OF (1) PASTORAL DUTIES, (2) ITINERANT PREACHING, AND (3) PRACTICAL TRAINING OF EVANGELISTS.

BY REV. WALTER ANDREWS.

(*Church Miss. Socy., Hakodate.*)

It must be clearly understood from the outset that our remarks will have reference only to Japan and the Japanese. Let us picture to ourselves the building of a brick house in our home lands. There is the bricklayer

high up on the scaffolding with his trowel and a few bricks and a tub of mortar by his side. *He* is the most important man next to the architect; but there toiling slowly up the long ladder round by round climbs the bricklayer's laborer with his hod on his shoulder. That is the position the *ordinary* missionary has to take in this unique country,—that of a laborer to the Japanese builder.

In that case, it is very easy to decide on the relative importance of the three duties under discussion. In the first place, far above the other two, comes the *practical training of evangelists*, or the daily and hourly filling of the bricklayer's hod with bricks and mortar and the carrying this material to the young Japanese builder. Next in importance we would place *pastoral duties*, and lastly *itinerating*.

Taking the last first, it seems very difficult for a foreigner to become a Paul, or a Xavier, or a Savonarola, a Whitfield or a Moody, to this people. Can we not do more real itinerant work by having a good phonograph or two always with us in the shape of one or two earnest young men of Timothy's type and pouring into their minds the material necessary for their preaching, giving them illustrations, anecdotes, methods and hints?

As for pastoral duties, these should be only temporary. The C. M. S. lays it down as a rule that their missionaries are not pastors but only missionaries, and their pastoral duties limited. The small congregations gathered out from the unbelievers have to be taught how to worship—their duties in regard to self-support—etc., etc. But the missionary must pastor the Christians in the right way, not so much directly as through the Japanese. And here we must notice a side question that arises. The women from Europe and America, whether single or married, are capable of doing a pastoral work—in the homes—that men can not do.

The third method of the topic is the

one that we put first; but, at the same time, a great deal must depend upon the individual characteristics of each individual missionary. This is the missionary's own domain; and here he can, not merely be one, but multiply himself as many times as the number of students with whom he keeps in touch. Each missionary who feels called to it should have two or more young men whom he intends to train along his lines. He must get into personal touch with such, who may become, not the great leaders, but the simple minded Timothys.

There is, however, a general feeling that men can not be found for training: but on this point two mistakes are often made. In the first place, we must not look for ready-cut diamonds, but must take the rough, shapeless stones to polish. In the second place, we must not set about the training in the wrong way; but must be very tactful in moulding the sensitive Japanese clay,—we must not drive, but lead.

It may be that, fifty years from now, the building on which the Japanese builders are at work will be completed. Then the praise of the Japanese builder will be in every one's mouth; but his laborers, the foreign missionaries, will be forgotten. Yet over yonder in the Home Land in the presence of the great Master Builder himself will stand the Japanese builders and foreign laborers—all rejoicing together, honoring each other and praising the Master for being allowed to do any work at all for him, and together receiving the plaudit "well done."

The discussion on this paper was opened by Rev. W. B. Waters, (M. E. Church, South, Osaka). He suggested that the relative importance of the three methods varies according to the stages of the work:—in the early stages itinerant preaching, later pastoral duties, and last practical training of evangelists. It may also be well to use the last method not alone, but in con-

nection with other methods; and to train by object lessons by going out with the evangelists.

Rev. W. B. Buncombe mentioned a special form of itinerating by bands of Japanese workers with the missionary. Rev. E. R. Miller emphasized the need of visiting out-stations, not only to preach, but also to build up the believers. Revs. U. G. Murphy and R. B. Peery both spoke in favor of itinerating. Mrs. Geo. P. Pierson objected to the illustration of the foreign laborer and the Japanese bricklayer, and insisted that it made no difference whether he were a Japanese or foreigner, if he could only lay bricks. Rev. J. L. Patton objected to distinguishing the relative importance of things absolutely necessary.

BEST METHODS FOR

(1) WINNING UNBELIEVERS, (2) INSTRUCTING CANDIDATES FOR BAPTISM, (3) THE UPBUILDING OF CHRISTIAN CHARACTER.

BY REV. ALBERT OLTMANS.

(Amer. Ref. Ch. Mission, Saga.)

(1) *For winning unbelievers.*

(a.) The underlying method of principle is, *a knowledge of the natural condition in which the unbelievers are found.* Study your patients, not only *en masse*, but as individual cases.

(b.) *Suit your medicine to the nature of the case.* The gospel has manifold applications of peculiar fitness to various conditions of the human mind and heart. Mental and moral diversities call for diverse treatment.

(c.) *Individual work* is the field on which to win unbelievers for Christ. Even in times of religious revivals, the real work of winning souls is by personal contact.

(d.) *Direct methods* are almost always better than indirect. The soul to be won must be brought face to face with his sin, and with his Savior. *Indirect methods* may be useful in preparing the way, but they are not sufficient.

e.) *Sympathy with those whom we try*

to win. Christianity is at bottom the sympathy of God for his fallen creatures.

(f.) *Personal example.* Without the personal example no method will avail. Christianity is judged by the lives of its followers.

(g.) *Prayer.* This is of supreme importance. In many instances we are shut up to prayer as the only possible method for winning unbelievers. Luther's "*ora et labora*" is specially applicable in the work of winning souls.

(2) *For Instructing Candidates for Baptism.*

(a.) *Definiteness.* The neglect of this accounts largely for the fact that so many members of the Church have no clear, definite ideas about the fundamental truths of Christianity. *The salient truths of the Bible* need to be taught.

(b.) *Hand-books.* Several Catechisms and Hand-books are in use by the various Protestant churches in Japan. Some use only the Bible, while others use both methods. A small book prepared by the Rev. A. B. Hutchinson, of Fukuoka, entitled, "An Easy Instruction suited to all Candidates for Baptism," is specially recommended.

(c.) *Requirements.* Along the line of *spiritual* requirements, there will be a difference of opinion largely based upon the different ideas held in regard to the nature and main purpose of the Church. As to requirements in *knowledge*, there is likely less difference of opinion. The *spiritual* conditions of admission are paramount. Our safe guide is: "*By their fruits ye shall know them.*"

(d.) Impress upon the candidates the fact that *they receive baptism because they are believers*, and they are not *true* believers simply because they are baptized. There is among candidates much confusion on this point. The true principle is stated in Rom. 10: 10.

(e.) While *an undue desire* to see candidates baptized is to be deprecated; at the same time the candidates

should be made to understand that *public confession by baptism is their duty* whenever they "believe with the heart unto righteousness."

In the matter of postponement of baptism by reason of opposition on the part of relatives, each case must be decided upon its own merits, but in any case the main responsibility should be made to rest upon the candidate.

Should a candidate receive baptism while he is known to live in public or private relations that compel him to break one or more of the plain commands of Christian morality; viz., by work on the Lord's day? There are a few lines of employment in which Sunday work would seem unavoidable, but they are very few indeed. In questions belonging to the category of "doubtful morality," the Scriptural rule is always the safest and best as a test of membership.

(3) *For the upbuilding of Christian character.*

This part is beset with special difficulty for the foreign missionary, because nearly all the pastoral care of the churches is in the hands of Japanese pastors and evangelists. The upbuilding of Christian character must be done largely through daily contact with Christians, and by an intimate knowledge of the special needs and peculiar obstacles in the way of spiritual progress. Through the training of pastors and evangelists, the foreign missionaries can exert an indirect influence upon this department of the work. But those who have this special training in charge at the seminaries should themselves be in some personal contact with the pastoral work, however difficult this may be in practice. As soon as possible this part of the theological training should be relegated to experienced Japanese pastors who are at the same time "apt to teach."

Travelling missionary evangelists can be helpful in the upbuilding of Christian character by frequently talking over the needs and methods of this

part of the work, and by frequently pointing out the fact that the degree of influence of the Christian church depends largely upon the inward spiritual growth of the church itself. As *direct* methods for building up Christian character, the most important are, (1) Growth in knowledge of the word of God, (2) Prayer-life, (3) Regular attendance upon the church services, (4) Faithfulness in daily duties.

The upbuilding of Christian character is a *growth*, depending upon the use of means provided for it by God. The upbuilding of Christian character is the great and final purpose of God in his redemptive plan.

We are constantly to remember that our *methods* are nothing if disassociated from the grace and power of God; but that they are of unspeakable importance, if vitalized by the Spirit of God, and consecrated entirely to the Master's use.

The discussion was opened by Rev. J. W. McCollum, (So. Bapt. Conv., Fukuoka). It is very important to study, not only the nature of the case, but also the contents of the message. The missionary should preach orally and preach repentance. He should use expository preaching; should get into sympathetic social intercourse with the people; and he should *live the Gospel*. Rev. A. W. Cooke emphasized the prayer side—preach and pray. Revs. W. B. Buncombe and H. B. Price also spoke; the latter called attention to the importance of looking more carefully after the unenrolled Christians, the "graduate Christians," as the Japanese call them, that is, those who by removal have lost their seats. Rev. Geo. Allchin called attention to the advantages of the use of the magic lantern.

(Afternoon Session.)

SPECIAL MISSION FIELDS
WITHIN THE EMPIRE.CHRISTIAN WORK IN THE
LIU-CHIU ISLANDS.

BY REV. R. AUSTIN THOMSON.

(Amer. Bapt. Miss., Union, Kobe.)

LONG before Japan was open to evangelization, Mission work was being done in Liu Chiu by Dr. Bettelheim, a converted Hungarian Jew, supported by a company of Eng. Naval officers. Dr. Bettelheim arrived in Napha with his family in 1846, and the same year two Jesuit priests came over from China to open work.

But even at that early period Liu Chiu was under the espionage of Japan and the official classes, appreciating the jealous intolerance of their more powerful neighbors, were very fearful of the innovation of the foreigner on their peaceful shores. One of the Jesuit priests died within two years and the other gave up in despair, leaving the country, but Dr. Bettelheim braved all opposition and endured persecution, even amounting to personal violence, though fear of the foreign Men-of-War which often visited the harbor kept the last in check.

The common people would have heard him gladly but were not allowed either to listen to his teaching or to read the tracts which he had prepared. After seven years of ineffectual efforts his health failed him and he was obliged to leave the island.

For nearly forty years they remained a neglected, almost unknown, group; but God had not forgotten them, he had laid the burden of their needs upon the heart of a noble Scotch woman; and not upon her alone, as the sequence shows; but in two or three circles there was an interest astir for their salvation. While visiting Japan in 1891 Mrs. Allan made the offer to furnish the means to reopen work in the Liu Chius to one whose interest in the island groups of Japan made this a

most gracious privilege. Her offer having been approved and accepted by the Amer. Bapt. Miss. Union, two evangelists were sent out by that Board to Naha, the port of Okinawa in the Fall of 1891. During the same winter the islands were visited by a missionary of the Methodist Church and the next year an evangelist was sent out by that mission. In 1893 Bishop Bickersteth visited Liu Chiu and as a result the Church of England has sent an evangelist there.

All the work is in its formative stage at present and it is impossible to estimate its progress by statistics.

Centuries of oppression, of ignorance and of superstition have combined to produce a people of weak and unreliable character, indolent and apathetic; it is difficult to arouse their interest even in the salvation of their souls.

But the Christian homes of the evangelists sent out by the three missions named are proving centers from which the Gospel light is radiating; and already the lives of these Christian teachers and their little following of believers are making an even greater impression than their words upon the people, who say to one another, "These Christians must have something that we know nothing about; whoever heard of one of us being kind to the poor or helping a man out of trouble."

Outside of Naha and Shuri and their near vicinity, not much work has been attempted; the interior villages are difficult of access and our Japanese evangelists find the native dialect a great barrier in their work among the country people.

We long for the time to come when the spirit of the Lord will lay it upon the churches, not alone of Japan but of Liu Chiu as well, to send forth of their own free will men and women filled with burning zeal to labor among the neglected peoples inhabiting the island groups stretching so many hundreds of miles south from the center of Dai Nippon.

CHRISTIAN WORK AMONG THE AINU.

BY REV. J. BATCHELOR.

(*Church Miss. Soc'y, Sapporo.*)

1. The beginning and progress of the work. The Ainu were first visited, with a view to their evangelization by Rev. Walter Dening in 1876. My own first visit was in 1878, though my regular appointment to that special work was not made till 1882. The first Ainu convert was baptized in 1885; since then more than 1,150 persons have joined to the Lord. In 1893 Mr. C. Nettleship was added to the work and stationed at Horobetsu in charge of a school. Japanese evangelists have also rendered efficient help; and there are now two Ainu Leaders and one Catechist. Miss Payne has also labored assiduously in Kushiro and neighborhood; Miss Bryant, a certificated nurse, has worked acceptably in and around Piratori; and Miss Hughes superintends a Home for Ainu girls in Sapporo. The work among the Ainu is now divided among the C. M. S. Missionaries in Yezo; but more than half of that people are in the Sapporo District under my charge.

2. Some elements of Ainu religion:—

a. Fetichism. Peeled sticks, wands, shavings, skulls of animals, *inao*, feathers, birds' nests, snakes' skins, and many other charms are used, and called "guardian deities." These are supposed to possess souls.

b. Totemism. The great bear festival is a prominent example of this—the bear is considered a special god of the Ainu, in fact, as their ancestor. Foxes, wolves, raccoons, moles, mice, also eagles, kites, cranes, storks, snipes, quails and other birds, as well as whales, sea lions, sword fish, sharks, salmon, etc., are totem gods.

c. Animism. All nature, nay even heaven and hell, are peopled with gods and demons, elfs and imps, ghosts and ghouls.

d. Sympathetic magic. No woman may mention the name of her husband; a sick person must change his name to outwit his enemies. A person is cursed through his image. Witchcraft, sorcery, ophiolatry, demon worship, also prevail.

3. Methods of working.

a. Evangelization—preaching the old, old story.

b. Care to be taken in searching for truth in the native religion. For instance, the underlying principle of the bear festival is communion with that god, from which as a basis may be taught the doctrine of communion with God. But great care must be exercised lest mistakes be made; example from Ainu custom of saying grace before meal, but really a case of cereal worship.

c. Care to be exercised in use of terms. Ainu concepts, different from Christian concepts, of "sin," "holy," "holiness."

d. Auxiliary work—"Home," "Rest," schools, already mentioned.

The race dying out and the language becoming obsolete.

Rev. J. H. Scott made explanatory remarks concerning the Report on Necrology, which contains short sketches of each of the more than 80 missionaries who have died since the opening of mission work in Japan. In the introduction to that report, he has written as follows:—"As we recall the names of the missionaries whom God has taken to Himself, we find that some of our wisest and bravest have fallen and in most cases have been called while still in the midst of service."

Rev. D. S. Spencer also explained the statistical Report, of which he gave a summary.

Rev. J. D. Davis, D. D. and Rev. H. Kosaki then spoke in behalf of the *Fukuin Domeikwai* (Evangelical Alliance).

[FRIDAY, OCT. 26.]

(Morning Session)

**RELATION OF BIBLE STUDY
TO THE MISSIONARY'S
PERSONAL LIFE.**

By REV. A. D. HAIL, D. D.

(Cumb. Pres. Miss., O-saka.)

Introduction:—

The paramount problem in Bible study is the conversion of truth into life. Since Christ's regnant purpose in life was "service," his study of the truth was shaped by that purpose.

Proposition:—

Element of enrichment in the missionary's personal life that comes from the study of the Bible as a means of equipment for an ever increasing service of God in saving man. Such study

(a) Will be helpful in eliminating elements of pettiness from life.

(b) Tends to convert religious emotions into effective energy.

(c) Helps to create needful positiveness of character, because of the Bible's spirit of courageous optimism.

(d) Aids in keeping the heart in that attitude by means of which God can get the greatest cumulative value out of life.

(e) Tends to develop man in the entirety of his being.

Application:—

(1) This shows the true use of the Bible to be, not an end in itself, but a means.

(2) Interest in Bible study is maintained by maintaining the intensity of the purpose of service.

(3) Relation of Bible study to missionary leadership is apparent. Enriched character alone entitles to leadership.

**EDUCATIONAL RESULTS
AND PROSPECTS.****SCHOOLS AND COLLEGES
FOR BOYS.**

By REV. S. H. WAINWRIGHT, M. D.

(M. E. Church, South, Kobe.)

So closely related are our Mission

schools and the society in which they are placed, the two must be considered together. The history of Christian schools falls within the present reign, a remarkable period in Japanese history—a period characterized (1) by relaxation of social and civic restraint and extension of principle of personal liberty; (2) by substitution of principle, in the ordering of national life, for local usage or individual caprice; (3) by an awakening, through the impact of civilization of the sleeping energies of the nation. An important feature of the change taking place in Japanese life is the introduction of the country into a form of existence more highly *ethical* in character and making enormous demands on the moral and intellectual resources of the nation. This is true of all three aspects of the transformation just indicated. But while the conditions require an advance step in the direction of virtue, it is painfully evident, according to universal testimony, that the country is moving in the direction of license and moral degeneration.

Some may think that public and private secular schools and other agencies which make for culture are sufficient to cope with the situation and enlighten and transform the masses. Without in the slightest degree wishing to depreciate such agencies, we cannot concur in this opinion. The state system of education, though elaborate and comprehensive, is seriously limited. It is not only circumscribed in scope because of its neutral point of view, but the limitations are increased (1) as a result of the great variety of opinions and beliefs existing in the country and (2) because no one of these, like Christianity in the West, overshadows the rest and is universally accepted. Cut off from spiritual resources, it is not surprising that in Japan, as has been the case in India, the moral results of the state system have been lamentably disappointing.

The only force commensurate with the needs of Japan is, in our opinion, Christianity which embodies in her schools the highest culture and purest religion in the possession of the race.

Bound up with this most interesting period of history are our Christian schools. 19 institution of learning for boys now exist, under Protestant supervision, some of which antedate the state system. These schools are fairly well equipped, but with one exception not endowed. They possess experience, reputation, influence, traditions and the affection of an increasing number of friends, patrons and alumni—resources which the munificence of wealth cannot bestow, but which accrue only through long and patient toil. They are not self-supporting, for two reasons; (1) because of the low standard of tuition set by state schools, (2) because the class most interested in education, the *samurai*, having been averse to business in former days, do not possess the wealth of the nation. While the schools are not self-supporting, the students are. Very few students in Japanese Mission schools are dependent upon the charity of the Church.

Mission schools in Japan are mostly of secondary grade. They are with but two exceptions, engaged in high school work. The point of contact with national life has been the rising generation at the age between 12 and 18. Possibilities of schools of this grade are not to be despised.

As results of Christian educational effort, may be mentioned (1) the comparatively large attendance upon mission schools, (2) the legal status in the country and footing in national life gained by them, (3) the community of educated Christians, composed of both teachers and graduates, which they have created. The legal status of Mission schools seemed endangered last year by anti-Christian legislation. But the result has been an enlargement of Christian privilege: (1) offi-

cial declaration has thrown open to *individual* religious effort all public schools; (2) conscription disabilities are now removed from Christian schools, having a required equipment; (3) government teacher's certificates are granted, without examination, to graduates from Christian colleges.

The paper concluded with the following recommendations;

First we urge the raising of a special fund at home in order to place our schools hereafter on a more stable financial basis.

Secondly, we should ask for an increase of missionary teachers, earnest and spiritual as well as thoroughly trained men, that more time may be given by the missionary to personal work among students, to visiting the homes and parents of students, to social intercourse among teachers in secular schools, and to public lecturing and preaching.

Thirdly, we should build up college courses—three years rather than four in length—on the high schools already well-established and well equipped. A university for post-graduate work and professional training may be needed, but the immediate need is colleges given to academic training of a higher grade, to the building up of manhood, to the creation of a new *bushidô*, to the formation of Christian gentlemen finished in culture, devout in spirit, pure and holy in life, and obedient servants of Jesus Christ.

The discussion of this topic was opened by Prof. M. N. Wyckoff, (Amer. Ref. Ch. Miss., Tokyo). He argued that the object of such schools was two-fold; to raise up men to be Christian preachers and evangelists; and to make men, or "men-stuff", as he aptly translated the word *jim-but-su*. He touched on the fact that on the first point there might be disappointment as to numbers, but the few who had been sent forth were excellent workers,—leaders in the church.

He gave the proportion among graduates as preachers, two-sevenths; teachers, three-sevenths; and business men, two-sevenths. He dwelt upon the point of the necessity of developing character.

Rev. J. W. Moore put the query; "Do schools interfere with evangelistic work?" Rev. Hager spoke appreciatively of Christian education.

Rev. Ibuka, Pres. of the Meiji Gakuin, Tokyo and Mr. Hirotsu, Dean of the Doshisha, Kyoto, were presented to the Conference; the former spoke briefly.

SCHOOLS AND COLLEGES FOR GIRLS IN JAPAN: THEIR AIM, SCOPE, AND RESULTS.

By MISS S. A. SEARLE.

(Amer. Board Miss., Kobe.)

I. Aim.—To develop a symmetrical Christian womanhood.

Our starting point is different from that in Christian lands, because our pupils must first be taught what Christianity is and led to Christ. This must be done by the example as well as precept of both Japanese and foreign teachers.

How far shall we adapt our schools to Japanese peculiarities? The education we give should show to the Japanese girl possibilities of reform and progress in the home life and the public life of the nation, and teach her how to do her share toward this progress, while at the same time it should not so educate her away from her own people that she will be unhappy in the life to which she must return.

Where shall we begin our course and how far shall we carry it? Let the course in most schools be of academic grade, with provision in a few for full college training. The standard of scholarship and the grade of work required should be equal to the best while the prospectus and the facts should scrupulously agree.

We are training both wives and mothers, and teachers.

II. Scope. There is need of special

physical training. Students should learn something of domestic economy and a genuine respect for labor. They should also have an idea of business methods, and especially should be able to use all their knowledge practically.

Industrial training is valuable and may also be used as a means of aiding needy students. Such students should be encouraged to render a suitable return for the aid received, but all students should feel their responsibility to use their education unselfishly. Schools differ much in the extent of aid rendered.

General culture should not be neglected; knowledge of current history, including the best work being done in the world, should be given, and the social nature should be cultivated.

The students must have a good knowledge of their own language and literature, and under present conditions must spend much time on Chinese. Mathematics and science should be taught in Japanese except in the higher grades. The English language should be thoroughly taught, not only for reading and writing, but for conversation and interpreting. Music is important, with special reference to use in evangelistic work.

But character building is of the greatest importance. The students should be grounded in such general principles of action as shall hold them after they leave the region of detailed rules. Christ shall be the center of all the teaching. Practical Christian work in Sunday schools and elsewhere is important for the students.

A variety of methods and plans in the schools is most desirable. Uniformity is not a necessity.

The problem of what to omit is serious, and not likely soon to be solved.

It is important wherever possible to give some help and encouragement to students who have already left school.

III. Results.—The first school now in operation, the Woman's Union

School, was opened in 1871. There are now about sixty schools with 5,000 pupils.

The Gospel is preached day after day to many young souls. Many homes are thus leavened in a way of which no records can be obtained. Nearly all the graduates, as well as many other students, become Christians while in school, and a large proportion of graduates engage in direct Christian work.

Most of the girls marry and carry improved ideas of the work of wife and mother to their homes.

The girls educated in these schools have now a large influence on the educational work in Christian and secular schools and on social life.

Conclusion: May we let Christ so work through us that every one of our girls may go out to do His work and to live His life in Japan.

This paper was discussed by Miss Clara A. Converse, (Amer. Bupt. Miss. Union, Yokohama). She urged that the most important factor in the schools for girls was the missionary herself, who must show herself, in sympathy with her pupils and with all that is good in Japan and Japanese manners and customs. She also emphasized the importance of teaching the Bible in Japanese more than in English, so that as little as possible of the instruction may be wasted.

(Afternoon Session.)

THEOLOGICAL SCHOOLS.

BY REV. DWIGHT W. LEARNED, PH. D.

(*Amer. Board Miss., Kyoto.*)

THE Theological School cannot be dispensed with; with all its imperfections there is nothing that can take its place; unless we consider the work of the ministry so simple and easy as to need no preparation, or have faith that God will habitually dispense with human instruments in this one line of

work, we cannot but consider the Theological school as an essential part of the work of the church and a most important part. Yet it is possible that a young man may study about Christianity, or about things connected with Christianity, for three years and get little or no preparation for Christian work; there is need of the most careful study and effort to make these schools what they ought to be.

What may perhaps seem to be the most important question at present in connection with these schools in Japan, namely, how to get students for them, I do not discuss. The supply of students must largely depend on the state of the churches and of the schools for young men.

I.—What intellectual attainments should be required for admission to these schools? There seems to be a general agreement in requiring the equivalent of graduation from a Middle School, and this seems certainly none too high in such a country as Japan, while it may be difficult to require more at present. I would urge, however, that besides the regular course there be a Special or Vernacular Course for those who in strength of character and general ability are worthy candidates for the ministry and yet who have not had opportunity to take a Middle School education, and especially who have little or no knowledge of English so that they cannot be taught to advantage in classes with those who are able to use English text-books.

II.—What should be taught in the Theological School? In general it is better to teach a comparatively few things well and in such a way as to train the student in thinking, rather than to cram his mind with information on all subjects which might be appropriate for a minister to know. As to English, a fair reading knowledge of it should be required for admission to the regular course and at least a part of the teaching in this course should be conducted in that language, both for

the sake of the wider range of books which can be used in this way and to help the student keep up and enlarge his knowledge of the language. In the special or vernacular course there should be at least an opportunity to gain some reading knowledge of English. As to Greek and Hebrew, experience seems to show it to be unwise to try to introduce even Greek into the required curriculum. As to practical work,—I strongly favor making it a regular part of the curriculum and putting it under the direction of one of the faculty, in order that it may not be neglected, that the students may have counsel in it, and that it may be made the basis of instruction in methods of Christian work.

III.—How can the religious life of the students be nurtured? The school cannot possibly afford to neglect this part of the students' preparation for their life work. Daily devotional services and special seasons should be made the most of, but the most important thing is to take care to have an earnest spirit of love to God and man pervade all the work of the school, so that the daily work of the class-room may be that of devout enquiry into the highest of truth—as something to be lived as well as known, and may be a means of spiritual as well as intellectual growth.

IV.—Shall aid be given to needy students? In spite of the reproaches brought against the system of aid, and in spite of the dangers of abuse, I believe it necessary to give aid to needy students, and that it is not to be wondered at if most of the theological students in this country are needy.

V.—What should be the attitude of the Theological School to the Theological questions of the day? Those who have the responsibility of carrying on these schools should be given time for keeping themselves informed as to the movements of thought in their respective departments, and, while it will not do to spend the time needed for the essentials in minute investigation of unimportant matters, the questions

of the day cannot be entirely passed over in the theological class-room, nor is it wise to attempt to keep the student in blissful ignorance of discussions which we fear may tend to unsettle his faith; rather is it the part of wisdom to fearlessly grapple with these questions and meet these difficulties to the best of our ability.

VI.—The great dangers of the Theological School are on the one hand intellectual indolence and lack of genuine study, and on the other conceit, lack of touch with the world of living men, and decline of zeal for active, self-denying work. The great problem of the School is to combine diligence and thoroughness in study with warm faith and skill in practical work. It is to be solved, not by neglecting either the intellectual or the spiritual, nor chiefly by special devotional services, though these have their use, but by fusing the intellectual and spiritual in all the work of the School, and for this the help of the Holy Spirit is pre-eminently necessary.

The discussion was opened by Rev. W. B. Parshley, (Amer. Bapt. Miss. Union, Yokohama). He spoke on two special points: "What shall we teach?"; and "Who shall teach?" He argued that the course of study must not be too big or too broad, but thorough; and that the missionaries should do the principal teaching.

Rev. J. L. Dearing, D. D., recommended a longer course of study, with past graduate courses, as well as special courses for evangelists, deacons and others. Rev. Albert Oltmans urged that the textbooks should not be old and out-of-date; and that, after all, the Bible should be the principal study.

TRAINING-SCHOOLS FOR BIBLE WOMEN.

By MISS A. B. WEST.

(*Amer. Pres. Miss., Tokyo.*)

[We regret to say that we have not received any synopsis of this paper, and must now go to press without it.—Editor.]

This paper was discussed by Miss G.

Cozad, (Amer. Board Miss., Kobe). She called attention to the fact that the training-school belongs to the whole mission. She also emphasized the importance of the methods of Bible study,—of a broad, comprehensive bird's-eye view, and of a simple inductive method, by which the women find out for themselves the truths of the Bible.

[SATURDAY, OCT. 27.]

(Morning Session.)

The devotional paper was the following :

THE PLACE OF PRAYER AND INTERCESSION IN THE LIFE OF THE MISSIONARY.

By REV. A. A. BENNETT, D. D.

(*Amer. Bapt. Miss. Union, Yokohama.*)

(*Amer Bapt. Miss. Union, Yokohama.*)

Prayer commenced its work for the missionary long before he became one. It was probably a most important factor in leading him to Christ at first. Through it he was led to decide upon a foreign field for work, if indeed it was not at the time through prayer that he first felt that such a field should receive his consideration.

When once he has crossed the ocean, the pious missionary is led to realize that as such he needs constant prayer both for himself and others. He needs it for himself that he may learn the language, and, not simply making it an intellectual pursuit, may utilize it for the glory of God and the good of man. He needs it in seeking for physical health without which his missionary career, or at least his missionary usefulness, will be seriously curtailed. Still more does he need it as the essential precursor of spirituality. Deprived of much of the sustaining influence of home associates, thrown out often into the ocean of paganism like a chip cast upon the boundless deep, if he cannot draw warmth and life from some higher source, the men with whom he is surrounded will make him a heathen

much faster than he can make them Christians.

The missionary needs to pray for himself as God's agent in affecting other people. He certainly will affect others and probably many. He needs to pray that like David he may walk before his own house with a perfect heart. He needs to pray that he may be a help and not a hindrance to other members of his own mission. He needs to pray for Christian charity and an eye single to the glory of God in all his dealings with members of other missions. He needs to pray that he may be consecrated to his own work among the people and for the people to whom he has come and that God may establish the work of his hands upon him.

In addition to prayer for himself as an individual and for himself as an agent affecting others, it is the missionary's duty to make intercessory prayer. In this he has set before him the divine example of the Holy Spirit who maketh intercession for us with groanings which cannot be uttered, and also of the Saviour who, though no longer visible to the mortal eye of disciples on earth, yet in heaven ever liveth to make intercession for them.

There are often special conditions or circumstances which call for special prayer and supplication. Times of revival do, and those opposite times when "the ways of Zion do mourn." Times of persecution call for prayer, those even sadder times when there seems to be a great spiritual inundation as by some tidal wave of scepticism or infidelity. To no human being can he then turn and secure needed aid : he has no one else to go to, but the Lord Himself.

There is great danger that the modern missionary in this country will become too brief in secret prayer. The whole matter of the frequency and the length of our private devotions should receive the most careful attention. Prayer like other exercises needs to be persisted in : becomes pleasure in pro-

portion as it becomes easy; becomes easy in proportion as we practice it. The good men of every age—those who have done most to bless the world while living, and have left the grandest fruitage for others to garner after they had gone—have been not only praying men, but men who spent long hours in prayer. If we take pleasure in physical exercise though it may tire us, in reading or study though its continuance may sometimes cause us pains and aches, how much more should we enjoy importunate prayer! May we not, while we meet here together in conference, so pray for each other, and so stimulate each other to pray, that hereafter it may be truly said that the missionaries in Japan walk with God?

The general topic of the morning included two papers, and was

CHRISTIANITY AND THE EDUCATIONAL CLASSES.

THE ATTITUDE OF THE EDUCATIONAL CLASSES TOWARDS CHRISTIANITY.

By PROF. E. W. CLEMENT.

(Amer. Bapt. Miss. Union, Tokyo.)

This subject is assumed to be practically the same as "The Attitude of the Educated Classes towards Christianity." This attitude was, and still is to a less extent, that of hostility, indifference or prejudice.

Analysis of Japanese mental constitution as developed by their system of education shows three principal sources of intellectual training,—Shinto, Buddhism and Confucianism, each of which was paramount in the three consecutive periods of Japanese history. Shinto thought prevailed until the eighth century A. D.; from that time till the seventeenth century Buddhism "furnished to the nation its religion, philosophy and culture"; and, during the Tokugawa Era, Confucian philosophy was "the creed of a majority of the educated men of Japan."

An analysis of Shinto reveals the fact that, although it contained some doctrines, such as purification, reverence and loyalty, which might be utilized in leading up to the higher and nobler conceptions of Christianity, yet, on the whole, its teaching or encouragement of polytheism, atheism, idolatry, impersonality, materialism, nationalism and pantheism, produced naturally a mental attitude that would be, not merely unreceptive or indifferent, but actually hostile, to Christianity.

An analysis of Buddhism reveals the fact, that, while it also contains many doctrines which can be made the foundation of Christian instruction, the general tendency of Buddhism, with its teaching of atheism, polytheism, materialism, pantheism, idolatry, impersonality, pessimism, transmigration, fatalism, and incomplete conceptions of sin, holiness, etc., would be to create a mental attitude hostile to the doctrines of the Bible.

An analysis of Confucianism reveals the fact, that, while it contains "much that is excellent concerning the relation of man, and many points in which the doctrines of Christian revelation are almost echoed", yet it also includes atheism, agnosticism, pantheism, materialism, negativism, impersonality, bigotry, and did not discourage polytheism and idolatry; so that, as Rein testifies, "widely diffused religious indifference and formal atheism are the consequences" of the pursuit of Confucianism by the Japanese.

If we compare these analyses, we find that bigotry, or nationalism, is common to Shinto and Confucianism; that polytheism and idolatry are common to Shinto and Buddhism, and only apparently lacking in Confucianism; and that atheism, pantheism, materialism and impersonality are common to all. It is not strange, therefore, after the Japanese mind had been sustained many centuries on such intellectual nourishment, when Christian doctrines were offered as

food, they produced a sort of mental nausea. Nor, is it strange, that, when Japan was opened to the world, and Occidental learning and literature poured in, the atheism, pantheism, materialism and agnosticism of the West met with sympathetic reception; and, consequently, the indifference, prejudice and hostility of the educated classes to Christianity continue to be experienced.

The condition of Japan at the time of her opening, and even now, though to a much less extent, may be summed up in Paul's indictment in Rom. 1: 20-25, and in his profound paradox in I Cor. 1: 20-25. It is, indeed, the same old story of sowing the seed of the Gospel truths in hard soil or stony ground, where growth is difficult or often impossible. And yet, by means of Christian education and in other ways, we may prepare the soil for the seed-sowing. But we know that the Holy Spirit can touch the hearts and awaken the emotions of the most impassive Stoic, whether a Roman or a Japanese; so that, if we only sow the seed faithfully, we shall surely see, as we have seen, many of the wise men of Japan offering their treasures to the Lord Jesus Christ.

The discussion of the paper was opened by Rev. J. H. DeForest, D. D., (Amer. Board Miss. Sendai). He said that there are three classes of educated people as to their relation to Christianity: (1) a hostile minority; (2) an indifferent majority; (3) another minority who are positively friendly. Besides these, there is a considerable number of splendid educated Christians. Large numbers of educated statesmen, editors and teachers are moulding public sentiment in favor of Christianity. The indifference of many is often lamented over, but it is something to be thankful for when contrasted with the bitter hostility of past times, or of devotees of other religions in other lands.

In the general discussion, Revs. Wainwright, Gulick (S. L.), Fry, Jones (E. H.), and Mrs. Pierson participated. Mr. Gulick declared that there are mistaken notions about the educated classes, whose attitude toward Christianity on its ethical side is favorable. Japanese, moreover, were not impersonal but communal. Mrs. Pierson argued that Shinto is a most insidious foe to Christianity. Mr. Jones insisted that the final conversion of Japan would be through, not the educated classes, but the common people.

METHODS OF REACHING THE STUDENT CLASSES AND Y. M. C. A. WORK.

BY GALEN M. FISHER, ESQ.,
(Sec'y Y. M. C. A., Tokyo.)

50,000 men in higher institutions of learning to be reached by

I. Indirect agencies:—

- (a) English schools.
- (b) Literary and debating societies.
- (c) Music classes.
- (d) Wholesome entertainments.
- (e) Reading-rooms.
- (f) Boys' clubs.
- (g) Lectures before associations.

II. Direct agencies:—

- (a) Bible classes.
- (b) Evangelistic mass-meetings.
- (c) Good Christian literature.
- (d) Personal work.

The Student Y. M. C. A. Union of Japan, formed in 1897, now includes 34 Associations and 900 members. Its principles are

- 1. Active membership confined to membership in evangelical churches.
- 2. It depends upon voluntary efforts by students for fellow students.
- 3. It promotes systematic study of the Bible.
- 4. It develops organization.

Difficulties of the work:—

- 1. Constantly changing constituency.
- 2. Lack of a permanent Japanese traveling Secretary,

3. Lack of Christian workers among graduates of higher institutions.

4. Need of more Christian "homes" for students—"Settlements."

As Luther is said to have doffed his hat whenever he passed a group of school boys, not knowing what future chancellors or scholars he might be saluting, so should we stand in awe of the latent possibilities of the students of Japan.

The discussion was opened by Mr. V. W. Helm, (Sec'y Y.M.C.A., Tokyo), who emphasized the need of work for individual students and other young men scattered throughout the cities of Japan. Rev. F. S. Curtis spoke of the social gathering, English classes and English preaching as ways of reaching students. Dr. Davis urged the importance of getting young men to commit themselves, of bringing them to the point of decision. Rev. D. Norman spoke of the wide sale of cheap Christian literature (English) and of the advantage of keeping the churches open all day, so that young men may come in if they wish.

(Afternoon Session.)

RELIGION IN THE HOME AND WORK AMONG CHILDREN.

SUNDAY-SCHOOLS.

By MISS ANNIE S. BUZZELL.

(*Amer. BAPT. Miss. Union, Sendai.*)

An old subject that carries one back in thought to earlier days, when, as scholar and later as teacher, the chiefest Sabbath joy was found there. But Sunday-Schools in Japan present a great difference in sights and sounds and in surroundings. But, when we recall the conditions under which Robert Raikes began his work in London, we are impressed with the unparalleled opportunity. The lessons taught to the Japanese boys and girls must make more or less impression upon their minds and help later in the

final formation of character. That which enters first into the understanding heart of the child will take the strongest hold and endure the longest. We must, therefore, sow the seed of the Word of God broadcast in the hearts of the children of this generation.

Already much has been accomplished by Sunday-Schools in Japan in opening homes, neighborhoods, villages. The name of Christ, hymns, the ten commandments, Scripture cards and leaflets, are all becoming well known to children, and are helping them to live better lives. Many a prominent worker was first led to Christ through the Sunday School: two illustrations. The opportunities are still great, in spite of Buddhist and other opposition. In Sunday-School work the attitude of the head-boy of the neighborhood is an important element. In Sendai, according to Mr. Noss's statistics, one-tenth of all the children are in Sunday-Schools, and at Christmas time fully one-fifth come under Gospel teaching. But there are yet great opportunities in the unopened fields. The question of methods, almost as many as the workers, is left for the discussion. But any earnest, consecrated child of God, with love and determination in the heart, can win the Japanese children for Christ.

The discussion was opened by Miss I. R. Luther, (Amer. Pres. Miss., Kanazawa). A Bible School is the ideal. The home is reached through the child. Irregular attendance a special difficulty. In teaching go from "known to unknown." Rev. C. Noss protested against teaching "Æsop's Fables" with morals; teach the Bible, but not theology. Miss Brown advocated progressive lessons by quarter. Miss Mead thought it necessary to make Japanese workers feel that the children are worth saving. Mrs. Pierson recommended "Gospel Songs" as simple and lively. When Mrs. Binford asked about Christmas exercises with a tree,

Miss Baucus replied that it is better to teach the true meaning of Christmas—giving to others. Mrs. Fry recommended using Japanese as teachers, if possible; “if not, teach yourself.”

At this juncture Col. Buck, United States Minister to Japan, appeared on the platform and was introduced to the audience. He expressed his gratification at seeing assembled so many who are engaged in missionary work, and hoped for an ever-increasing degree of success in the work.

THE KINDERGARTEN.

By Miss A. L. HOWE.

(*Amer. Board Miss., Kobe.*)

ITS RISE.

IN the Fleuringian Forest of Germany lies the village of Oberweisbach, where Froebel was born; Keilhan, where he began to put in practice his new ideas on teaching; Blankenburg, where he began his first kindergarten; Liebenstein, where he found the future apostle for his kindergarten; and Marienthal, where he expanded this work and died.

ITS PROGRESS.

Although much opposed and criticized, the kindergarten may now, in less than fifty years from the death of its founder, be seen in Germany, England, France, Switzerland, Belgium, England, United States of America, South America, Cuba, Hawaii, Japan, Philippine Islands, China, India, Turkey, Africa, and Micronesia.

ITS PRINCIPLES.

Have penetrated almost every grade of educational life, and are influencing the profoundest educators.

ITS CRITICISMS.

Have been many and severely keen, but have stimulated the kindergartners to better work, consequently to much clearer understanding and much more intelligent application of the principles back of kindergarten methods.

ITS DANGERS.

1. False estimates of the relative values of what is called higher and lower education.
2. Still wide spread idea that any one will do for a kindergartner.
3. Trying to conduct kindergartens as side issues to other work.

ITS NEEDS.

1. Do not establish a kindergarten until you have a well trained teacher to put in charge.
2. Do not allow more than sixteen pupils in one class.
3. Do not build until you can conform to Government rules.
4. Use all influence with your societies to provide suitable women to superintend the kindergarten work.
5. Persuade all teachers in charge of higher education for girls to encourage their graduates to add the kindergarten training to their general education.

The discussion was opened by Miss Veazey, who read a short paper by Miss J. H. Hargrave, (Can. Meth. Miss, Nagano). This urged that, if we could not do the best, we should do the best we can, and illustrated by experiences in Nagano and Uyeda. Mrs. Thomson told of the opportunities for kindergartens for the poor, and said that they were greatly appreciated. Mrs. Topping emphasized the value of the kindergarten as an evangelizing agency and dwelt on the importance of “child-study.” Miss Lanius told of the success of both pay and free kindergartens in Hiroshima, and of the opportunities for “all day preaching.”

THE SABBATH: ITS PRACTICAL OBSERVANCE IN RELATION TO THE HOME AND FAMILY:

By REV. C. B. MOSELEY,

(*M. E. Church South, Kobe.*)

I.—HISTORICAL SKETCH.

1. The Origin and Antiquity of the Sabbath.
- (a) Biblical Account.
- (b) Extra-Biblical and Archaeological Accounts.
2. The Post-Mosaic Period.
3. Later Development among the Jews.
4. Christ and the Sabbath of the New Testament.

5. Change of Day.

II.—THE SABBATH QUESTION.

1. Grounds of Authority.
- (a) Scriptural Grounds.
- (b) Physiological Basis.
2. Some General Principles.
3. Popular Conceptions—Past and Present.

III.—PRACTICAL OBSERVANCE OF THE SABBATH IN RELATION TO THE HOME AND FAMILY.

1. Devotion—Need of.
2. Time as a Necessary Means.
3. Effects upon Family Life and Individual Character Following upon Neglect of the Sabbath.

Conclusions:—Reforms Needed.

This was discussed by Rev. H. B. Price, (Amer. Pres. Ch., South, Kobe). He acknowledged that the question was especially difficult in Japan; but claimed that, if it is God's command, it is practical. The Sabbath is God's time, and should be used, therefore, with the Spirit of Christ, of self sacrifice.

[Sunday, Oct. 28.]

The only meeting on the regular program was held at 3 p. m. and was conducted by Rev. Jas. H. Ballagh, (Amer. Ref. Ch. Miss., Yokohama), who was assisted by Rev. Okuno, both of whom are veteran Christian workers in Japan. The subject was

THE PRIVILEGE AND RESPONSIBILITY OF THE MISSIONARY CALLING.

This was treated under several heads: the assurance of a personal call; a deep sense of unworthiness; an exalted view of the greatness and importance of the message and work committed to his trust; sympathy with those to whom he is sent; definiteness of aim and method of labor; a solemn sense of responsibility; and firm dependence on the co-operation and support of the Master. A glance at the present con-

dition of these great Eastern nations and the inadequate results of missionary labor showed the need of larger endowment of the power of the Spirit of God.

[MONDAY, OCT. 29.]

(Morning Session).

HINDRANCES TO THE SPIRITUAL LIFE OF THE MISSIONARY.

BY REV. D. B. SCHNEDER, D. D.

(*Ref. Church in U. S. A., Sendai.*)

The hindrances to the spiritual life of the missionary are of two kinds, those common to all Christian workers, and those peculiar to the missionary. Those of the former kind may all be embraced under the general sinfulness of heart that lingers with every Christian.

Of the second kind of hindrances five things may be mentioned.

1. The period of language study is usually a trial to the spiritual life.

2. The deadening influence of the environments. Missionaries become accustomed to the sights of idolatry and sin and are no longer affected by them. There is also no spiritual stimulus in the surroundings, but on the contrary the depressing influence of the fact that the very foundations of the missionary's faith are not recognized by the masses around him.

3. Over-work. This is due not so much to demands for the direct work of preaching and teaching as to the multiplication of other duties. No time is left for study and prayer and rest, and as a consequence the spiritual life deteriorates.

4. Lack of close intimacy with the people. In Christian lands the faithful Christian pastor is called upon to give help and consolation in the supreme hours of distress, sickness and death. But the missionary is seldom so called on. For various reasons he does not get so close to the people. Consequently he misses one of the

things that make the pastor in the home land such a spiritual power.

5. Various minor hindrances, such as isolation, uncongenial companionship, a sense of failure and ill-health.

How can these hindrances be met? First, the hindrance from one's own sinful heart must be recognized clearly. We must not shift the responsibility for our spiritual weakness upon other things, when our own sinful natures are to blame. We must live near to God, who as "a consuming fire" will burn out the dross of self.

As for the other hindrances, they can all probably be lessened. And as far as they can be lessened, they should be lessened.

The period of language study can be made less of a hindrance if the missionary, while studying the language, does a small amount of direct work for the salvation of souls—something which can be done almost anywhere through the medium of the English language. The unfavorable influence of environment may be decreased, and so all the other hindrances.

Yet in the main these hindrances will always exist, and the thing to do is to convert them into helps. The missionary service has produced some of the greatest saints, and these did not become such because they had no hindrances to their spiritual life, but because they overcame them, and made stepping-stones of them to rise to a higher life. The same can be done by us. These very hindrances over which we often lament and fret may become the means of leading us nearer to God.

CHRISTIAN LITERATURE IN JAPAN.

THE PREPARATION AND SPREAD OF CHRISTIAN LITERATURE—PAST WORK AND PRESENT NEEDS.

By REV. T. T. ALEXANDER, D. D.

(*Amer. Pres. Miss., Kyoto.*)

A word, by way of introduction, in

reference to Japanese literature in general. Its abundance even in old Japan. Its value, Mr. Chamberlain's estimate of.

Missionaries and Japanese Christians have not been slow to take advantage of the literary tastes and inclinations of the Japanese people. As a result a considerable amount of Christian literature is already in existence. Christian literature considered under the three heads: Tracts, Books and Periodicals, or Christian journalism in Japan.

Beginnings of American Tract Society work in this country—of London Religious Tract Society's work. The first tracts in Japanese. Rapid growth of the work—Formation of the Tract Societies' Committee—of the Japan Book and Tract Society. Figures indicating wide use of tracts—Estimate of the value of the tracts now to be had.

Books—Christian literature is here found in its more permanent form—Most of the work, thus far, by missionaries—Comparatively few original works by Japanese writers—Reasons for this fact. Brief account of work already accomplished—not satisfactory, leaves much to be desired.

Christian Journalism—Here Japanese, rather than missionary, talent is to the front. The best Christian literature of the day is to be found here. The first Christian newspaper to appear in Japanese—the second. The first Christian magazine. From meagre beginnings Christian Journalism in Japan has grown to large proportions—Its influence great and growing. It is doing much to mould the thought of Japan. Mention of well known Christian writers. Their number large and increasing.

General estimate of the work now done and still going on. Christian literature, as now existing, ephemeral and transitional. Must soon, for the most part, give way to something higher and better.

Present Needs—how to meet them—
General plans and suggestions.

The discussion was opened by Rev. W. J. White, (Sec'y Japan Tract Soc'y, Tokyo). He emphasized the need of discretion in distributing tracts, and gave illustrations of funny mistakes. He spoke of the special need of Braille type for the blind and the general need of funds to carry on the work of printing tracts and books.

Rev. Otis Cary called attention to the need of good English Christian literature; Rev. H. Loomis spoke of the cheapness of printing here even in English; Rev. H. B. Price urged a better circulation of Christian books in country districts; Rev. Geo. Allechin advocated show advertising of books, etc.; Rev. D. Norman told of the wide sale of cheap editions of the London Tract Society publications at 5 *sen* each; and Rev. D. S. Spencer told of the output of the Meth. Pub. House and advocated some plan of coöperation in publishing Christian literature.

At this point, the survivors of the First General Conference, held in Yokohama in 1872, were presented and given the Chantauqua salute. There were eleven in all: Rev. D. C. Greene, D. D., and wife; Rev. James H. Ballagh; Rev. J. D. Davis, D. D.; Rev. David Thompson and wife; Rev. Henry Loomis and wife; Rev. E. R. Miller and wife; and Miss J. N. Crosby. Three other survivors—Rev. H. Stout, D. D., and wife, and Mrs. J. H. Ballagh—are now in Japan but were not present at the Conference.

HYMNOLOGY IN JAPAN: PAST HISTORY AND FEASIBILITY OF HAVING A UNITED HYMNAL.

BY REV. GEO. ALLCHIN.

(*Amer. Board Miss., Osaka*)

- I. The Origin and Progress of English Hymns.
- II. The Rise of Japanese Hymnody.
- III. The Quality of the Japanese Hymnals.

IV. The Future Hymnal and Singing in Japan.

V. The Feasibility of a United Hymnal.

VI. Uniform Translations of Standard Hymns.

The first attempts to teach singing to the Japanese were through English hymns, and were not encouraging. Dr. Hepburn, indeed, in 1861 declared that no Japanese was capable of singing an English tune! To Mrs. J. H. Ballagh belongs the credit of having first succeeded in that line in 1871. But no singing in Japanese was heard till 1872.

The first person who is known to have translated a hymn into Japanese is Rev. J. Goble. It was a crude translation of "There is a Happy Land"; and the date can not be ascertained. The second hymn to be translated was "Jesus Loves Me." Soon after this, other missionaries, with the assistance of their teachers, and some Japanese, translated hymns, some of which remain in almost their original form. Those early hymns were first used in manuscript. But the question, "What was the first Protestant Hymn Book printed in Japan?" cannot at present be definitely decided.

The names of Revs. Matsuyama and Okuno have been associated with Japanese hymnology for more than 30 years. Neither of them is an English scholar; and the fact that their compositions are not translations may be one reason for their success.

[A complete list of the 41 hymn and tune books and the 17 miscellaneous song books published since Protestant Christianity came to Japan was appended to the paper and posted up during the Conference.].

The subject of the quality of the Japanese hymns and tunes was very fairly discussed, but can only be thus mentioned in this summary of the entire paper.

The present hymnals have nearly reached their full growth as far as size

is concerned. There are over 1,000 different hymns in all the hymn-books. The future hymn-book should be marked by poetic style, simplicity of diction and appropriate tunes.

But a very important question for this Conference to consider is the feasibility of a Union Hymnal. On this point our Japanese brethren have spoken favorably through their Evangelical Alliance. One reason for such a hymn-book is a financial one—it would be much more economical. But there is a greater reason—that of efficiency. A committee composed of Japanese and missionaries, specially qualified, from several churches, would surely produce a more complete, more appropriate, more perfect collection of hymns and tunes. But again, we need a common book for the sake of union and a closer Christian fellowship. It is our duty to lessen our differences and emphasize our unity: and one way to do this is by uniting our voices in the common hymns of praise to God.

But is such a plan feasible? The difficulties that may be imagined to arise from differences in doctrine, government or ritual, are not insurmountable. Each church might still have its own edition of this hymn-book, in which the bulk of the hymns would be common; and a supplement issued to suit special needs. The only really great difficulty lies in the fact that the Episcopal Church uses an entirely different class of tunes. But already the Congregationalists and Baptists in Japan have decided on a common book; and other churches, it is hoped will also co-operate. At least, it will surely be possible to have a uniform translation of standard hymns, say 100, for incorporation into every hymn-book. This Conference ought to appoint a committee of five representatives from each main branch of the church to consider this subject at once.

The discussion of this topic was opened by Rev. A. A. Bennett, D. D. No book except Bible sells as well as hymn-book. Union hymnal very desirable. Survival of fittest to decide what tunes will be sung 20 years hence. There is, of course, difficulty in securing both good translations and original hymns born of true inspiration. Let us collect and preserve the scattered leaves of hymnology; and also cultivate hymn-writers among the Japanese.

In general discussion Rev. F. W. Rowlands asked that tested hymns for children, such as "catch on," be made public. He mentioned one called *Jikkai no Uta*, which goes to a popular tune, *Hitotsu to ya*, and sung it before the Conference. Mr. Snodgrass supported union hymnal, on the ground that it is not necessary to either pray or sing our theology. Rev. D. S. Spencer also supported it, if it can be well done; but thought that no committee could do it, only a capable man can do it, one who has the spirit of it.

(Afternoon Session.)

REVISION AND CIRCULATION OF THE SCRIPTURES IN JAPAN.

IS IT DESIRABLE TO HAVE AN EARLY REVISION OF THE JAPANESE VERSION OF THE SCRIPTURES NOW IN GENERAL USE?

By Rt. Rev. BISHOP FYSON.

(C. M. S., *Habodate*.)

In preparing this paper many prominent Japanese and missionaries were consulted.

The present version is a *first* translation, and, however good, will have to be revised in time. Much hearty praise is given to this excellent translation. The criticisms made upon this version by the Japanese differ from those made by foreigners. The latter complain of inaccuracies of translation and of a want of uniformity; the

former principally criticize the Chinese characters and the Japanese *Kana* and the lack of honorifics in speaking of our Lord.

On the question of an *early* revision, the Japanese are favorable and the foreigners are about evenly divided. Some object to revision on general principles, because it is important to have an authoritative version, not frequently changed. Some think that the Bible here has not had time yet to become the loved and revered classic that it is in England and America, and that revision would hinder the growth of that sentiment, while others think that for this reason revision should be early, before the words of a defective version have too firm a lodgment in the minds of the people. God can, of course, use imperfect means and agents, but intends *us* to use the best means we can get.

One great difficulty in the way of an early revision is that the Japanese language is in a transition state. Another is the difference of views among missionaries concerning the principles of translation. Still another is the amount of labor and expense involved. But these objections will always have more or less force. Another difficulty is that some of the best scholars among both Japanese and foreign workers would be temporarily diverted from their evangelistic and pastoral labors; but the purpose ought to justify such diversion. There are other difficulties, as always in the way of any great and good work.

But there are also special facilities for an early revision. The work of the translator has been rendered easier because the Japanese language has been influenced by Western literature. There are now Japanese Christians qualified to help in the work. There are more aids, such as the Revised English version, towards producing a more correct translation. Moreover, if a new version will take many years,

it should, therefore, be commenced without delay.

There is, however, one more reason given for postponement, that it is better to wait till Japanese Christian scholars can take the most prominent part. And yet the Japanese do not find much fault with the *style* of the present version. Therefore, if it is intended to have an entirely new translation, it is better to wait; but, if it is intended to have only a revision, the sooner the better. We want a version, the most accurate, the most faithful, the most intelligible that we can produce.

The discussion was opened by Rev. F. G. Harrington, (Amer. Bapt. Miss. Union, Yokohama), who urged the necessity of revision before the present version becomes fixed in mind and heart. Such revision should be thorough, scholarly, unbiassed, simple, and above all spiritual.

In general discussion, Dr. Greene suggested that an *early revision, not recasting*, of the Bible might be necessary. The fact that the movement for a reformed system of writing is encouraging is a reason against undue haste. Dr. Learned thought that it was better not to try till some of the ideal conditions are likely to be fulfilled. Mr. Snodgrass thought that a revision is not necessary for many years. Rev. J. H. Ballagh said that, by the testimony of Japanese, a revision is not needed. Dr. Thompson called attention to the fact that the present version was not made in a hurry. Rev. E. R. Miller thought that we ought not to wait till the Japanese can do it. Mrs. Pierson said that the ignorant classes can not read and understand the present version; and that a special *zokugo* (colloquial) version is needed.

BIBLE DISTRIBUTION IN JAPAN.

By REV. H. LOOMIS.

(*Amer. Bible Socy, Yokohama.*)

Of the early history of Bible circu-

lation there is no record. An elegant (English) Bible was sent to Japan in 1860, but no opportunity to give it to the Emperor was found until 1872. The first copies of the Gospels were printed on blocks, cut secretly and kept hidden away; and the completed books were delivered at night in small quantities to avoid detection.

The first Agency in Japan was established by the National Bible Society of Scotland in 1875. The American Bible Society followed in the early part of the next year, and the British and Foreign Bible Society in 1881.

Up to 1876 it was the unanimous testimony that colportage was not practicable; in the spring of that year a man went out into Shimosa and in a week sold only two portions. But the sale of Scriptures had already begun in the various depositories, and gradually Japanese book-stores began to keep Christian literature in stock.

On account of the lack of Japanese colporters, Missionaries engaged in selling the Word of God. Rev. J. Goble, for instance, constructed a unique Bible carriage, drawn by a horse, and used a magic lantern with Scripture scenes to make himself and errand known to the people.

Many special difficulties in the way of colportage described: the principal one was the old caste feeling against "merchants"; but ignorance of business principles and dishonesty also operated against success.

In 1890, when the Bible Societies were united, it was decided to employ the most suitable men on salary; but the result was such a disappointment that it was soon decided to employ men on commission only. This plan proved more successful.

But the general dissatisfaction with Japanese colporters made it necessary to seek other and better means. The sale of Scriptures in book-stores is proving very encouraging. Rev. S. S.

Snyder and other missionaries have been quite successful.

The remarkable change that has taken place in Japan in recent years is well illustrated in the history of Bible circulation. As late as 1882 an attempt to open a Bible Depot in Nagasaki led to mob violence. But during the war with China, permission was given by the Army and Navy Departments to circulate the Bible freely. And this gave many opportunities for direct personal work, and since then more or less regular work for soldiers and sailors has been carried on.

In 1895, through the kind offers of Marquis Ito, a Japanese Bible was presented to His Majesty, the Emperor.

An exact statement of the circulation of the Scriptures can not, of course, be given. But a conservative estimate is that since the beginning fully 2,000,000 copies of Bibles, Testaments and Portions have been distributed in Japan by sale or gift.

The discussion was opened by Rev. S. S. Snyder (Ref. Ch. in U. S. A., Sendai). He gave some interesting figures about the sale of Scriptures and related the experiences of himself and other missionaries. His advice covered these eight points: Buy; keep in house; put on sale at stores; sell at meetings; at festivals; in traveling; from house to house; use colporters.

In general discussion, Rev. Barclay Buxton suggested marking special portions to excite interest. Rev. E. H. Jones wondered if this promiscuous sale was an efficient aid to evangelization, and recommended better system. Rev. J. C. Brand related his interesting experiences in drawing crowds to sell Bibles and to preach. Others suggested selling at a booth, in steamboats and at preaching-places; while Rev. U. G. Murphy suggested that it was better to sell only a few to selected persons with explanations than to scatter broad-cast without explanations.

(Evening Session.)

SOCIAL MOVEMENTS.

MEDICAL WORK: ITS RESULTS AND PROSPECTS.

BY REV. WALLACE TAYLOR, M.D.

(Amer. Board Miss., Osaka.)

In the early days medical missionary work was a very important auxiliary to general missionary work, because it opened places for the latter and afforded opportunity for overcoming opposition, removing prejudice and giving a practical example of the nature and object of the work, showing that its advocates sought not aggrandisement but the general good, physical and spiritual, of the people.

At that time also the medical missionary gave a practical example of the Western system over the Chinese system and thus helped to introduce an improved system of medical practice into the country.

But since then, as access to all parts of the country has become free to evangelists and Japanese physicians have become well qualified, medical missionary work has come to occupy the position that charitable and benevolent work occupies in the West. It still affords excellent opportunities for, not only relieving physical suffering and distress, but also giving Christian instruction. But its principal field must be that of charity, of assisting the poor, who are unable to seek relief from hospitals where large fees are required. Those, of course, who can pay should pay; but there are, for instance, according to a careful estimate, in Osaka 100,000 poor who can not meet the cheap expenses of an ordinary case of illness. This is more than "the submerged one tenth." Hence the field for medical charities is large and wide in Japan.

The expenditures in the U. S. last year for medical charities were about \$ 80,000,000, or about \$ 1.00 per unit of population; in England about \$ 50,000,000, or \$ 1.35 per unit; in

Japan not \$ 75,000, or 3 *rin* (1/6 cent) per unit! Hence Japan has scarcely made a beginning in this kind of work, the highest form of civilized and Christian benevolence. She is not yet awakened to the need and moral obligation of providing for the poor and unfortunate.

With but one exception there is not a free asylum for the insane in the country, and with but two exceptions there are no Charity Hospitals open for the benefit of the poor, there are no free Asylums for the Blind, for the Deaf and Dumb, nor Home for the Leper.

Japan spends her millions on the Army and her Navy that she may be classed as a military power and take rank among the nations of the earth; but compared with the Christian nations, for the well-being of her sick, poor and other unfortunate classes, the Christian communities of Japan, together with the Government, stand in unfavorable contrast. And in those lines in which Japan is markedly deficient, in the higher forms of moral obligation and duty, for the well-being of her own people, she needs instruction and example. All these are practical expressions of Christian benevolence that the Christian church here, with its increasing numbers and influence, must look forward to inculcating among themselves and their fellow countrymen.

This paper was discussed by W. N. Whitney, M. D., who claimed that Japan is not an exceptional country and that medical missionaries are needed here as elsewhere. Christ said, "Preach, teach, heal": and this instruction gives us the church, the school and the medical work. Christian Japanese doctors ought to be used in mission work. He then gave illustrations of the work in Akasaka Hospital.

The next paper was read by Rev. J. W. Wadman; and it was followed by an address in English by Hon. Taro

Ando, who spoke appreciatively of the general work of missionaries and their special assistance in temperance work. The following is an outline of the paper on

THE TEMPERANCE MOVEMENT IN JAPAN AND ITS RELATION TO MISSIONARY WORK.

By REV. JULIUS SOPER, D.D.

(*Meth. Epis. Miss., Tokyo.*)

Christ's dealing with men recognized two facts; (1) that man is many-sided; and (2) that man must be approached and dealt with, not only, as a spiritual and moral being, but also as a physical and emotional being. He aimed to save man completely, body, soul and spirit. He did not deal merely with abstract truths, his teachings were concrete, practical and well adapted to the needs of humanity.

The underlying principles of the temperance movement are two-fold: Self-Preservation and Benevolence. There is no evil, no curse, so great in the world to-day as intemperance, because it is the cause and occasion of a long train of evils. The only safe rule, therefore, for individuals, communities and nations is total abstinence from all intoxicating drinks.

The work of the church is five-fold; preaching the Gospel, teaching its truths, publishing books and tracts, benevolence and temperance.

Since the beginning of organized temperance work in Japan, there have been many local societies doing excellent work. The four leading organizations are the Woman's Christian Temperance Union, the Yokohama Temperance Society, the Hokkaido Temperance Society, and the Tokyo Temperance Society.

The W.C.T.U. was organized, under the supervision of Mrs. Mary Clement Leavitt, in 1886, and has grown very rapidly since then. The Yokohama Temperance Society was organized in the same year and has been very active in the work. The Hokkaido Temper-

ance Society was organized in 1887 and rapidly increased in numbers. The Tokyo Temperance Society was organized in 1890 and has become the most aggressive of all the temperance societies in Japan.

In 1897, under the guidance of Miss Clara Parrish, a Central Committee was organized in Tokyo, to bring into closer touch and harmony the existing societies, and to unify the Temperance Movement and bring about a National Union. This latter became an established fact in 1898, when the National Temperance League was organized in Tokyo. There are now about thirty societies associated in this league; and the number is increasing all the while.

Rev. K. Miyama is the efficient traveling evangelist of this movement and has been greatly blessed in his work, which is undenominational and interdenominational. This work has been a great blessing to the churches by bringing many persons, young and old, into touch with the Gospel and even into the fold of the church.

Nothing helps Christian work so much in Japan as the taking of deep interest in physical and moral welfare of the people. Most of them are first impressed with the practical and benevolent side of Christianity. A large book on this subject might be written. Mr. Ando, Mrs. Large, Mr. Hara and Mr. Miyama have scores of instances in mind and on record, where persons have first been brought into the Gospel light through the teachings of Temperance and Moral Reform.

WORKS OF CHRISTIAN BENEVOLENCE.

By REV. J. H. PETTEE, D. D.

(*Amer. Board Miss., Okayama.*)

Christianity attains pre-eminence among the religions of earth not more because of a diviner creed than because of a nobler life. It harnesses creed to conduct and keeps a perfect balance between belief and behaviour. Like its divine founder it passes from celestial

visions on the mountain to humblest service on the plain. The laughter of befriended orphans has been both prelude and postlude to the stately music of cathedral organs in the ministry of the church.

The momentary survey which is all we can give should convince us that for centuries the Japanese have cultivated among themselves a spirit of kindness and altruistic action; that this culture was largely due to moral and religious forces; that it resulted in spasmodic cases in some of the rarest flowers of helpful conduct; that it made brave attempts sometimes on a large scale to remove the barriers that clogged the advance of society at large; that it contained at times a communistic element which the Christian nations of the West have been too slow to adopt; and that it placed a premium on personal self sacrifice for the sake of one's dependants.

The first orphan asylum is laughingly said to have been opened about 470 A. D. through an official's understanding the order, *Ko wo atsume*, to mean, "Gather the children," instead of, "Make a collection of silk worms."

The first real orphan asylum in the reliable history of Japan was founded by a woman, Wake Hiromushi, about the year 760.

Charity hospitals and the alms house date back to the days of Prince Shotoku, who may be called the Abraham of Japanese Buddhism. Special regard for ex-convicts dates from 1790.

Christianity came with its clearer vision, its charity loving instinct and its practical Western training. It is no wonder that an Ishii, a Kobayashi, a Watanabe, an Otuka (or Ishii), a Hara, a Tomeoka, and many others should throw themselves hand and heart, mind and means, into the task of rescuing orphans, lepers, criminals and sisters of vice. We would call attention to the fact, not that Christianity has established a score of orphanages, three leper asylums, three

blind asylums, three rescue homes, three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement and at least 200 schools for the poor; but that within the lifetime of a single generation it has set the pace for all forms of practical benevolence and stirred a whole nation from emperor to ex-*eta* to take an interest in all that tends to elevate and purify society.

According to the latest census of charities published by the Home Department, we learn that there are to-day throughout the empire at least 90 societies for collecting funds to aid those who suffer from great natural calamities, 10 organizations for stimulating benevolent deeds, 73 orphanages and reform schools, 22 societies in aid of ex-convicts, 4 homes for the aged, 10 charity hospitals and 60 general societies to furnish employment for the unfortunate.

If Christians are to hold the position of acknowledged leadership, which they have secured within so short a period, they must ever remember and act upon certain well established propositions.

1st. The man; intense personality. *The beautiful robe of charity is hand-sewed not machine made.* It is this element of consecrated personality that not only braves every difficulty and beats down every opposition but that grips the affections and guides the lives of those who come within its reach.

(Several pathetic illustrations given.)
2nd. The Methods.

(a)—Imitate home life as closely as possible.

(b)—Self-reliance must be inculcated cost what it may.

(c)—The placing-out system should be adopted so far and so fast as is consistent with present conditions in Japan.

(d)—The training should be three-fold, that of head, heart and hand.

(e)—Worthy charities should receive

generous treatment that they may not be hampered in developing their industries and improving their schools. They should be neither "scrimped" nor "iced."

(f)—We missionaries should keep well abreast of the times in our reading and actions on this all important subject. We should cultivate the best features of the *social settlement* method, and we should remember with President Tucker that, "while the lower philanthropy tries to put right what social conditions have put wrong, the higher philanthropy tries to put right the social conditions themselves."

3rd. The motive.

On the human side it is to rescue individuals and to remold society. On the Divine side it is to be filled with and to act out the gracious spirit of Him who went about doing good, whose kindnesses tallied with his teachings, whose healing touch revealed as much of human sympathy and God-like power as the marvellous truths he so gladly proclaimed.

Charities should be in the hands of the friends of Christ and of his church.

The motive should be enthusiasm for humanity blazing forth from a burning passion to do the will of God.

This paper was followed by an address by Rev. T. Hara, who related interesting facts and statistics of his work in behalf of ex-convicts. Hon. S. Shimada also gave an address, in which he spoke earnestly and eloquently about the work of the Anti-Prostitution Association in assisting young women to escape from the slavery of the brothels. Messrs Ando, Hara and Shimada were given a hearty vote of thanks for their addresses.

[Tuesday, Oct. 30.]

(Morning Session.)

The devotional exercises were led by Rev. W. B. McIlwaine, (Amer. Pres.

Ch. South, Kochi). His topic was "Salvation"; and he dwelt upon the thought that this meant adoption into the family of God and that through all eternity we are to learn the full and rich meaning of what it is to be sons of God.

The next half hour or so was devoted to a discussion on the Sabbath question, on which many persons spoke. We shall not attempt to report what was said; the necessity of the Sabbath was emphasized; the special difficulties here were recognized and illustrated; and it was made evident that, instead of being too careful about the minute points in the manner of observance, it was better to try to establish the principle first and work out details gradually.

(Afternoon Session.)

SELF SUPPORT.

METHODS OF THE PAST AND RESULTS.

By REV. J. B. HAIL.

(Cumb. Pres. Miss., Wakayama.)

Three subjects stand in vital relation to each other: "The Fullness of the Spirit" is the indispensable condition of "Self Support," which is the *sine qua non* of "The Evangelization of Japan in the Present Generation."

The method of this paper will be to sketch some of the most successful missions.

I. Christ is our pattern. He was (a) consecrated; (b) true to his mission; (c) full of, and led by, the Holy Spirit; (d) having gained converts, he chose special disciples after a night of prayer and trained them for the work; (e) he laid on them the burden of evangelizing the world; and (f) he bade them wait, however, for power from on high.

II. Paul's method was like that of Christ.

III. Ancient Missions: Patrick in Ireland, Columba in Scotland and Columbanus in Burgundy and Germany.

IV. Modern Missions.

1. { Sierra Leone Mission (C.M.S.).
1. { " " " (Wesleyan).
2. Madagascar (English Cong.).
3. Sandwich Islands (Amer. Board).
4. Karens of Bassein, Burma (Bapt.).
5. Tinnevely (S. P. G.)
6. Ceylon (Amer. Board.).
7. Harpout, Turkey (Amer. Board).
8. Korea (Amer. Pres.).
9. Uganda, Congo Free State.

V. Japan.

The Amer. Board leads with 33 self-supporting churches. The Presbyterian churches are next with 25 such churches. The Episcopalians have only 5; the Baptists, Meth. Epis., Can. Meth., report 3 each; the M. E. Church, South, and the Salvation Army two each, the Meth. Prot., one; and Independents 6. The pioneer church in self-support was the Naniwa Church, Osaka, under Rev. Sawayama. He outlined his method as follows: "All giving according to their means. The amount set as the minimum sum one-tenth of the income. A regular time for giving."

Conclusion. In the study of this question I have found that

(1) The missionary or pastor is one of the prime factors in bringing about self-support. Firm confidence in God, in the Gospel as the power of God unto salvation, in the Holy Spirit, in the Christians and their willingness to do for Christ, is essential.

(2) Patient, painstaking, careful, clear and full teaching is essential. Christ and Paul, Patrick, Wheeler, Leavitt, Pilkington and others taught the people publicly and instructed pastors in private.

(3) The baptism of the Holy Spirit is necessary. Wait until you are endued with power.

(Evan. Asso. of N. A., Tokyo). He argued that, if it is proper for a church in New York to help support a weak church in California, it is just as proper for a church in California to support a struggling and poor church in Japan; and he replied to some objections to the plan of support. He thought that, as the Japanese are comparatively poor, they ought to be helped.

In the general discussion a dozen or more participated, whose remarks we shall not try to report. Every shade of opinion on this oft-discussed and all-important topic was set forth, but no general conclusion was reached, and, therefore, no resolution on this subject was passed. No one doubted that self-support is the ideal; several gave illustrations of successful accomplishment: but it was pretty generally felt that no one method would be successful every where. And yet it was not denied that deeper spirituality was an important factor in the problem.

(Evening Session.)

This was in the nature of a reception given at the U. S. Legation by Col. and Mrs. Buck, Honorary Members of the Conference. They had been present at the Conference; and he had made a generous donation toward the expenses. And this elegant reception was one more proof of his interest in the work and workers. It is needless to say that the reception was largely attended, and that it was carried out with that hospitality and thoughtfulness characteristic of Col. and Mrs. Buck. And now that the political contest in the U. S. is settled, and we can not be accused of partisanship, we feel free to express the wish that Pres. McKinley will make no change in the Japan Mission, and that Col. and Mrs. Buck will remain for another four years in Tokyo.

The discussion of this paper was opened by Rev. F. W. Voegelien,

[Wednesday, Oct. 31.]
(Morning Session.)

THE FULNESS OF THE SPIRIT.

By REV. BARCLAY BUXTON.

(C. M. S., Matsue.)

To be filled with the Spirit is not left to our choice. It is God's command which no one can disobey without being disobedient to Him. Yet how many there are who settle down on their lees, instead of stirring themselves up to lay hold of what God has to give them! The signs of this are manifest. What feebleness in service there is! How little power in prayer! How little divine light received! How little love!

God has given us this time together as a time of repentance, and of receiving new life and power. But in seeking we must seek in God's order, that is, first Purity and then Power. God requires not merely virtue but holiness. The heart sin must be dealt with. There must be a repentance which casts all sin out of the heart as well as out of the life. The idols must go, and idols are things that we value and love or they would not be idols. The great idol, self, which provokes God to jealousy must go. All the dark hidden chambers of the heart and of the mind must be searched out. Henceforth God alone must be first in one's life.

Make an end of sinning and God will make an end of your sin. Be determined that your inmost heart shall be put right with God. But such death is sure to be hard. But only when we come to that does God cleanse the inner depths of the heart and save to the uttermost.

And if He does that, He gives the witness that it is done. This witness is armour for the soul, for it enables one to withstand the attacks of Satan on one's faith. Oh the joy of thus being cleansed from sin! What blessed liberty there is, and fellowship with God and with man!

Yet a cleansed soul is not necessarily filled with the Spirit. We need the Personal Presence of God the Holy

Ghost. Take care to go on to receive that. His presence supplies all our need.

But how shall one seek this? Even as the early disciples did—They were, first, *deeply convicted* about the past. They realised the glory and Godhead of Christ, and were overwhelmed with all their blindness and darkness, and all they had missed. Let us, too, see our past unbelief and what we have lost of fellowship with God and light and revelation. Mourn over your lack of spiritual power—your coldness in prayer, your dimness of spiritual vision. Seek in a spirit of humiliation and contrition.

Secondly, seek, *realizing the importance* of the gift. It is everything to us to receive the gift. This is the most precious gift that God has to give and He will not give it to one who is not willing to sell out all to obtain.

Thirdly, ask, *prepared to go all the way* with God. To be baptized with the Holy Ghost means a deeper union with Christ in suffering than even before. Do not draw back from this or God will have no pleasure in you and send you away empty.

A soul that thus seeks is certain to obtain. Do not be allured away from seeking God by other duties. Seek until you receive as the disciples did. Seek with real wrestling and agonising, weeping and beseeching, a real taking of heaven by force.

How few have really sought Him with all their hearts, and so proved God over this matter. God complains "there is none that stirreth himself up to *lay hold*." But if there is one, to that one the Holy Ghost will come. And when He comes He will make known His coming in many ways. There is a holy awe that fears to sin. There is delight in prayer. There is power in speaking for God. Let us judge ourselves as to whether one is really a member of the dispensation of the Holy Ghost.

Let us take care that we do not fail

to receive at this Conference. The only hope for Japan is that the workers should be filled with the Holy Ghost. May this be the result of this Conference.

BEST MEANS OF PROMOTING SELF-SUPPORT.

By REV. E. H. VAN DYKE.

(Meth. Prot. Miss. Shizuoka.)

There seem to be a great variety and latitude, and consequent confusion, in the common use of the term "Self-support." Thus in the study of the subject before us it is of first importance that we fix definitely in our minds what we mean by the term. What then is self-support and what is a self-supporting Church? Or in other words, what is the ultimate aim of Mission enterprise? Must not the answer be: To establish a self-maintaining, self-growing, and self-propagating church in the absolute sense? one growing naturally from the native soil and drawing its whole life and nourishment from its own roots? With this view of the object before us, let us consider some of the best means of attaining it.

That a too free use of money in certain directions, together with an unfortunate selection of native agents, has in some instances cut the nerves leading to self-support is beyond all question. That a natural reaction has set in is equally true. But is there no danger of going to the other extreme? Because an infant loses its appetite from being overfed, shall we abandon it to its own resources! Because of the lack of a special training for this special calling at the beginning of our missionary career, some of us have made bungling work with these fine instruments of evangelism; must they therefore be taken from us? It is not the *use*, but the *unwise* use, that has done the harm. I thus affirm my conviction that the *right* use of these agencies contributes one of the very best of earthly means in the promotion of self-support.

As in other callings or professions a special or technical training is required, so it should be in the sphere of Foreign Missionary enterprise, if we would employ the most effectual means of promoting self support. For the want of a few months or a year of special training, including a study of the success and failure of men and methods with their attending causes, and the social and religious condition of the people, shall we forever allow our raw recruits to repeat the blunders and failures which so largely characterize the early years of our own efforts, and by which much we did was worse than wasted? To establish a self-supporting, self-growing, and self-propagating church, is the most colossal undertaking this side of creation and demands for its service not only the best, the "pick" of every land, but that this "pick" shall have a *special* training for this *special* calling and conflict, as they are placed in the front line of battle.

In the promotion of self-support it is essential that the missionary have correct views and a deep conviction on the subject. His converts are in a large measure reproductions of himself—reflections of his own image. "Like priests, like people"; "The *mind* is the measure of the man." It is not so much the *plan* as the *man*. It is not so much this or that method, there are many roads leading to Rome. It is the idea, the fixed purpose, the clear vision, that is most need.

In order to promote most effectually the spirit of self-support, it is of sovereign importance that the work, in all its departments and bearing, be projected and carried forward on a plan commensurate with the ability of the people to appreciate. As in speaking their language we must *think* in their language, so in planning and conducting a work in their behalf, we must think their thoughts. Look at things from their view point. In other words, we must use native standards as our basis of operation and points of depar-

May there be both with you and with us a deepening of God's work, and may we have an ingathering worthy of the Precious name we bear.

The time is short. The Lord is at hand. May we rise in answer to His call "Behold the Bridegroom cometh."

Let us count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord, &c.

May we commend to your prayerful and careful meditation that whole passage, Phil. iii. 7 to 14?

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As little children, let us desire the sincere milk of the word.

AMEN AND AMEN.

Signed in behalf of Shanghai daily morning Prayer meeting.

John A. Anderson, C. I. M.

Chairman of Committee.

Shanghai, Oct., 1900.

RESOLUTIONS.

Resolved, that as a body of foreign missionaries living and laboring in Japan and assembled in Tokyo to deliberate regarding the progress of Christian work, we most respectfully venture to convey to His Imperial Majesty, the Emperor of Japan, our most hearty appreciation of His Majesty's enlightened and beneficent reign; and that we humbly assure His Majesty of our earnest prayers to God in His behalf, that He may long be spared to rule in peace and prosperity over His Majesty's subjects and those from other lands who dwell within the realm.

Resolved, That though in an ever increasing degree the responsibility for evangelizing the land must be assumed by Japanese Christians, yet for some time to come there will be need for the efforts of missionaries from other lands;

we, therefore, urge our Boards to see that the present force be fully maintained, and that careful consideration be given to such requests as may come from their Missions for re-enforcements to meet special needs.

This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.

Whereas, While this Conference gratefully recognizes the high degree of harmony and cordial co-operation which has marked the history of Protestant Missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in the smaller fields and by the duplication of machinery which our present arrangements involve: therefore

Resolved, That this Conference elect, upon the nomination of the President and Vice-Presidents, a Promoting Committee* of Ten, whose duty it shall be to prepare a plan for the formation of a Representative Standing Committee of the Missions; such plan to be submitted to the various missions for their approval and to go into operation as soon as approved by such a number of missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan.

We, the Committee of the Evangelical Christian Alliance on the Evangelization of the Empire, wish to express our earnest desire that your

* [The committee elected consists of Rev. D. C. Greene, D. D., Chairman, Bishop Fyson, Rev. J. L. Dearing, D. D., Rev. G. M. Meacham, D. D., Revs. J. L. Patton, G. F. Draper, S. H. Wainwright, M. D., T. M. McNair, H. B. Price and Prof. M. N. Wyckoff.]

Conference will appoint a Committee to coöperate with us in carrying out the proposed plan.

[Signed by Japanese.]

Resolved, That the Conference concur in this request and appoint through its presiding officers a committee of ten, two of whom shall live in Kyushu, two in Central Japan, one in Shikoku, two in the Tokyo district, two in the Sendai district (including west coast), and one in Hokkaido.

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Whereas the proper observance of the Sabbath is one of the most important, practical, and at the same time difficult questions which the churches and missions in Japan have to deal with; and whereas united and earnest effort is so necessary in order to secure a general observance of the same both by church members and the general public, we propose the following resolutions:—

1. That this Conference correspond through its President and Secretaries with the proper authorities of all the various Christian denominations in this country and missionary bodies for the purpose of securing their co-operation and that of their people in establishing a Japan Sabbath Union, consisting of Japanese and foreigners (lay and clerical), the purpose of which shall be to bring about a better observance of the Sabbath:

2. That this Conference appoint seven* of its members to serve with seven Japanese, whom we hereby request the *Domeikwai* to appoint, as a Board of Managers of this Japan Sabbath Union, and that said Board select its own officers.

* The following were appointed: Revs. W. B. Buncombe, B. C. Haworth, A. A. Bennett, J. Soper, A. C. Borden, H. H. Guy, and Prof. M. N. Wyckoff.

Resolved, That this Conference commend to Christian philanthropists in England and America the schools under foreign mission supervision in Japan; and that we most earnestly call their attention to the need of endowment funds, that these institutions may become independent of the annual appropriations of Mission Boards for their support, and that a limited number of wisely located, leading mission institutions of learning may supplement their schools of secondary grade with collegiate courses of study.

Other resolutions, for which we have no room, expressed sympathy with China missionaries and Chinese Christians, as well as with Rev. Hugh Waddell, whose faithful services here were appreciatively mentioned; expressed thanks to the people of Tokyo, to the Tokyo Y. M. C. A., to Col. and Mrs. Buck, and to the Kanda District Police; approved the work of the Y. M. C. A.; and appointed a committee* of five to work for a common hymnal so far as practicable and to secure, at least, a uniform translation of about one hundred standard hymns.

The account of the Educational Convention, and of various other "extra" gatherings, rallies, reunions, etc., held during Conference week, as well as the Statistical Report, are crowded out of this number, but will appear in the December issue.

We are requested to call for subscriptions for the "Proceedings of the Conference," and ask that the amount due be sent at once, either to Rev. R. A. Thomson, 39 Nichome, Kitano Machi, Kobe, or to Mr. J. L. Cowen., Meth. Pub. House, Ginza, Tokyo. Prices: leather, 1.75 yen; cloth, 2.25 yen.

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EDITOR:—Ernest W. Clement, 39
Nichome, Fujimi Chō, Kojimachi,
Tokyo.

PUBLISHER:—Henry Topping, 30
Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

IN Japan, one year postpaid yen 2.00
single copies yen .20

ABROAD, one year 4s. or \$1.00
single copies 6d. or \$.15

Back volumes, bound in silk, yen 2.25 or \$1.25
Remittances may be sent, if more convenient,

to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

American remittances may be made to
Topping and Sons, Delavan, Wisc.

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As Committee on the Photograph of
the Missionaries of the General Con-
ference held in Tokyo last month, I
desire to report that the photographs
are being prepared as fast as possible;
but, as the number is large, now over
260, and as but eight can be printed
on the average each day of good
weather, it will take some time to com-
plete the entire list. Friends who
have ordered will please take note of
this.

David S. Spencer.

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A much larger edition than usual
has been published this month; and
extra copies of this valuable number
may be had at 20 sen each, postpaid.

The Japan Evangelist.

VOL. VII.

DECEMBER, 1900.

No. 12.

GENERAL CONFERENCE ECHOES.

THE period of the General Conference was an occasion improved for many extra meetings; rallies, reunions, etc., for which we had no room in our last issue. For instance, sociables were held by the Baptists, Presbyterians and probably other churches, as well as by the Students Y. M. C. A. Union. There were also Y. M. C. A., Y. W. C. A., Student Volunteer, Y. P. S. C. E. and other Conferences; and there was a Wellesley Reunion. The important social element of the General Conference was thus well improved at the same time with the intellectual and spiritual elements.

The singing of the Conference was another interesting and inspiring feature. The congregational singing was under the leadership of Mr. Allchin; a Quartette, (Messrs. Allchin, Clark, Rowland, Pedley) sang several times; Mr. and Mrs. J. L. Cowen sang once; Miss Mary Winn once; and Miss Hayashi two or three times beautifully disproved the assertion that Japanese can not learn Occidental music.

Besides the Educational Convention, specially reported on a subsequent page, there were other extra meetings not on the regular program. One evening session, for instance, was filled up with interesting addresses by Bishop Wilson, of the M. E. Church, South, and by Rev. Mr. Jones, of the Eng. Bapt. Miss., Shantung, China. On Sunday morning, Bishop Wilson preached in the Union Church, former Foreign Con-

cession, and in the evening at the Aoyama Gakuin.

Every morning early, a special prayer meeting was held both in the Y. M. C. A. Hall and in the Union Church; and almost every evening Revs. Barclay Buxton and W. B. Buncombe conducted special consecration meetings in the Union Church. All of these meetings, as well as the regular devotional services of each day, were an important factor in keeping up the high spiritual tone of the entire session.

In conclusion, we sum up the impressions of the Conference, as given by many volunteers on the last afternoon just before the closing service:—

"God-called" convention. Strong tendency to union.—Pettee.

"Answer to prayer."—J. H. Ballagh.

Satisfied my longings. Appreciative attitude toward Japanese.—Hiraiwa.

Appreciative attitude of Japanese toward missionaries.—DeForest.

Discussions in both the Ecumenical and this Conference very practical.—Dearing.

The Promoting Committee a forecast of more union.—McNair.

Watch and pray—harvest-time coming.—Pierson.

Hope for a season of growth as after first and second Conferences.—Thompson.

Remarkable for (1) size, (2) fraternal spirit, (3) high standard of papers.—Spencer.

Nearer to Christ, nearer to each other.—Draper.

Unity in diversity—"distinct like

the billows, but one like the sea.”—Meacham.

In conclusion, the President, Dr. Davis, summed up his impressions in the following points:— (1) Optimistic idea, (2) More intimate acquaintance with each other and others' work, (3), Foundation—united prayer, and (4) Deepening of spiritual life.

To these we add the summary of H. B. N. in the *Japan Mail*:—“The convention will long be remembered for the length of its constituency-roll, the breadth of its charity, the height of its aim, the depth of its piety, the unity of its spirit, and the glory of its final achievement.”

THE EDUCATIONAL CONVENTION.

AN educational convention was held in Y. M. C. A. Hall Friday evening, Oct. 26, especially to hear reports from committees appointed at the Educational Convention of last January.* Rev. Wm. Imbrie, D. D., was elected Chairman, and Prof. E. W. Clement, Secretary. Prof. M. N. Wyckoff, Secretary of the Committee on a Board of University Regents, read the following report (reprinted from the July JAPAN EVANGELIST):—

I.—We recommend the formation of a Board of Regents, which shall conduct examinations for entrance (from Middle Schools or Academies) into, and for graduation from, the collegiate departments of co-operating institutions; and which shall provide annual examination papers for the allied colleges, though the said annual examinations shall be conducted by the Faculties of the local colleges.

(a) The said Board shall have power to grant certificates of admission to the colleges, and diplomas of graduation from the same.

(b) At first the collegiate course may extend over a period of three years.

The divinity course will not be subject to the Board of Regents.

II.—Constitution of the Board.

Each co-operating college may elect two representatives, one foreign and one Japanese, who shall be Christians. The body thus formed shall constitute two-thirds of the Board, and shall have power to elect the remaining one-third from among eminent educators.

Persons who have the degree of Master of Arts, or an equivalent university degree, shall be eligible for membership.

III.—The Board shall be empowered to employ two of its members, one foreigner and one Japanese, as paid secretaries.

The report was accepted; and then Prof. Wyckoff made explanations of various points about which questions were asked. After a long discussion of several motions, amendments and substitutes, the following resolution was adopted:—

Resolved, That we recommend the authorities of the various Christian schools to confer together, and, if in their judgment it be possible, arrange for some suitable plan for securing a common degree-giving body, analogous to the Board of Regents.

It was also voted that the present committee be continued.

The committee also made the following report (reprinted from the July JAPAN EVANGELIST):—

With regard to the proposed Educational Society, at the request of the Committee, Prof. E. W. Clement kindly undertook pro. tem. the office of Secretary, and the scheme will work and be useful according as the Educational Missionaries make use of him and are prepared to pay the cost of doing so, or not.

At a second meeting of the Committee held on February 22nd, it was resolved to invite Professor Clement to find out what measure of support can be obtained from the Missionary body

* See February JAPAN EVANGELIST.

for a Society whose business shall be somewhat as follows:—

1. To get and distribute information on Educational questions.
2. To procure interpretation of government regulations.
3. To obtain information about text books.
4. To conduct a teachers' bureau, etc., etc.

This report was supplemented by the report of a Provisional Constitution* by Prof. Clement. The entire report was then accepted; and it was moved and carried to call for an informal expression of opinion on the plan. It was finally voted to approve the plan in general, but to amend Article IV, so that the annual membership fee should be 1 *yen* for an individual and 5 *yen* for a school, and to refer the matter back to the committee to carry into practice.

For convenience of reference, we print here the amended

CONSTITUTION.

Art. I. The name of this organization shall be "Japanese Christian Educational Society."

Art. II. The object of this society shall be mutual assistance and practical coöperation in the work of Christian education in Japan.

Art. III. The membership of this society shall consist of institutions or individuals interested in the cause of Christian education in Japan. Membership may be attained or abandoned by formal notice in writing to the Secretary.

Art. IV. The annual membership fee shall be 5 *yen* for an institution and 1 *yen* for an individual.

Art. V. The general management of this society shall be in the hands of the following officers; a President, a Secretary, and a Treasurer, annually chosen by ballot by the members. In balloting, each individual member

shall be entitled to one vote and each institution to five votes.

E. W. Clement, Secy.

The Secretary *pro tem* of this prospective Educational Society would once more request that all individuals and institutions desirous of becoming members notify him at once, so that the formal organization may be speedily completed and the society may commence its activities with the new year. Address—*E. W. Clement, Tokyo.*

KOREAN NOTES.

I HAVE recently returned from an annual visit to Korea in the interests of the Bible work. In no former visit have I been so deeply impressed with the rapidity and strength which has marked the growth of Christianity in that land. This has been due chiefly to the fact that I have for the first time visited Pyeng Yang, which is the centre of a most remarkable and successful work that is extending all over the northern part of the country.

Only five years ago there was but a handful of believers in all this region, and persecution was still feared. But such has been the blessing of God upon the faithful and judicious efforts put forth for the spread of the Gospel that there are now about 2,500 communicants, and the total of adherents is more than 10,000.

That the work is not superficial, but genuine, is demonstrated by the fact that beyond the support of the missionaries but very little money from the funds of the missions has been used. The native converts not only build their own churches, or chapels, but also pay the salaries of the evangelists and many of the helpers who are devoting all their time to their work. A considerable number of the Christians are working without any pay or for but a partial support, and depend upon their own means for the balance of their living.

* See page 139 of May JAPAN EVANGELIST.

One year ago it was decided that a new and large church was needed for Pyeng Yang, and the problem was how it could be built without a considerable help from mission or other sources. With a membership of about 300, who were mostly people in but ordinary circumstances, it seemed impossible to raise enough to erect a building that would meet the demands of the field. But to the surprise of all, at a meeting in Feb. last, the natives alone subscribed 3,000 *yen* (or \$1,500): and it is expected that about all will be raised by themselves. What is also remarkable is that during the year contributions to the amount of 1,700 *yen* were made for other purposes.

The new church is being built on one of the finest sites in the city; and is so far completed as to be available for worship. On the 16th of Sept., the first service was held in it; and although about a thousand were in attendance, it was not large enough to accommodate all who crowded around and eagerly sought for admission. It is expected that the addition of a wing, which is soon to be added, will increase its capacity so that it will better meet the needs of the work.

Many of the members live in the country, and are obliged to travel long distances in order to enjoy the privileges of the sanctuary. But the walk of ten and twelve miles is most cheerfully endured for the sake of the blessing which attends the hearing of the precious gospel and the public worship of God.

So rapid has been the multiplication of believers that so far the care and instruction of the converts have fallen almost wholly upon the missionaries. It has been a great responsibility, and demanded extraordinary patience and wisdom. Providentially, those who have been entrusted with these duties have been especially fitted for their work, and so far there has been the most perfect harmony and unqualified success. It is most delightful to observe

the degree of confidence which is everywhere shown on the part of the Koreans in their spiritual guides.

In addition to the spread of the Christian truth, there is also a widespread effort to promote the education and general welfare of the people. Self supporting schools are springing up on every hand and one of the most hopeful things for Korea is, that the people may be elevated by the influence of such an education as will fit them for a higher and better place among the nations of the earth.

H. Loomis.

FERRIS SEMINARY.

THE Ferris Seminary, situated at No. 178 Yamate Cho, Yokohama, celebrated its twenty-fifth Anniversary on October nineteenth. The day was superbly fine, and the occasion was one long to be remembered by those who were privileged to participate in it.

The devotional exercises at eleven o'clock were attended by the pupils and teachers, members of the North Japan Mission, and a good number of the graduates and friends of the school.

A collation was served in the spacious dining hall, at which there were some one hundred and fifty covers (boxes) and a bountiful supply of sandwiches, cake and coffee.

The literary exercises took place at three o'clock and continued until five-thirty. The Principal of the school, Rev. Eugene S. Booth, made the address of welcome, which was followed by a chorus, De Koven's "Recessional," which was rendered with evident appreciation and a good deal of verve. The historical address was delivered by Rev. E. R. Miller. Miss Hama Hirano, a member of the faculty, and a graduate of the school, represented the faculty in a quiet, forceful address upon "The Importance of Women's Education being Conducted on Dis-

tinctively Christian Lines." Miss Michi Matsuda, of Kobe College, a graduate of the school and afterwards taking a master of arts degree at Bryn Mawr, represented the Alumnae by a forceful address, delivered with characteristic energy, upon "The Necessity of Education to Fit Woman for her Appointed Destiny." A Japanese essay and an English recitation by pupils, congratulatory essays by Rev. K. Hoshino and others, with music, instrumental and vocal interspersed, in which Miss Sada Hayashi and Mrs. Murphara displayed a high order of vocal talent, constituted the program.

The Ferris Seminary bears its name in honor of both the late Chancellor Ferris and his son, Rev. John M. Ferris, D. D., for many years corresponding secretary of the Board of Foreign Missions. The following incident goes to show how much more may lie in a name than appears on the surface. One day a Japanese who had acquired a little knowledge of English, called to see the Principal, and said that he was desirous of placing his daughter in the school, and added, at the same time, hearty praise for the fortunate selection of the name which had been given the school, "for" said he, "a school is just like a ferry, carrying its intellectual freight from the land of ignorance to the land of knowledge."

Having been asked to contribute a sketch of the Ferris Seminary to the columns of the EVANGELIST, I have pleasure in presenting the following:—

Our Lord's attitude toward woman, as reported by the Gospel writers in the scenes at the well, the home at Bethany, at the banquet of Simon, at the Cross and on the Resurrection morning and other instances, was as much a revelation to mankind as was that of the Fatherhood of God. It has taken the church nineteen centuries to awaken

to it. What the worship of the Blessed Virgin could not do to elevate woman, the open and freely distributed Bible of Protestantism is effecting, and woman is being more and more widely regarded as a being with a soul capable of development and cultivation for weal or for woe, equally with man. Nineteenth century Christianity is, perhaps, unique in that it has demonstrated the fact that Christian education is as necessary to develop a higher type of womanhood as it is for a higher manhood, and schools and colleges are as necessary to-day for women as for men.

To the Synod's Board of Foreign Missions of the Reformed (Dutch) Church in America belongs the honor of having commissioned the first unmarried woman to come to Japan, and to her, Miss Mary E. Kidder, (Mrs. E. R. Miller), the Ferris Seminary owes its beginning. Miss Kidder taught a day school for some time in Yokohama, but realizing that much of the influence exercised in the class-room during the day was negated by home influences, bethought her of a boarding school. She leased an acre of ground on a short term from the local government and made her request known to the home church. The Sunday school children in America responded to her call, and in June, 1875, a dwelling house, combining dormitories for some forty boarders and class room accommodations, was formally opened. Some fifteen or twenty pupils were enrolled the first year. Conversions among the pupils speedily followed. It was no easy matter to confess Christ in those early days: it often meant persecution.

After the marriage of Miss Kidder to the Rev. E. R. Miller, in 1875, she and her husband conducted the school until the spring of 1879, when, upon their return to America on furlough, it was left with Miss E. C. Witbeck, (Mrs. Milton S. Vail), who was joined at the same time by Miss Mary Farrington for a short time, but who was soon

obliged to go to America on account of health. Miss H. L. Winn, (Mrs. Jas. Walter), who had been assisting her uncle, Rev. S. R. Brown, D. D., in the Boys' School, was able to fill the vacancy, owing to the Boys' School being discontinued through Dr. Brown's departure for America. The school was successfully carried on by these two ladies until Miss Witbeck's return to America in 1881. This may be said to close the formative period of the school, a period beset by difficulties, hardships and discouragements, which need not be recounted here, because bravely surmounted, triumphed over in the strength of Him who never fails. It can be said of those who wrought during this period that they build well and their work abides.

The school was then placed in charge of Rev. and Mrs. Eugene S. Booth, who, excepting for two interims of a year each, have had charge of the school for nineteen years.

The first prospectus was issued in 1882. There being no funds for printing it, an Edison electric pen, the first form of the mimeograph, was made use of, and an edition of six hundred copies struck off by the help of teachers and pupils. This unique, though inartistic, prospectus was freely circulated, and soon applications for entrance came from all parts of the country. Before the close of the year it became evident that larger accommodations would be needed. An appeal was made to the Woman's Board, to which a prompt response was accorded, and in the autumn of 1883 the first enlargement, about doubling the accommodations, was completed.

During the next two years the Japanese people seemed moved by some unseen influence to seek educational advantages for their women and girls. Private schools, mission schools, Buddhist and other schools for girls increased rapidly in all parts of the country. Some two hundred applicants for admission to the Ferris Seminary were

denied entrance for want of room. It seemed at that time possible, were the accommodations sufficiently extended, to make the school self-sustaining, excepting only the foreign teachers' salaries.

With this object in view, Mr. Booth went to America with his family in 1886, and his efforts were so generously responded to, that the following year he returned with funds to purchase the lot leased of the government, and also an adjoining lot, on which was built, the Van Schaick Hall, named in honor of the late Miss Jane C. Van Schaick, one of the chief donors. This second enlargement was completed in 1889.

In 1887 the school was with some difficulty graded as follows:—Elementary, with seven standards; Grammar, with four standards; and Academic, with two. The full course of study comprised thirteen years. The difficulty of grading arose from the fact that a large number of the pupils had come to the school for English and Chinese especially, and were quite ignorant of Geography, Arithmetic and the most elementary branches. The grading process cost the school some forty pupils.

Up to this date only three pupils had graduated. There was little appetite among girls of that period for education. There were plenty who would come could they choose the branches they wished to pursue. Some, fifteen to eighteen years of age, could scarcely read the easiest Japanese books, and yet wanted to be taught English language and Chinese classics.

There was also a notion that a girl obtained a certain degree of gentility by being in school a few months before being married. No sooner did a teacher become acquainted with a girl than the proverbially "ill grandmother" required her presence at home, and the next thing heard of the girl, she was married. This fever for a grandson-in-law was epidemic twelve to fifteen

years ago, and would seize the grandmother about the time the granddaughter reached her sixteenth year; but of late years it has greatly subsided; not that there are fewer grandmothers, or that they are physically less susceptible to the ills of the flesh, but Japan has changed. Conventionally, it is not so great a disgrace to the family if a girl remains single during her teens.

The school was now well equipped both as to accommodation, and teachers, Japanese and foreign.

Miss H. L. Winn, Miss Carrie Ballagh, Miss Anna Ballagh had all married. Miss M. L. Winn, Miss Anna de F. Thompson, Miss Julia Moulton and Miss Mary Deyo had joined the foreign staff, giving an increase of one lady. Miss Mary E. Brokaw, (Mrs. Wm. Y. Jones), also taught for a time to fill a vacancy. She and Miss Deyo withdrew to engage in evangelistic work. Of the Japanese teachers Mr. Y. Kumano, Rev. M. Uemura, Mr. G. Takahashi, Rev. S. Yamamoto, Mr. M. Takagi, Mr. K. Ito, Mr. S. Furusho, Rev. K. Hoshino, Mr. S. Yuya, Mr. S. Hayashi, Mr. K. Ike and Mrs. T. Nakajima, wife of the late Mr. N. Nakajima, first president of the Diet, have taught at different times. Many of the graduates have taught with excellent success for a longer or shorter time.

Those who have been engaged in mission schools will remember the revulsion against mission schools in general, and girls' education in particular, that swept over the country in the early nineties.

The lower standards of the Ferris Seminary were then well filled, and a large proportion of the pupils remained in the school, but comparatively few new pupils sought admission. Low water mark was reached in 1898, when the pupils mustered only twenty-seven.

This serious condition of things was brought about partly by the cutting off of the Academic standard. A Bible course, for the training of

women evangelists, was opened at the same time, and those pupils, who are assisted by the mission in the lower standards, are required to take that course, provided they are judged to possess the necessary fitness. Realizing the injurious effect the discontinuance of the Academic standard had upon the school, the mission has determined to re-instate that standard, provided it can be done without increasing the cost of the school to the mission. This proposal having been approved by the Boards in America, efforts are being made to obtain an endowment for the Academic standard.

The school at present has the following standards:—

Preparatory, four years.

Grammar, " " "

Academic, (length not yet determined.)

Bible workers, two years.

Pupils are admitted upon certificate from Jinjo (Primary), and Koto (intermediate) Standards of the public schools and from other schools of like grade, without examination. Promotions to higher standards are effected by the results of daily work. An average of 80 % in daily work, provided the attendance has reached the same average, entitles to promotion without examination, and pupils getting an average of 90 % and above are placed upon the roll of honor.

Much attention is given to physical culture and development of vigorous bodies. Light daily physical exercise is required; careful attention is paid to the quality of the diet, and after the midday meal the pupils are required to spend forty minutes in their rooms in a recumbent position. Experience has shown the value of these methods; especially are they important in girls' schools for the avoidance of the many ills to which girl-students are liable. The pupils are encouraged to find in the morning a "quiet hour," if only for fifteen minutes, when they may realize being alone with God. The

mind works best when in a healthy body and when the soul has a realizing sense of being at peace with God. When these conditions are kept in the right spirit, the pupils are capable of exercising self-restraint, and discipline is cheerfully maintained.

Pupils have been enrolled from all ranks of society, from princesses of the blood to the humble peasant. Family distinctions have no place in the school, right conduct and high scholarship give rank there, which is attainable by the humblest equally with the more favored.

Music, vocal and instrumental, under the efficient management of Miss Julia Moulton, has become a characteristic feature in the school. The importance of a thorough training in the rudiments of Christian song, and ability to accompany the same on the harmonium, cannot, in the present stage of the Christian church, be over-estimated. That there is latent talent, and ability among the Japanese, when awakened and properly cultivated, to render music in a pleasing and appreciative manner, has been demonstrated. That there is little taste or desire for it among the Japanese is another thing. There are other good things for which the Japanese exhibit little taste or desire, for example, the "Christ-life."

Instruction is also given in sewing and needle work, floral arrangement and tea ceremony, and other accomplishments.

One cannot help contrasting the present conditions with those of fifteen to twenty years ago. Then there was opposition, jealousy and distrust of the mission schools. Instances were constantly forth-coming to show that such was the state of the case. A father of one of the pupils from the interior visited the school on one occasion, and asked if he might see the school. His conduct seemed somewhat peculiar, for he wanted to be shown every nook and corner. Finally he addressed the

matron in the most confidential manner, saying that he had been told by a Buddhist priest that foreigners, at the school where his daughter was, had been sent out from their country to obtain a very precious drug, which could only be obtained from the bodies of Japanese girls: that it was very costly and that was why they could put up such fine schools, and take pupils at such low rates. "Tell me truly," said he, "for you too are a Japanese, you must know of this, if it is true. Do these foreigners attach a machine to the bodies of the pupils while they sleep?"

Another man, a neighbor of one of the girls from a distant province, who was going to Tokyo on a visit was asked by the girl's father to visit the school and see his daughter. He spent some time at the school; was given a Bible, which on his way home he diligently read. All the village, hearing of his return, turned out to hear his report. He told them about Tokyo and the wonderful sights he had seen. "What about the school in Yokohama?", they asked. He then produced the Bible, and, reading portions from it that had interested him, said: "A school that teaches a book like that can do our daughters no harm, only good can come from such teaching as that."

Dividing the twenty-five years of the school's existence into two periods of twelve and thirteen years respectively, we find that two hundred and fifty pupils entered during the first period, at the end of which seventy five were in attendance, and one hundred and seventy five had left, of whom three were graduates. During the second period three hundred and ten entered, giving a total of three hundred and eighty five for that period. Deducting sixty four now in the school, we see that three hundred and twenty one left, of whom sixty-nine were graduates.

The question is often asked, "What becomes of the graduates?" In reply



FERRIS SEMINARY, YOKOHAMA.

to that question we state the following:—Seven have died; forty one, married; one, pursuing the Bible course; nine, teaching; nine, employed by missionaries; five, otherwise employed. Many of those who have died, as well as those who have married, taught for a period of from two to seven years.

From a Christian stand-point the school furnishes gratifying results. All the graduates, with the exception of two, became Christians and were baptized during their course of study. Over sixty per cent of those who have entered the school became Christians, and more than half of those at present in school, either have already been baptized or are candidates for baptism. It has been a rule from the beginning that a pupil desiring baptism shall first seek to obtain the consent of her parents, and often they have delayed submitting to this outward form of the confession of their faith for years.

A girl who entered the school some years ago had been compelled to sign an agreement that she would under no circumstances become a Christian without first obtaining her father's permission to do so. She was converted, however, and wrote to her father of the change that had come to her, and asked his permission to be baptized, but the father held her firmly to her promise. A few days after the Imperial Constitution had been published, however, the girl received a letter from her father, saying that he would now release her from her promise and she could be baptized, if she still desired to be; for since His Imperial Majesty had graciously seen fit to give recognition and protection to all religions, he himself had no longer any reasonable ground on which to hold her to her bond, as the Emperor himself had cancelled it.

Some Christian homes have been made possible and have materialized into centers of blessed influences; many lives have been broadened and made

useful,—how useful will only be revealed in the **HEREAFTER**.

Eugene S. Booth.

GENERAL REVIEW OF THE WORK OF FORTY YEARS.

BY MISS MARY DEYO.

[From *The Twenty third Annual Report of the Council of Co-operating Missions.*]

THERE is much to cheer us in a far backward look over the forty-one years of mission work in Japan. Very much has been attempted, very much has been accomplished. The progress which seemed so painful, so slow, as, each absorbed in his own work, we glanced over any one year's successes and failures, stands out in grand proportions now, when we view it as a whole. The discouragements and reverses, so harassing to the individual worker, sink into insignificance, as we see the large results attained in the aggregate.

For while the tired waves vainly
breaking

Seem here no painful inch to gain,
Far back through creek and inlet
making,

Comes silent flooding in the main.
And not by eastern windows only,

When daylight comes, comes in
the light;

In front, the sun climbs slow, how
slowly;

But backward look! the land is
bright.

Even so is the coming of the kingdom. And, as in this land, where forty years ago there was no knowledge of Jehovah or His gospel, where there was nothing but hatred and fear of the religion of Christ, we now see 440 organized Protestant churches, with 42,000 communicants, with over 700 missionaries and 800 Japanese ministers and evangelists, with 160 mission schools with over 12,000 pupils, with the whole Bible and abundance of Christian literature to put in the hand of the inquirer, with every obstacle to

the free and full teaching of the gospel in every corner of the land taken away, and a spirit of inquiry gradually permeating the mass of the people, we lift up grateful praise to the conquering Captain of our Salvation, and turn back to our work with glad courage. And this, while we know there are yet 45 millions who are not Christians—a thousand heathen to each believer; that 40 millions have as yet no knowledge whatever, or at best but a vague inkling, of what Christianity means; that Buddhism, aroused and fighting for its life, is able yet to prejudice millions against the “evil religion”; that materialism and worldliness have increased with the advance of civilization; and the lust of the flesh, the lust of the eyes, and the pride of life rage rampant through the land. It is not because the battle is nearly done that we take courage, but because it is well begun.

Forty years ago, with dangers and restrictions on every side, among people strongly hostile to foreigners and authorities bitterly opposed to Christianity, with scarcely any one able to communicate with them, without dictionary, grammar or phrase-book, the first missionaries began prospecting and preparing.

At the end of a decade, there were Dr. Hepburn's English-Japanese and Japanese-English Dictionary, a Romanized phrase-book and a few other helps to the study of the language. Many Bibles and tracts in Chinese had been circulated. A few tracts had been prepared in Japanese and Bible translation was well begun. And, most of all, prejudice had been greatly lessened in higher circles and a spirit of inquiry concerning Christianity had been awakened. Much English had been taught and some private Bible classes carried on.

During the next decade, over 30 churches were organized and at least 10 schools established. In 1877, the union of the Presbyterian Churches was

effected, the autonomy of the Church begun, and this Council of the Coöperating Missions established. The Union Bible Translation Committee was organized, and the New Testament was put to press. The statistics of 1880 report 122 missionaries on the field and about 3,000 Christians.

Between 1880 and 1890 was the time of greatest advancement. Then the people flocked in hundreds to hear Christian lectures; churches and preaching places were crowded; and numbers were added to the Church almost daily. Mission schools, though increased in numbers and greatly enlarged in size, were all filled to overflowing. The country seemed bent on adopting everything foreign; and hopes were entertained by many that by the end of the century, it would no longer be necessary to send new missionaries to Japan. The statistics for 1890 were 577 missionaries occupying 43 places; 423 outstations where there were no missionaries; 297 organized churches (54 of them self-supporting) with 32,000 members; and 584 ministers and evangelists.

Then suddenly came a period of confusion and obstruction. The cart was going so fast that it got ahead of the horses. In the nation, a reaction against foreign influence came in like a flood. In the Church, intellectualism was rampant, and there was a craze for modern thought and the very latest scientific theories. An idea that was more than a year old was liable to be slighted as out of date, and the very name of the *Old Testament* was taken as an indication that to read it would be a waste of time. The air was thick with schemes and plans for church and mission work, but there seemed to be no one to work the plans. Fine organizations sprang up with heads a plenty and to spare, but other organs were sadly lacking. Long-headed and well equipped leaders stood around in each other's way, a drug on the market; but followers were rare and at a prem-

mium. There was a great falling off in attendance at the churches, and the faith of many waxed cold.

In mission affairs, problems piled up on top of each other; and as some one expressed it, "a condition of crisis was chronic." Self-support and coöperation were household words; the question of foreign or Japanese control of mission schools and mission funds vibrated the air. It was an era of councils and conferences and committees. It was also an era of "cuts." For the Coöperating Missions, the convention held at Kobe in 1893 cleared up some confusion; and some hitherto vague ideas were crystalized into shape; so that, though the chief questions of that conference, viz., What is the proper policy of coöperation? and, Are more missionaries needed? were not answered then, the discussion marked a turning point, which, progressing in the new direction, found expression in 1897 in the adoption of the resolution that "coöperation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its Sessions, Presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the Missions and missionaries as occasion arises; while the Missions direct their own educational, evangelistic and other missionary operations, availing themselves likewise of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church"; and in 1899, in a resolution emphasizing the need of an increase of the missionary force, and appointing a committee to especially and specifically present this need to the attention of the home Boards. The schools also passed from one problem and crisis to another. The various surprises sprung upon them by changing outward conditions were climaxed by the now famous "Instruction" of the Minister of Education, promulgated July, 1899. And in addition to all the "fightings without and fears within," consequent upon condi-

tions in this country, we had also to bear the anxiety and distress caused by the falling off in the contributions in the home Churches, which made it inevitable that much promising work should be cut off or neglected, and was the occasion of the withdrawal of many of the best trained workers from the work of the Church, where they had been educated, into other occupations where they could receive higher salaries.

On the whole, the decade from which we are now emerging, while doubtless a time of growth in wisdom, and perchance in grace, both on the part of the Missions and the Church, has not been a time of much advance. The statistics for 1900 are 727 missionaries occupying 66 places; 827 outstations; 444 organized churches 83 of them self-supporting) with 41,800 members; and 837 ministers and evangelists. The most striking point in these statistics is that, while between 1880 and 1890 the number of Christians was multiplied by 10, an increase of 1000%; between 1890 and 1900 the increase was only 25%.

But the problems are less pressing than they were. One after another has been in a measure solved, or in a manner laid aside. Some organizations have slipped out of existence and large far-reaching plans are less in evidence. There has been a gradual setting down to an acceptance of the fact that spiritual husbandry, like literal, must be accomplished in the sweat of the brow of the individual workers; that there is no royal road to evangelization; but that Poor Richard's maxim,

"He who by the plough would thrive, Himself must either hold or drive," applies to the Lord's vineyard also. So, while there has been a steady advance in comity and confederation, there is also a strengthening conviction that the work for which we have come, can be best accomplished, after a due division of labor has been made, by each Mission and each missionary giving

his own direct, personal, continuous attention to the work with which he has been entrusted. Some sentences from Mr. Speer's admirable report come in fitly here as expressing the views now prevailing: "I believe there is a need of keeping our mission ranks full of men who will go out among the people—the choicest men to be found. Missionaries will be needed for a long time to come, to build up, to enlarge, to buttress and train and ballast the churches, to preach the gospel to the poor and the rich, in season and out of season, in the home, by the wayside. Forty million are ready and waiting to hear. The work needed is down among the foundations. It may not be much known, but it will be laid into that corner stone which abides."

The few events of the past year requiring special notice are more or less connected with the working of the new treaties, which went into effect just before the Council meeting of last year. The government and officials have done their best to make the new laws and regulations work smoothly. The proclamations of H. M. the Emperor and the Ministers of State and Education had their due effect upon popular feeling: and the public generally is ready to "associate cordially with peoples from afar:" while the strict injunction to school children to stop their rudeness to foreigners has had a most salutary effect.

Some free-born Americans have felt annoyed at the tiresome red-tape-ism of the registering and reporting of past history now required; and there have been some warmly contested points concerning the application of the tax laws to certain conditions; and some protesting against certain judgments given in the lower courts: but, on the whole, the great change in Japan's relations to foreign nations has been affected without jar or untoward occurrence. Japan's Ship of State yields easily to the helm; and, as in the case

of the change from an autocratic to a gold standard, the change, of course, has been accomplished almost without attracting the attention of the passengers.

Since the issuing of the Notification Regarding the Propagation of Religion. Christianity is receiving government recognition, and, in a way, sanction. The strong efforts made by the priests to have Buddhism acknowledged as the national religion not only failed signally; but this failure was followed by the government's introducing into the Diet a bill to place all religions on the same footing before the law. Owing to the strong pressure brought to bear upon members of the Diet by the Buddhist hierarchy, the bill was defeated; but it is believed a similar one will be introduced at the next session. In the midst of this agitation, Shintoism which, being the religion of the Emperor and the court, was supposed to have the best claim to be considered the state religion, has quietly retired. It requested and received official permission to announce that Shinto is not a religion but a cult; a system of rites to be performed in memory of former sovereigns of the empire. The move is significant, as it leaves the Emperor and the court without any religion.

Religious questions have been more discussed in public circles and the public press this year than ever before. The great and growing immorality of the nation, and especially of the young men, causes much anxiety to all thoughtful patriots; and the necessity of some religion is more generally acknowledged in higher circles than it was some years ago. Some are still bombastically asserting that none of the old religions is good enough for the New Japan. She must compile one for herself, or wait for some new leader; but many are turning to investigate Christianity in the spirit of John the Baptist's question, "Art thou he that should come, or look we for another?" May

the missionaries and the Church be ready to answer it in the way Christ did! Not by arguments, nor philosophy, nor even by theology, will such be convinced. Not by treatises and reasoning can we best prove that there is life in the seed; but by planting it in human hearts that the life may manifest itself.

TWO SACRED MOUNTAINS.

ON A SACRED MOUNTAIN.

By REV. R. B. PERRY.

Time — 12.30 a. m., August 3rd, 1899.

Place—A Japanese hotel on the shore of Lake Chuzenji.

We were awakened from sound sleep induced by a long walk on the previous day by the noise and hubbub of a big hotel in commotion. The guests were laughing and shouting to each other, as they ate their midnight meal; the servants were hurrying to and fro, carrying pretty trays with dainty bowls of fish and rice; and some hardy people were taking an early bath in the cool waters of the lake just underneath our window, where they were grunting and plunging like a school of sea lions. Our little party at once caught the excitement of the occasion, and was up and shouting with the rest of them. Soon the procession was ready to start; when, armed with lanterns, we set out to climb the sacred mountain of Nantai-san. It is 8,250 feet high; but as our hotel stood 4,000 feet above the sea, we had an ascent of only a little more than 4,000 feet before us.

Thinking it might be more interesting to make the ascent at night in a large company than to make it alone by day, we went with a party of two hundred pilgrims, who were going up the mountain to worship. All the pilgrims were dressed in white, and to join their party it was necessary that we put on white outer garments over our dark clothes—for the priests who

keep guard at the gate of the mountain would not let us pass otherwise. Some of our number hesitated about wearing the white robe, thinking it might be supposed that we too were religious pilgrims, going to worship at a heathen shrine; but these objections were soon overcome, and we donned the white robes, and set out as noisy and jubilant as any one in the procession. At the beginning of the tramp we had to pass through the temple grounds and deliver our tickets to the priests, who then admitted us to the mountain path. The ascent began at once, and was exceedingly steep. Indeed, I have found no mountain so steep as Nantai-san, after having climbed nearly all the high mountains of Japan.

Our party fell into line one after the other, making a row of lanterns up the mountain side almost half a mile long. The pilgrims kept time as they walked, two hundred big mouths shouting in unison, "Rak'kan—sho—jo," "Rak'kan—sho—jo." This seemed to be a prayer to the god of the mountain, but just what it meant none of them could tell me. The effect was very weird, in the black darkness, with nothing visible but lanterns, and the ghostly forms near us.

So steep was the mountain that we could walk only a little while until forced to stop and rest. We Americans flattered ourselves that we were better climbers than the wiry little Japanese; but often that night we wished they would stop to rest before they did. There were two or three tea-houses on the mountain side, and we stopped at each of them for a long rest, and bought bad water at two cents a glass, to dampen our dry throats.

As we gradually went up the mountain, the temperature lowered quite perceptibly. It is very hot in August; but we were now reaching cool altitudes. While climbing, the exertion was sufficient to keep us warm, but when we sat down to rest a chilly sensation soon crept over us.

Seldom have I worked so hard as I did to get to the top of that mountain. Beating rains had washed the earth from the roots of the trees, which entangled one's feet, and made progress difficult. At times we came to great rocks that had to be ascended by holding on to chains fastened to the trees above. Our strength was taxed sorely; but we persevered for three long hours, and finally reached the summit just at four o'clock.

The ridge of the mountain was very narrow, barely affording room to stand on. There was a small temple with an idol, and some candles burning before it. A rough hut, in which two priests temporarily resided, stood at the side. That I might see how much of this labour had been undergone for the sake of religion and how much for a lark, I watched the pilgrims closely as they came up to summit. Nearly every man went up to the temple, threw down a few coppers, clapped his hands, bowed his head, and glibly muttered his vain repetitions. But only a few seconds sufficed to discharge these religious rites, and the rest of the time was spent in sight-seeing.

It was yet dark when we reached the summit, and biting cold. A heavy fog enveloped the mountain, which chilled us to the marrow. But we had not been there long when gray lines began to streak the eastern horizon, and the darkness of night was folded up as a curtain and withdrawn. Unfortunately, the fog was so thick as to obscure the view of the sunrise, at which we were much disappointed. A few minutes later the white curtain gradually lifted, and we had a magnificent view of the valley below, with a silver stream winding away into the far distance, and beautiful green mountains framing in the picture on either side. The placid waters of Lake Chuzenji lay still and tranquil four thousand feet below us, and looked to be under our very feet—so steep is the mountain. I have seldom gazed on a

prettier scene than this. Indeed, Chuzenji and vicinity, as a whole, is the finest bit of nature I know.

It was so cold on the mountain that we stayed only until six o'clock, and then made a rapid and uneventful descent to our hotel, on the shore of the lake. A most delicious breakfast of mountain trout awaited us, and with our ravenous appetites we thought it a repast fit for gods.

I shall never forget this climb up Nantaizan at night, with the two hundred white-robed pilgrims, and their weird chant, "Rak-kan-sho-jo."

—*Japan Mail.*

A MOUNTAIN WHITHER THE TRIBES GO UP.

By REV. HENRY B. SWARTZ, M. A.

ABOUT four hundred miles north of Tokyo lies the old castle town of Hirosaki, in the days of feudal Japan the seat of the Daimyo of Tsugaru. It lies in a broad valley rich with rice fields, but walled in on every side by distant mountains. Seven or eight miles to the west, stands the noble mountain, Iwaki San, the glory and pride of all the Tsugaru country. Only about half the height of peerless Fuji, it rivals the higher mountain in its perfect shape and majestic proportions, so that its admirers fondly call it "Tsugaru Fuji." Like Fuji, it rises at one sweep from the surrounding plain, and has no near neighbours to borrow its beauty or to mar the effect of its perfect cone, as it is projected against the sky. Snow-capped in winter and cloud-crowned in summer, Iwaki San stands like a sentinel keeping ceaseless watch over the town at its base. The people of Hirosaki have a right to love it; for it shields them from the cold north-west winds which sweep across from Siberia and makes Hirosaki many degrees warmer than the corresponding western coast. Perhaps, a mingling of this feeling of gratitude with a

sense of its beauty made the Tsugaru people take the mountain for an object of worship. Perhaps, the worship began long years ago, when its summit still smoked and the fires, now so long extinct, burned brightly in the crater below. In many a Tsugaru home it is, still the supreme object of worship, and many a pair of hands are, night and morning, lifted up, placed palms together, before a face bowed in worship toward the mountain.

Long years ago, so long ago that nobody knows just when it did happen, an old woman lived on the side of a little hill near where, years afterward, the town of Hirosaki would stand. It was a very peaceful, quiet spot, no doubt, but one morning when the old woman got up and went out doors as usual, a very wonderful thing met her eyes—the friendly hill of long standing was gone and a great mountain towered up in its stead. It was even growing on and up, higher and higher, right before her eyes, and the old woman did, in her surprise, just what any one of us would have done, had we been there. She threw up her hands and exclaimed “Oh my, how it grows!” Either the mountain was taken aback by surprise or it got angry at the unlooked-for interference; anyway it stopped growing that very minute, and so the unfortunate woman was the means of arresting what would have grown to a much greater height. For this reason the mountain is said to have a strong dislike for all womankind even to this day, and it shows its displeasure by sending rain whenever a woman attempts to climb it. And yet, according to Tsugaru traditions, the mountain was once a beautiful woman, who, persecuted by a wicked man, fled to this part of the country and there died. The poor spirit so molested took its refuge in the little hill and caused it to grow to such a noble height. About half way up the mountain, there is a big rock, called *Oba Ishi* (Nurse Stone). This stone, according to the

story, is the remains of the lady's old nurse, who, hearing of her mistress's transformation, went to see her. On her way to the top she was changed to a stone, and there she is to this day, clinging to the breast of the one she had so lovingly brought up. (For all these traditions I am indebted to my friend, Mrs. Y. Takasugi.)

The first week in the eight-month of the old calendar is sacred to Mt. Iwaki. For a week previous the pilgrims have been preparing for the journey to the sacred summit. The men, who are to make the pilgrimage, dwell by themselves, eating neither flesh nor fish and observing the prescribed ablutions in cold water each day. The pilgrim robes must be made ready. These are of white cloth and must not be touched by a woman's hand. The *gohei*, too, must be prepared. These are ordinarily made of strips of white paper, but those carried by Iwaki pilgrims are made of a certain kind of white wood sacred to this use. A wide plank, ten feet long and about two inches thick, is made ready, and with steady sweeps of a plane is reduced to long white ribbons, which are attached by one end to the top of a pole. One such plank makes a single *gohei*. When all is ready, the white clothes are put on, the *gohei* are taken up, each borne by a single man; and to the music of fife and drum, the procession sets off. Sometimes in addition to the *gohei*, banners bearing an inscription of adoration and the name of the village are also carried. The time for the pilgrimage is so limited that every minute of it is improved. The sound of the drums wakes us before it is yet light, and all day long from our windows we can see the tops of the *gohei* and the banners, as the pilgrims pass along the street near our house, and all through the night we can hear the tramp of many feet, the six lines of poetry, ‘beating of drums and the pilgrims’ song :—

*Saige saige
 Rokko saige
 O yama ni hazudai
 Kongo do sa,
 Izu ni na no hai
 Nanno Kimmyocho.*

The language is the most extreme form of the Tsugaru dialect and resembles the classical Japanese, or the speech of the capitals, as little as the songs of our negroes resemble the poems of Tennyson.

We go to sleep to be waked by it again, as ever and again the weird chant grows louder, "*Saige, Saige*—repent, repent," sing the leaders, and borne by many voices comes the response "*Rokko saige*—with the six parts repent." The six parts are the eyes, ears, nose, tongue, body and heart. The meaning is expressed by our "With all the heart."

Thus far any of us might go, but soon other ideas appear.

"In the honourable mountain,
 The eight Gods, unchangeable,
 One by one we worship."

The first formula of the chant is pure Shinto, the last is pure Buddhist. In the revival of Shinto which occurred in the earlier days of the present Emperor's reign, a revised version, purified from Buddhist ideas, was prepared and prescribed by the priests, but the people did not take to it and to-day they chant the same old words made sacred to them by generations of use.

For two years in succession I planned

to climb the mountain at the time of the annual pilgrimage, but each year something happened to prevent it, so that I cannot tell from personal observation what happens on the summit. The pilgrims carry large cakes of *mochi*, (rice-bread) and in later years, since the introduction of that fruit, they have carried apples as an offering to the god of the mountain. On reaching the summit, they rush up to the image of the god, a stone figure about a foot and a half high, and bowing before it each exclaims, "*Tudaima*—[I have] just [arrived.]" The offerings are made and the lips of the image are rubbed with the *mochi* cakes. On the return of the pilgrims, these cakes are divided with their family and eaten as a sort of expression of fellowship, a kind of Shinto communion. A branch of a pine tree is also carried down from the mountain and hung up in the house to protect it against lightning. One night is spent on the mountain and one night at the base. Undoubtedly these pilgrimages had their origin, in that sense of sin and guilt which, however overlaid and hidden, is found in every human heart. The pilgrimage is supposed to be over when the summit is reached. The austerity then ceases and license begins. The women may not climb the mountain, they have been waiting in the village at its foot, and the night spent there is a wild revel, carried on under the protection of religion.

Japan Mail.



A garden party will be given by Mr. Yasuda of the Yasuda Bank at his villa in Midoricho, Honjo, for 5 days commencing on the 10th. The host will invite thereto the bankers of the capital and other acquaintances of his. Athletic performances such as fencing, *jujitsu*, and the like will be exhibited for

the amusement of the guests on the occasion; but there will be no *geisha* (dancing-girls) in attendance nor any of those other refined—perhaps effeminate—amusements which are so common in purely Japanese entertainments now-a-days. Mr. Yasuda has really set a fine example.—*J. T.*

M. E. C. M. Department.

Conducted by Mrs. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

"We must be good natured as sunshine, steadfast as gravitation and persistent as a Christian's faith."—Frances E. Willard.

The fifth Annual Meeting of the Foreign Auxiliary Women's Christian Union, postponed from Oct. 29th, was held in the Ginza M. E. Church, Tokyo, on Friday, Nov. 23rd, at 2:30 P. M. The attendance was small but representative of five or six denominations.

The meeting was opened with prayer by the President, Mrs. Davidson, after which the minutes of the last executive meeting were read and approved, and those for the five executive meetings of the year were, on motion, adopted.

The yearly reports of the Recording Secretary, Corresponding Secretary and the Treasurer were then heard and accepted, after which Mrs. Large, Superintendent of the "Florence Crittenton Home" (*Ji Ai Kwan*), gave a detailed and exceedingly interesting account of the work of that institution during the past year. This was, on motion, accepted and ordered to be published in full in the JAPAN EVANGELIST, with the Reports of the Secretaries and Treasurer. Mrs. Large also reported about three months spent in lecturing, and, in all, more than one hundred addresses given during the year.

After some discussion as to the

advisability of discontinuing the *Plan of Work*, it was decided to continue its publication for another year, and the Corresponding Secretary was authorized to have two hundred copies printed and sent out stamped with their cost price, ten *sen*, per copy.

The Standing Committee of the *Ji Ai Kwan* was then on motion of Mrs. Large, seconded by Miss Fife, re-appointed, substituting Miss Penrod's name for that of Mrs. Borden, who asked to be relieved from membership on it. The Committee now stands as follows:—Misses Kidder, Wirick, Alling, Blackmore, Penrod, Mesdames Davidson and McCauley.

Mrs. Large then, by request, gave a further statement of matters relating to the *Ji Ai Kwan*, told of the necessity for her resignation of the superintendency of the "Home," and explained that the standing Committee which was desirous of removing it to the "Okubo" property in the suburbs of the city, had all arranged for passing over the "Home" to the care of a Committee appointed by it. This Committee is as follows;—Mrs. Ushioda, Miss Kidder, Mrs. McCauley and Mrs. Yajima.

Miss Kidder asked that those who have been contributors to the "Home"

would still continue their donations. On motion, the Corresponding Secretary was authorized to insert an appeal for this object in the *Plan of Work*—also the Treasurer was authorized to pay over to the *Ji Ai Kwan* any funds on hand outside of the membership dues. Mrs. Large was also authorized to write to Mr. Crittenton stating the circumstances and asking if he would allow the remaining \$200.00 of his contribution for the year to be used in the work, even if no Foreign Superintendent could be secured to take charge. Great regret was expressed by all present that Mrs. Large had found it impossible to continue longer in charge of the Home; but it was felt that it would not be right to urge a re-consideration of her decision, as the necessity for it was so apparent. It was earnestly hoped however, that her proposed return to the Home Land may be delayed for a year or two at least, and that she may be enabled to give her full time to the work of the W. C. T. U., which so much needs her continual presence and help at this time.

The hour being late, the election of officers was proceeded with, the following being elected:—

| | |
|-----------------|----------------|
| President, | Mrs. Davidson. |
| Vice-President, | Miss Fife. |
| Cor. Secretary, | Mrs. Large. |
| Rec. Secretary, | Miss Veazey. |
| Treasurer, | Mrs. Borden. |

Heads of Departments.

| | |
|-----------------------|-------------------|
| Evangelistic, | Miss Fife. |
| Social Purity, | „ Kidder. |
| Schools and Colleges, | „ C. Spencer. |
| Sunday School Work, | „ Griswold. |
| Loyal Temp' Legion, | Daughaday. |
| Scientific Temp. | } Mrs. Keirn. |
| Instruction, | |
| Narcotics, | Madam Clement. |
| Unfermented Wine, | Miss Jost. |
| Sabbath Observance, | „ Penrod. |
| Health & Physical | } „ Kelsey, M. D. |
| Culture, | |
| Food Reform, | „ Parmelee. |
| Dress Reform, | Mrs. Topping. |
| Press Work, | „ Davidson. |

Railroad & Postmen, Miss Gillett.

Work among { Foreigners, } Mrs. Van Petten.

Petitions & Treaties, Miss Mead.

Literature, Mrs. Large.

Organization, „ A. D. Hail.

Mothers' Meetings, „ Chappell.

On motion it was resolved that each Department should be allowed to draw five *yen* during the year for use in the work, if needed.

After prayer, the meeting adjourned.

Annual Report of Foreign Auxiliary W. C. T. U.

The Annual Report of what has been attempted and accomplished through the For. Aux. W. C. T. U. in Japan can be given in no better way, we feel convinced, than through the reports of the various Departments under the control of which the work is being carried on. These Departments have suffered this year through a number of their Superintendents having left Japan for the Home Land on furlough, six of them having been thus orphaned within a few months; so that from the Departments of "Scientific Temperance Instruction," "Narcotics," "Sabbath Observance," "Work among Foreigners," "Food Reform" and "Work among Railroad and Post Men," no direct reports can be given, though we know of some aggressive work planned out in the early part of the year. From the remaining thirteen of our nineteen departments, reports have come; and although it has not been possible in all cases for those in charge to carry on the regular Departmental work as they have desired to do, yet we believe that much real Temperance work of a general character has been accomplished, and Temperance thought has been more widely diffused than formerly, through the channels of regular missionary work—has been made the subject of many talks in women's meetings and in the various schools, and so

the cause of Temperance has been advanced, quietly but surely.

If each Superintendent could only report as one has done, that she "had tried to do her own duty along Temperance lines and also to stir up other persons whom she met to do theirs," we should feel that, as a society, we were in a healthful state of activity.

Taking the Departments in their order, we find that in the one known as "Evangelistic," Miss Fife has, during the year, sent out two hundred post-cards calling for increased zeal in prosecuting distinctively gospel temperance work. Helpful and encouraging replies were received from twenty five. Several report good work in Mothers' Meetings. In most instances where definite work is taken up among the women, great interest is awakened, often resulting in aggressive work for husbands, sons and brothers in the home. Reform and sometimes conversions are the fruit of such effort.

The "Social Purity" Department has made special appeal through the "King's Daughters" Societies and received responses from several in the form of contributions to the *Ji Ai Kwan*. We know that a great deal of thought and effort have been given to this difficult, but most important, department by Miss Kidder and her associates.

Miss Daughaday's report of the "Loyal Temperance Legion," with which she has been associated in Sapporo, is most interesting and encouraging, showing, as it does, the possibilities of this branch of work among children. Monthly meetings, with an average attendance of sixty, at which graded lessons in physiology with special reference to the effects of tobacco and alcohol; talks on such subjects as purity, reverence in church, kindness to animals, sanitation, open air exercise, etc., this is what Miss Daughaday reports, and from it those interested in this branch of work may gather helpful hints.

Miss Jost's report for the "Department of Unfermented Wine," gives some interesting information elicited by the sending out of some two hundred postals to the pastors of the various churches, the object being to find out how many used unfermented wine in the sacrament, or had a desire so to do. From the fifty replies sent, it appears that a number of pastors have been using sweetened water or tartaric acid and water, rather than use the fermented wine and not knowing where to procure any other. To all such, Miss Jost sent samples of the grape juice manufactured in Kofu, and a small package of Temperance literature.

In the "Press Work" Mrs. Davidson regrets that her efforts this year have been of necessity limited almost entirely to the columns of the *EVANGELIST*, but through that medium, as we know, the Foreign Auxiliary has been kept in touch with the work of our sister Societies and with White Ribbon work in general, which means a very great deal to the busy workers here, and, gives to the Department its own especial value.

The "Department of Petitions and Treaties" has during the past year sent two petitions to the Railway Authorities, asking that a non-smoking carriage be placed on each train. A promise to consider the matter is all that has resulted as yet, but we trust that another year may see this granted. The Superintendent of this Department, Miss Mead, gave an instance of local petitioning that is of interest. She says: "The W. C. T. U. women of Sendai petitioned the city for street lamps in several of the narrow streets where they were much needed for public safety, and it was graciously granted and done." This shows that there is a possibility of reforming several things within our borders. That the women can form, present and carry through a petition and be heard and heeded is cause for rejoicing.

The "Literature Department" under Mrs. Large's care has had three new tracts published during the year, and the aggregate sale for that time has been upwards of twenty thousand. Several new ones are in course of preparation. Mrs. Large says; "There has been no difficulty in disposing of tracts, but *great* difficulty in getting the proper material for new ones."

Under the head of "Organization," Mrs. Hail sends a good report of local work done in Osaka. We would suggest here, that, if each Auxiliary member would consider herself an associate of Mrs. Hail in this Department, to the extent of giving at least a cordial invitation to membership to those with whom she is associated, the work of this department would be much facilitated.

Our last, but not by any means least important, department is that of "Mothers' Meetings," and it is one of which an extended report would be needed, in order to give an idea of the good work being accomplished through it among the Mothers of the Land. From reports of Mothers' Meetings given at the Karuizawa Conference, it was shown that here and there all over the Empire, special work for mothers has been commenced. To quote from a report given by Mrs. Chappell, the superintendent of this work, "The women are becoming impressed with the thought that their children belong not to them merely, but to their country and to the world; and on their knees they are humbly seeking for the wisdom that cometh from above, that they may rightly discharge the sacred duties of motherhood."

Of the good work which is being continued in the "Florence Crittenton Home," I will not attempt to speak here, as a separate report will be given

through its superintendent, but I would like to add to this outline of work accomplished by the Departments a brief acknowledgment of the substantial aid rendered by scattered members of the auxiliary to Mrs. Large when on her visits to other cities, and we have all rejoiced greatly over the good accomplished through her visits and those of Mr. Miyama.

The Summer Conference too, held in Karuizawa in August, has been spoken of by many as a real help and inspiration.

Our membership list for the year corrected up to date shows one hundred and fifty-five names, with twelve honorary members. Forty-five names have been dropped from the list through deaths, removals and other causes.

We fear that those "in the Front" — those who are bearing the burden of this great work for the uplift of humanity, must sometimes feel, like the Prophet of old, that they alone are left to uphold this cause, but although this may at times appear so in the stress of individual work, yet we feel assured that it is not really so — that there are throughout this land, many "loyal hearts and true" to whom the Temperance work is dear, and to all such we appeal to-day, that the coming year may find us each more earnest in individual efforts, more united in the bond of white ribbon fellowship, so that when we stand at the end of our next year of service we can look back and see much accomplished for God and the Homes and Land of this people, who in common with those of our own Home Lands, so much need salvation from the thralldom of the drink curse and its kindred evils.

M. A. Veazey,
Recording Secretary.



Mission Notes.

AMER. EPIS. CHURCH.

(From *The Church in Japan*.)

THE new term at St. Paul's College has begun very well for us, just as our last term ended. We had eleven graduates last July, who left us to enter higher educational institutions. As a matter of fact they all left us to enter the so-called Kōtō Gakkō, or High Schools, which come between us and the University. Graduates from schools like ours can enter these High Schools on special terms, but there is in every case an entrance examination to be undergone. Ours was the only school in Japan that passed all its candidates—and in every case our candidates were at the top of the list. We feel that we have no reason to be ashamed of ourselves, while at the same time we have every reason to be thankful for the good hand of our God upon us.

Our numbers have increased in consequence of our successes, and our Chūgakkō now numbers 320 boys. We are now in a position to add to our attractiveness, and are applying to the Naval Department for privileges which they grant to certain schools, enabling their graduates to enter the Naval College on special terms. These things are not much in themselves, but they add to the attractiveness of a school, and the fact of a school being able to offer solid advantages to its boys is a very great aid to school discipline, as is also the *esprit de corps* engendered in a school that is making a name for itself.

The school in Kanda also is doing well, not only in numbers, but in other ways, e.g., our weekly Bible Classes

are full to overflowing. But we have received notice from our landlord that he is going to sell the house and that we must find another building for our school. We have indeed a faint hope that it is only a game of bluff and that our landlord only wants us to buy the house ourselves (which we cannot do); but all the same we are looking for another building, and as we do so, our spirits sink at the thought that, poor though our present quarters are, we are not likely to find anything half so good to take their place.

Whilst I am on the subject of St. Paul's, may I call the attention of our readers, especially those in Japan, to the fact that St. Paul's Printing Press is in working order, and that we shall be glad to undertake any business with which our friends may entrust us—for a consideration, of course. The Press gives employment to seven boys, and though we can hardly expect it to be very lucrative in these early days, still I think there is every hope of our being able to pay all current expenses out of our earnings. We have enough work in hand to enable us to do so for the next three months.

A. Lloyd.

SALVATION ARMY.

In view of the increased interest in the Salvation Army in connection with the recent Social Agitation, Colonel Bullard, Major Duce and Adjutant Yamamuro have arranged to visit all the stations occupied by the Army. A series of large public gatherings in theatres, churches and other large buildings was announced for the purpose of

giving information as to the principles, methods and extent of Salvation Army work throughout the world and also some explanation of the part taken by the Salvation Army in the movement for the rescue of unfortunate women.

The meetings recently held in Okayama and Osaka appear to have been of special interest. In both places it was known that there was a strong feeling on the part of those interested in the business of prostitution against the Army, because of the results of the steps taken by the latter to help the girls to obtain their freedom. It was, therefore, generally anticipated that there would be a good deal of disturbance in connection with the Army meetings.

In Okayama, the largest theatre in the city was hired and filled by a crowd of over 1,100 persons, including a strong contingent from the brothel quarters. In spite of this, however, a most orderly meeting was held, and the audience showed their interest and appreciation by vigorous bursts of hand-clapping and also by giving the Salvationists a collection of nearly 9 *Yen* towards the expenses of the gathering.

At Osaka, there was even greater interest, as the meeting announced was the first Salvation Army meeting held in that city. The gathering was held in the Y. M. C. A. Hall, into which over 1,200 people squeezed themselves. The hall was full half an hour before the advertised time of meeting, and hundreds were turned away unable to gain admittance. Most elaborate precautions had been taken by the police to deal with any disturbance, but throughout the meeting there was not the least sign of active opposition. Colonel Bullard, Major Duce and Adjutant Yamamuro gave addresses on the special subjects announced, and the Rev. T. Miyagawa also gave a most interesting account of his visit to the Army Social Institutions in England. For two hours and a half hardly a person left the hall, and the audience

gave enthusiastic evidences of their interest in the proceedings, not the least being a collection of 18 *Yen*.

The amount of money obtained by the Salvation Army during "self-denial week" this year was over 1,556 *Yen*, a larger sum than that secured last year.

Two tracts in Japanese, written by Rev. U. G. Murphy, have been printed, and are for sale, by the Salvation Army. One is entitled, "Shun the Path of Death"; the other, "Advice to Prostitutes"; these cost 5 *rin* each, 40 *sen* per 100, postage or carriage extra. These are very valuable for circulation by those who desire to assist in the work of leading the unfortunates of the brothels to the paths of virtue.

The Salvation Army will also be glad to receive gifts of clothing of any description for the rescued girls, many of whom escape very barely clad.

METH. EPIS. CHURCH.

(From *Tidings*.)

THE Tokyo District Conference at its recent session at Ajiki, Oct. 10—14, adopted the following outline of organization for pushing the Forward Movement in the Tokyo District during the coming year.

I.—Both the Foreign and Japanese workers and the Christians of our churches in Tokyo District are expected and cordially invited to take an active part in this movement.

II.—Those who sympathize with the movement are expected to practice the following points:—

1.—Each one should pray daily especially for the outpouring of the Holy Spirit, for a revival of his own spiritual life, for the unity of the church, and for the conversion of unbelievers.

2.—Each one should, as far as possible, fast once each week, preferably on Friday, and pray especially to God

for the success of this Forward Movement.

3.—When they fast and pray as above, they should set aside some definite amount of money for the promotion of this work.

4.—When special meetings of this Movement are being held, Christians should not only attend and take part themselves, but should exhort their friends and neighbors to do so.

III.—The Foreign and Native workers, and those who join the movement as Volunteers, shall organize themselves into a body known as the Tokyo District Twentieth Century Forward Movement Band, and shall hold special protracted meetings in the various churches of the District between Jan. 1st and Dec. 31st, 1901. For the purpose of the supervision of this work, the following officers shall be chosen :—

1.—A Commander, who shall be the Presiding Elder, 12 Vice Commanders, who shall be the pastors of the churches, and two Secretaries and two Treasurers, these latter to be chosen by the Commander and Vice Commanders.

The Commander, the two Secretaries and two Treasurers shall constitute the Executive Committee.

Each one who enlists in this Band is under obligation to help the Forward Movement in the various churches.

IV.—Each Church shall organize from among its own members a Twentieth Century Forward Movement Band for work within its borders, and shall coöperate with the District Band at the meetings in its own church. Those belonging to the local church Band may also enlist as Volunteers in the Tokyo District Band.

Mr. Sho Nemoto, M. P., and Mr. Kenzo Sunaga were chosen as Treasurers, and Rev. Tesuke Hasegawa and Rev. Yoshinosuke Sekizawa as Secretaries.

Our Aoyama Gakuin cannot boast of crowded halls. Dean Chappell reports

the attendance up to his expectations,—larger than last term,—and speaks hopefully of the outlook. The new men are promising, and the old students faithful to their work. To acquire numbers is not the chief object. We are battling for principles, and on this line we shall win if we have the grit.

On September 19th the *Mombusho* granted our request that graduates of our English Course should receive Government license as teachers of English in Government schools. When we have secured one more regularly licensed teacher, exemption from the military conscription law will also be granted us.

Y. P. S. C. E.

(From *The Endeavor*).

The Doshisha Jogakko C. E.

The membership of this society numbers 37, of which 23 are active members. Miss K. Mori was recently elected president. Prayer-meeting is held every Friday. The members are requested to do knitting or some other kind of fancy work under the direction of the committee for charities. Miss Grace Learned is helping the society. The members are determined to do more and better work this year.

Saidaiji.

Seven miles southeast of Okayama is the small town of Saidaiji. Every year, on the 14th of January (lunar calendar), in the evening, is held what is called the Eyo, when some 70,000 to 110,000 come here to worship. The people of the town are said to be able to support themselves through the year with what they make during that one day. Several Christians in the town organized a C. E. Society this summer and are working. A consecration meeting was held the 4th inst., 13 men and women in attendance, and they hope to be able to enroll all of the Christians living near the town, and by all working together, have a

strong vigorous organization. There are several Christians living in two places near the town, and the C. E. members have decided to visit and hold meetings at these two places once every month.

Tokyo Union of C. E.

The union held its meeting Oct. 28 in Sukiwabashi Church, Tokyo. It began with a prayer meeting conducted by Rev. Y. Ishiware. After that, Rev. N. Tamura (On the Necessity of C. E.), Rev. J. H. De Forest (Crises of Young Men) and Rev. J. H. Pettee (Characteristics of C. E.) gave addresses. An informal discussion followed on "How to push the cause of C. E. vigorously." Some 80 members attended.

Kyoto Union of C. E.

Union held its annual meeting Nov. 3 in the Doshisha Girls' School. About 70 members of different organizations connected with the union attended and it was a merry meeting. The societies included are Heian Church, Presbyterian Church, Doshisha and the Doshisha Girls' School societies. They are all working "for Christ and the Church" and hope to build a boarding house for students.

Honolulu (Japanese) C. E.

This society came into existence in June, 1897. It has passed through a series of changes, but has been of real service in various ways to the church, and specially has done much to foster a spirit of mutual friendship among the members.

Soon after organizing, it opened a preaching place in Hotel Street. Some months later the members preached in turn every Saturday at the Chinese Library on Beritania street. This work was interrupted by the outbreak of the pest, and a new preaching place was opened in the first and second relief camps where nearly all the Japanese temporarily resided. Moreover a chapel was opened in May of last year half a mile out of the city.

Evidently these brethren have been faithful preachers of the word. We hope they have lived as well as preached the gospel message. We have no doubt they have done so. May their society "increase and multiply" in numbers and power and every form of effective service.

AMER. BOARD. MISS.

(From *Mission News*.)

CHRISTIANITY IN HOKKAIDO.

It is sometimes thought that Hokkaido society is rough and immoral, and that Christianity has made little impression. There is, it must be confessed, much glaring immorality here, and society lacks some of the more conservative characteristics of Japan proper. But on the other hand, Christianity seems to have made, relatively, rather a deeper impression than in Japan proper.

In all Japan there is about one enrolled Protestant Christian to every thousand of the population. In Hokkaido the proportion is two and a half to the thousand. Further, the relative growth of the churches is greater in Hokkaido, the adult baptisms in one year amounting to fifteen per cent of the whole membership, while in the whole Empire the adult baptisms in a year amount to only seven and a half per cent of the total membership.

Aside from statistical comparisons, moreover, Sapporo, the capital city, is called the most Christian city in all Japan. And there are Christians scattered here and there in almost every community even in the rural parts.

It is not by any means our desire to represent Hokkaido as already evangelized. There is sin enough and some of it bold and brazen. Only let the real facts be known. There is every reason for buoyant hope as to Christian work in Hokkaido. Any brother, minister or layman, who will come from the conservative south with a

warm Christian heart will find abundant room for his influence.

HOKKAIDO STATISTICS.

| | Communi- cants. | Total Baptized. | Adult Baptisms in 12 mos. | Infant Baptisms in 12 mos. |
|-------------------------------------|--------------------|--------------------|---------------------------------|----------------------------------|
| Sei Kokwai (Epi- scopal) | 693 | 1,905 | 192 | 93 |
| Nihon Kirisuto (Presbyterian)... | 523 | 589 | 27 | 2 |
| Methodist Epi- scopal | 362 | 556 | 53 | 2 |
| Kumiai (Congrega- tional) | 338 | 338* | 50 | 3 |
| Independent | 149 | 149 | 0 | 0 |
| Baptist | 82 | 82 | 9 | 0 |
| | 2,147† | 3,619 | 331† | 101 |

* This is manifestly incomplete but surely within the truth.

† Adult baptisms in 12 months, 15½ per cent of Communicants.

G. M. R.

THE SUMMER SCHOOL AT IMABARI.

The pastor of the Imabari church, Rev. B. Tsuyumu, is nothing if not enterprising. He is always at work himself and he usually succeeds in setting others to work also.

Imabari is so small a town it would hardly seem necessary or even possible for it to have a summer school all by itself, yet such is the nature of the church, the pastor and the town, that the impossible has been realized. The school began on the 10th of August and closed on the 17th, having had four full sessions each day. The two morning lectures (7-10 a.m.) secured from forty to sixty listeners, while the evening lectures (8.30-10.30 p.m.) secured from one to two hundred hearers. The morning exercises were strictly lectures of a scholarly nature. The evening addresses were more distinctly religious—even sermons. The subjects treated were as follows:—

In the morning:

The Expansion of England, by Mr. Date (two hours).

A General View of Psychology, by Mr. K. Sakata (two hours).

An Introduction to Social Science, by Mr. S. L. Gulick (three hours).

An Introductory Study of Jesus' Teaching in regard to the Kingdom of Heaven, by Mr. Gulick (two hours).

The Sociological Significance of Christianity's Fundamental Conceptions, by Mr. Gulick (two hours).

In the evening:

An Introduction to the Book of Proverbs (one hour), followed by an exposition of selected passages, by Dr. Yuwasa (three hours).

The Relation of Christ's Doctrine of the Kingdom to the State, by Mr. Sugita, (two hours).

The Life of Faith by Mr. Tomita (two hours).

A Criticism of Certain Defects in our Kumiai Churches, by Mr. Takahashi (one hour).

A Translation of the First Three Chapters of "In His Steps" (two hours) by Dr. Yuwasa.

The Sabbath was of course filled with appropriate sermons and exercises.

The interest in this varied course of lectures was well maintained from beginning to end. In addition to the regular exercises, which were held in the church, a sunrise prayer meeting was held on the beach at 5.30, which was attended by ten or twelve persons each morning. A Bible class for the study of Colossians was held in the hotel in Mr. Gulick's room, and a class for English conversation was held on the beach each afternoon.

Although the weather was very warm, the temperature ranging from 82° to 95°, and averaging perhaps 88° or 89° for the entire time, our frequent resort to Mother Ocean and the rarely failing breeze prevented us from completely melting away into our elemental constituents.

If it be asked what special reason there was for the Summer School, the reply is that although the town is so small, a large group of her young men go to the cities of the Empire for their higher education and return to their

homes for their vacation. While in the government schools, the young men are quite beyond the range of religious influences. The pastor of the church in Imabari, supported by the deacons of the church, who are capable, clear-headed, business men, conceived the plan of opening a summer school which would attract and influence those young men. Their plans worked out, with the results given above.

At the close of the Summer School, to each of the speakers, a gift was presented accompanied by a poem, both illustrating a feature of Japanese civilization, which one unacquainted with the language of the land cannot easily appreciate. The gift consisted of a neat lunch box containing three pieces of "cake," perfectly imitating, in shape and color, a mushroom, a sprout of ginger, and a persimmon. As these "cakes" figure in the poem, I must give the Japanese names. They are "take", "myōga" and "kaki." The two latter words, if written with different Chinese characters having the same pronunciation, mean "divine favor" and "summer season." The flavor of the poem is due to the use of these words with both meanings at the same time.

The Japanese poem is as follows:—

Take ni nita

Mimi ni tōtoki

Kami no koye

Kiku zo myōga no

Kaki no Gakkō.

This is of course untranslatable with its play upon words. The general sense may, however, be rendered thus:—

Oh, the divine favor resting upon

The Summer School,

Where with ears resembling mushrooms,

One may hear the holy voice of God.

The final word of the poem, *gakkō*, is also the subject of a play upon words. By a slight change in writing, it becomes "*kakko*," meaning "appearance" or "form"; and this indeed

is the word one would naturally expect after the word "*kaki*," meaning persimmon. With this change, the final line has the alternative sense of, "The Summer School," which accords with the sense of the whole poem, or "The form of the persimmon," which accords with the box of cakes, both renderings being equally forced on the mind of the reader by the context.

SIDNEY L. GULICK.

DISCIPLES MISSION.

(From *The Bible Way*.)

THE ANNUAL CONVENTION.

The fourth Annual Convention of Churches of Christ met in the new church building, Tokyo, September 20th, 1900, at ten o'clock. The opening devotional service was conducted by M. B. Madden, with the use of Romans I: 11-12 as the key note of the convention.

M. Saito, as president of last year's convention then called the first business session together, and officers for the convention were selected as follows:

President, M. Saito. Secretaries, S. Takeshita and M. B. Madden.

Reports were given from nineteen different stations, nearly every report showing progress and growth and all breathing earnest desires for enlargement.

On Lord's Day morning the services at the other places were given up and all assembled at Morikawa Church for union service. The audience numbered about one hundred.

On Monday morning, Mr. C. S. Weaver, who arrived in Japan about one month ago, gave an earnest speech on his purposes in coming to Japan and his views in reference to the work in Japan and the uplifting power of the Gospel of Jesus Christ. This speech was followed by one by Mr. F. E. Hagin. He showed wide reading upon Japanese subjects, and his audience was much impressed by his illustration of the two sworded warrior of

Old Japan. He stated that the long sword was used for offensive warfare and the short one for self destruction in case of threatened dishonor or ignoble defeat. The followers of Christ must use the long sword, "the sword of the Spirit", for aggressive work, and, the short sword of self denial for personal experience and training.

The principal matter before the convention in the afternoon session was the subject of a training school for evangelists and also a girls' school.

At the conclusion of the discussion a committee was appointed to consult with the school committee of the Mission in reference to bringing the matter before the Committee in America and urging upon them that now is the opportune time to commence this most needed work.

Heretofore the Committee in Japan has contributed one hundred *yen* towards the expenses of this convention, but this year no such contribution was made, but the committee reported above ninety-eight *yen* raised, nearly three-fourths of which was raised in places where no missionary offering was received. This is a great victory. It shows what united work can accomplish. It speaks of greater things for our next convention.

The two committees on schools met at the residence of Mr. Ishikawa, talked over school matters, and decided to write the Committee in America, that it was the unanimous wish of both Japanese Christians and missionaries that the school should be opened as soon as possible.

Y. M. C. A.

(From *The New Century*.)

So soon as there appeared at the beginning of the present hostilities a possibility of Japanese troops being sent to China in any considerable numbers, the Y. M. C. A. took up the matter of work among them, convinced that, if permission could be secured, there was

a field for a work similar in part at least to that carried on among the American troops. The Board of Directors of the Tokyo Association decided that, although the work might be carried on along Association lines, it would seek the co-operation of the various churches, making a movement representing the entire Christian community of the empire. Accordingly a commission was appointed, composed of pastors and laymen representing the various denominations in Tokyo and the Association. Mr. K. Kataoka, president of the Lower House of the Diet, was appointed chairman of the commission and has rendered constant and valuable service.

The first step in order to the wisest action was considered to be the sending of a representative to the front who should investigate the field and opportunities and advise accordingly. The commission sent Mr. M. Oshikawa of Tokyo, president of the Tohoku Gakuin. In addition, the Hon. S. Saibara, M. P., who went to China as representative of the Government, kindly consented to make special observation. Upon the report of both these representatives that the field was open and the time ripe, the commission took definite action. Two secretaries were sent to take charge of the work; Mr. Wakimoto, a recent graduate of Aoyama Gakuin, and Rev. H. Hirata, of Yokohama. They went supplied with envelopes, stationery, and Japanese pens and ink, which will be placed free at the disposal of the soldiers. The leading daily papers and other literature will be forwarded. The secretaries are instructed to secure suitable quarters for carrying on the work. Meetings and Bible study will be conducted as circumstances permit, personal work engaged in, and services rendered the sick and wounded.

Appeals for prayer and financial aid are being made to Christians and friends throughout the country. Responses are encouraging, but as the work grows there will be need of in-

creasing support. We bespeak the aid of all who are interested in the welfare and influences surrounding Japan's young soldiers, whose courage and success have brought them so prominently to the attention of the world.

CHURCH. MISS. SOC'Y.

[From *C. M. S. Quarterly*.]

The Missionaries and Japanese workers in Osaka have long been looking forward to the opening of the Hall, which, in memory of the late Archdeacon Warren, has been named the "Warren Memorial Hall."

The object of these Central Mission Houses, of which there are now four in connection with the C. M. S. Mission, one at Tokyo, this new one in Osaka, and two smaller ones at Kumamoto and Nagoya, is purely evangelistic. Hitherto there have been preaching places in both towns and villages where Missionaries and Catechists work: but these are generally small rented houses, where in many cases the Catechist resides, and which are opened twice or three times a week for Christian Preaching to as many or as few as will gather to hear. Here, if the work has God's blessing, and is successful, a little body of converts is gathered, who by and by become a little Church. Or, if it is in a town where there is already a Church, it is a place for endeavouring to gather fresh converts for that church. When it was desired to have more widespread preaching of the Gospel, a special mission week would be held, some theatre or large hall hired, special preachers invited, and an effort made to bring a large number to hear the Gospel message. But within the past few years missionaries and the Japanese workers have been feeling that the endeavour to reach the non-Christian population, through these small preaching places, was almost useless. Perhaps our readers will have noticed a statement in our April number, to this effect:—"It is a strange fact that

public preaching to non-Christians rarely leads to definite results." And Japanese workers, having very generally this feeling, did not preach with any heart or expectation at the ordinary preaching place, which of course still further tended to their non-success. So the number of preaching places, especially in large cities has rapidly decreased, and according to the Government returns made from the information gathered last year, there were only about 360 preaching places in the whole of Japan, while the number of Churches was returned at over 500. The time had evidently come for some change, and four years ago a small mission hall, which was enlarged two years later, was bought and opened in the busiest thoroughfare in Tokyo. Purchase is necessary in these cases, as no house could be rented for any length of time for such a purpose. Here daily preaching was carried on, with the object of constantly preaching the Gospel of Salvation, without any ulterior purpose of forming a new church out of the converts who might be gathered. Converts were passed on to already existing Churches. The experience gained here shewed that under ordinary conditions of weather, the preacher in such a place would never have to speak to empty benches; not only so, but that there were always, among those who seemingly thus casually gathered, some who would be sufficiently interested or impressed or anxious about their souls to respond to an invitation to remain for a Bible Reading and a talk after the preaching was over. Readers of the *Quarterly* will be familiar with the kind of work done and the results seen in the Tokyo work. The plan and object, in short, is exactly that of an Evangelistic Hall in large towns in England.

The one drawback to these Mission Halls is that, from a Missionary point of view, they are rather costly. The Tokyo Hall has cost the Society upwards of 15,000 *yen*, and the new one in

Osaka has cost already 9,200 *yen* and a further sum of about 500 *yen* is still needed.* The reason of this—comparatively—large cost, is that a central site has to be chosen, where the value of land and houses is greater and is constantly increasing.

The new Hall in Osaka promises to be a useful building. There is a preaching hall in front capable of holding 150 people. At the back of the hall is a raised Japanese room, which is to be called "The Caspari Reading Room," because money collected twelve years ago for a memorial of

*The work at the [Archdeacon Warren] Memorial Hall was commenced on September 26th last, since which time there have been manifest tokens of God's Blessing on the efforts being made to "Preach the Gospel to every creature." The Building Committee appeal to all friends and sympathisers to assist them in raising a sum of *Yen* 500 before the close of the current year in order that the work of the New Century may not be hampered by financial obligations unfulfilled. Contributions will be thankfully received and acknowledged by the Hon. Treas. (Rev. C. T. Warren, 4 Kawaguchi Cho, Osaka).

Miss Caspari, one of the earlier lady workers of the C.M.S. in Osaka, which has not been otherwise appropriated, has been donated towards this building for a Christian Reading room. This room can, when required, be used as a platform for the main hall. Upstairs there are three rooms (Japanese style), which can be used either separately or in combination. In the first of these will be held the Bible Reading and personal work, which will follow the evening preachings. At the back of the premises is a small house for the resident Evangelist, and some room for a caretaker.

At the opening ceremony about a hundred guests were assembled. Bishop Foss was present and offered the Dedictory prayer. Addresses were made, stating the object and history of the Hall, and some of the guests made congratulatory speeches wishing the work Godspeed.

W. P. BUNCOMBE.

Editor of the JAPAN EVANGELIST:

In your issue of November, under the subject of "Revision of the Japanese Version of the Scriptures," your reporter says: "Mr. Snodgrass thought that a revision is not necessary for many years." This is exactly the reverse of what I said. Probably your compositor could not make out the Ms. If the sentence had read, "thought that a revision is necessary for many reasons," it would have been my position. Of course, we all give due honor to those who translated the present version, but progress in the knowledge of the Japanese language has gone on apace with the changes in the language, and a new version becomes more necessary,—and a union version at that.

Very truly,
E. SNODGRASS.

Rev. Christopher Noss, of Sendai, has compiled and issued, under the auspices of the Sendai Missionary Conference, a valuable pamphlet of statistics of the six Northeastern Prefectures, together with a Missionary Map of that district and of the city of Sendai. If it is for sale, we do not know the price. By-the-way, the large Missionary Map of Japan, prepared by Rev. S. H. Wainwright, of Kobe, and the other maps and diagrams that were exhibited at the General Conference, were striking object lessons. The exhibits also of the Meth. Pub. House, the Bible Society, the Japan Book and Tract Society, the Keiseisha, the Tokiwa Sha, the JAPAN EVANGELIST, etc., were interesting proofs of Christian activity.

THE SOCIAL EVIL.

The recent legislation for securing greater liberty of action to inmates of brothels has already produced remarkable results. The *Mainichi Shimbun*, which, having taken a prominent part in the campaign, has naturally watched the consequences, says that the following figures show the number of women who abandoned their life of shame during September and October in the two districts of Yoshiwara and Susaki:

| | September. | October. |
|----------------|------------|----------|
| Yoshiwara..... | 52 | 135 |
| Susaki..... | 11 | 49 |
| Totals..... | 63 | 184 |

This shows a total of 247 women, the greater part, if not the whole, of whom owe their deliverance to the movement inaugurated by the Rev. U. G. Murphy in Nagoya, carried on by the Salvation Army, and the journals *Niroku Shimbun* and *Mainichi Shimbun* in Tokyo, and consummated by the action of the Home Department and the Police.—*J. M.*

It is now said that the effect of the new legislation and of the liberty thereby conferred on the inmates of brothels will be to break up the Yoshiwara. The women are leaving in such numbers that an impossible situation is created for their employers. The effect of this is likely to be painfully felt by a great many petty tradesmen who have hitherto plied business in that quarter of Tokyo. The newspapers speak of 30 restaurants, 40 tailors, 100 money-lenders, and so on, and say that altogether about 4,000 persons will be thrown out of employment. There are said to be signs of a riot, but the police are on their guard. We trust that the measures taken by the authorities may not prove to have been too heroic. There is no possibility of going back now.—*J. M.*

The effect of recent legislation seems to have been very disastrous to the Yoshiwara. Its prosperity has disap-

peared, and no less than 19 houses, being unable to pay their October taxes, were closed by order of the authorities. They have now succeeded in finding the necessary money by resorting to various devices, notably pawning their goods, and they have been allowed to resume their business, but it is said that ruin stares the whole business in the face, and that, in effect, the new regulations issued by the Government amount to the abolition of licensed prostitution. There are those, we suppose, who will rejoice at this issue, but we can not share their satisfaction. The cleansing of the outside of the sepulcher is not a result of much value. Many thoughtful Japanese are shaking their heads, and saying that it was a much more wholesome state of affairs when the virus was limited to one place, instead of being spread all over the city.—*J. M.*

Rev. U. G. Murphy, of Nagoya, has issued an English pamphlet of 81 pages, printed by the Meth. Pub. House, Tokyo, on "The Social Evil Test Cases and Progress of the Anti-Brothel Movement." It contains a great deal of interesting matter on that subject, and, as no price is stated, seems to be for free distribution.

Mr. Murphy has also rendered a second financial statement, according to which there is still a deficit of 30 or more *yen*. Probably, there are those who would be glad to contribute to clear away this debt.

The *Toki no Koye*, the Salvationist organ published by Col. Henry Bullard at Shibaguchi, Tokyo, has been suppressed for having overstepped its legitimate sphere of discussion, in other words for having discussed current politics, the magazine in question being a non-political journal in the eye of the law.—*J. T.*

NOTES.

The Kwansai Gakuin [Kobe] had a splendid opening this autumn. Ten Koreans and four Chinese have entered the school.

The Depository of the Japan Book, and Tract Society has been transferred to No. 17 B Tsukiji.

The Department of Education has issued some rules for the transliteration of Japanese sounds into Roman letters. These rules include some good points, but they also contain some "reforms" which are an "arbitrary departure from the universally recognized sound of the Roman letters." The commonly accepted system, known as Hepburn's, can scarcely be improved.

The Scripture Union Reading List for 1901 is out; it is in considerably larger print than usual, with the *Kana* all affixed, so that all can readily understand it. The price is 8 *sen* per copy. The *Scripture Union Magazine* has just come under the able editorship of Rev. Mr. Ukai, and is a very valuable publication; it costs only 60 *sen* per year. These may be ordered of Dr. W. N. Whitney, 17 Hikawa Cho, Akasaka Ku, Tokyo.

The *Mission News* of the Amer. Board has come under the editorial charge of Rev. D. C. Greene, D. D., and has obtained the necessary license from the Government, so that it can discuss questions of social and moral reforms with a broader scope than if it were a purely religious paper. There is no doubt that, under these circumstances, the *Mission News* will become much more interesting and valuable. Dr. Greene's comments on current affairs are always very instructive.

The Red Cross Society has two hospital ships which are ordinarily lent to the Nippon Yusen Kaisha, for a sum of 3,000 *yen* every month, and are taken back in time of the war as at present.

To further extend the scope of the Society's work, it has decided to construct ambulance railway carriages, after the model supplied by the English in the South African war, the gauge in that remote place being identical with that now in Japan, that is narrow. Four carriages will be built and run between Hiroshima and Tokyo. As in the case of the hospital ships, the carriages will be lent to the Bureau of Railway Traffic in ordinary times.—*Japan Times*.

Quarter centennial celebrations of important events in Christian missions in Japan are becoming very frequent. It was in the year 1875 that quite a considerable extension of mission work was begun; so that many twenty-fifth anniversaries are coming due. The Ferris Seminary, the Kobe College and the Doshisha, Kyoto, have recently enjoyed such celebrations, all of which will be duly described in the JAPAN EVANGELIST.

Tsukiji has the honour of furnishing the first example of the sale of one of the treaty-created perpetual leases to a Japanese subject. Vernacular journals mention the Rev. Messrs. Imbrie, Thompson and Ballagh as the sellers, and say that the price obtained for a thousand *tsubo* was from 28 to 29 *yen* per *tsubo*. With the sale the perpetual lease disappears, and the land becomes the absolute property of the Japanese buyer.—*J. M.*

[This property, owned by the Presbyterian mission, includes Nos. 42 and 43 of the old Foreign Concession.]

The Tokiwa Sha, 262 A Bluff, Yokohama, has issued in Japanese two interesting Christmas stories, which sell at 8 *sen* each, or 15 *sen* for both, and a Weekly Calendar, 10 *sen*. This calendar contains appropriate colored illustrations and texts for each day in the week. The two stories are "The Lost Word, A Christmas Legend of the Long Ago" by Henry Van Dyke, and

"Soobonagam Ammal, A Missionary's Christmas Gift," a story of the remarkable conversion of a wealthy Brahman lady. A tract is also to be issued with the hope of reaching and helping lukewarm Christians. It is translated into the simplest colloquial; and the ornamentation is unique and attractive. It is called "Christmas Gifts," and sells at 3 *sen* per copy.

We publish below the prayer of the Association for the Promotion of the Unity of Christendom:—

O Lord Jesu Christ, Who saidst unto Thine Apostles *Peace I leave with you, My peace I give unto you*; regard not my sins, but the faith of Thy Church; and grant Her that Peace and Unity which are agreeable to Thy Will, Who livest and reignest God for ever and ever. Amen. Our Father.

Note.—In joining the Association, no one is understood as thereby expressing an opinion on any matter which may be deemed a point of controversy, or on any religious question except that the object of the Association is desirable.

Those who are desirous of joining the Association; are requested to communicate with the Rev. A. W. Cooke, 53 Tsukiji, Tokyo.

We have not room for the call and the entire program for the Week of Prayer, but we print the following outline:—

Sunday, Jan. 6. Sermons:—Ps. 29; 14 and Matt. 28: 19.

Monday, Jan. 7. The Church Universal.

Tuesday, Jan. 8. Our Own Land.

Wednesday, Jan. 9. Other Nations.

Thursday, Jan. 10. Heathen Lands, with a special reference to China.

Friday, Jan. 11. The Mohammedan World.

Saturday, Jan. 12. The Jews.

Sunday, Jan. 13. Sermons:—Acts 1: 11 and Rev. 7: 9.

PERSONALS.

The new President of the Yokohama Literary Society is Rev. J. L. Dearing, D. D., also President of the Bapt. Theol. Sem. This mission has been reinforced lately by the return of Rev. W. Wynd and family to Osaka, Rev. S. W. Hamblen and family to Sendai, and the coming of two new missionaries,—Rev. C. B. Tenney, for Kobe, and Miss Grace Hughes, for Osaka. The latter, however, will live temporarily in Sendai.

Prof. T. Watase, Principal of the Duncan (Baptist) Academy, Tokyo, has gone on a short trip to America. His purpose is to make investigations in floriculture, horticulture, and agriculture in general; and he is also commissioned by the Mayor of Tokyo to make a study of model municipal government.

The home address of Miss Peacocke, (C. M. S.), is Upton Vicarage, Southwell, Notts, England.

Rev. Y. Honda, Pres. of the Aoyama Gakuin, (Meth.), Tokyo, has returned from his trip abroad.

Rev. S. S. White and family, (Amer. Board), also Miss Eliza Talcott of the same mission, have returned from furlough.

The Amer. Epis. Mission has been reinforced by the return of Miss L. Lovell, Rev. E. R. Woodman and family (except the eldest daughter) to Tokyo, and the coming of Miss Carolyn F. McAdam, who is at present staying in Tokyo. Miss A. T. Wall has been transferred from Aomori to Takasaki, and Miss F. M. Bristowe from Tokyo to Aomori.

Rev. D. R. Mackenzie, (Can. Meth.), of Kanazawa, whom we met at the General Conference, assured us that our "Personal" in the Sept. issue about the return of himself and family to the home land, was a mistake. We can not but accept his personal testimony in this matter!

The address of Prof. J. P. Richardson, (Meth. Prot.), has been

changed from Nagoya to 83 Hinode Cho, 3 Chome, Ota, Yokohama.

At a meeting of the First Swedish Methodist Episcopal Church, held at Rockford, Ill., on Sept. 14, Mr. Frank Takasugi, a Japanese, was admitted to the conference on probation and elected to the Order of Deacons and Elders. He will be sent as a missionary to Japan.—*Chicago Record*.

Rev. H. Harris and wife, (Amer. Pres.), have gone home on furlough.

Col. Bailey and family have severed their connection with the Salvation Army, and have returned to Canada.

The Evangelical Association of N.A. Mission in Japan has been reinforced by the arrival of the Misses Susan M. Bauerfeind and Anna M. Kammerer, who live at 72 Kita Misuji Machi, Asakusa Ku, Tokyo.

MARRIED.

Tuesday, Oct. 23, at New York Mills, N. Y., Rev. Clarence E. Rice, formerly of the Universalist Mission, Tokyo, and Miss Mary C. Peckham. At home, 159 First Street, Troy, N. Y. In behalf of Mr. Rice's many friends in Japan, we extend hearty congratulations.

DEATH.

We announce with regret the death of the Rev. M. L. Gordon. [M. D., D. D.] for many years engaged in missionary work in Japan. Mr. Gordon, who came to this country in 1872, was one of the best-informed missionaries in the country; he was one of the foremost authorities on Buddhist subjects; and during his long tenure of office as a preceptor in the Doshisha he achieved much influence among the Japanese. He had published "A Missionary in Japan" and several tracts on religious matters.—*Japan Mail*.

[We extend the sincere sympathy of many friends to the bereaved ones. A biography and portrait of Dr. Gordon may be found in the JAPAN EVANGELIST for May, 1899,—Editor.]

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Henry Topping, 30 Tsukiji, Tokyo.

OFFICE:—30 Tsukiji, Tokyo.

Subscription rate:—

In Japan, one year postpaid . . . yen 2.00
single copies " . . . yen .20

ABROAD, one year " . . 4s. or \$1.00
single copies " . . 6d. or \$.15

Back volumes, bound in silk, yen 2.25 or \$1.25
Remittances may be sent, if more convenient,

to METHODIST PUBLISHING HOUSE,
2 Shichome, Ginza, Tokyo.

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SUPPLEMENT.

STATISTICS OF PROTESTANT MISSIONS (1882-1900)
INDEX VOL. VII, 1900.

I have on hand a duplicate copy of Meyer's Commentary on First and Second Peter and Jude, in German, latest enlarged and revised edition, just received, paper binding. Will send it post-paid for four yen to any address in Japan. A. OLTMAHS, Saga.

SUPPLEMENT.

STATISTICS OF PROTESTANT MISSIONS IN JAPAN,—1882-1900.

| | 1882. | 1885. | 1888. | 1891. | 1894. | 1897. | 1900. |
|---|--------|---------|---------|---------|---------|---------|---------|
| 1. Married Male Missionaries | 86 | 103 | 144 | 181 | 199 | 206 | 215 |
| 2. Unmarried Male Missionaries | 7 | 7 | 22 | 31 | 23 | 25 | 30 |
| 3. Unmarried Female Missionaries ... | 52 | 69 | 111 | 189 | 217 | 236 | 257 |
| 4. Persons employed as Missionaries,... | | 2 | 4 | 3 | 4 | 5 | 4 |
| 5. Total Missionaries, Wives incl'd ... | 231 | 284 | 434 | 583 | 646 | 676 | 723 |
| 6. Est'd Value Mission property, (a)... | 48,800 | 137,800 | 163,117 | 160,332 | 190,532 | 219,432 | 583,007 |
| 7. Native Ordained Ministers | 56 | 72 | 106 | 121 | 202 | 254 | 306 |
| 8. Native Unord. Ministers & Helpers, | 81 | 170 | 223 | 391 | 509 | 555 | 518 |
| 9. Pastors in charge of Churches, | 45 | 86 | 104 | 137 | 205 | 231 | 237 |
| 10. Native Bible women | 14 | 27 | 66 | 94 | 158 | 332 | 289 |
| 11. Full Members | 5,092 | 9,536 | 23,026 | 31,360 | 35,534 | 36,207 | 37,068 |
| 12. Probationers, or Catechumens | 130 | 372 | 1,105 | 974 | 919 | 1,451 | 2,695 |
| 13. Total Members | 5,634 | 10,542 | 24,131 | 32,334 | 36,453 | 37,658 | 43,273 |
| 14. Adult Baptisms or Confirmations... | 1,179 | 3,309 | 7,387 | 3,513 | 2,854 | 2,691 | 3,195 |
| 15. Infant Baptisms | 171 | 437 | 701 | 433 | 516 | 523 | 678 |
| 16. Total Stations or Congregations ... | 146 | 142 | 482 | 633 | 834 | 928 | 967 |
| 17. Organized Churches | 95 | 115 | 206 | 297 | 359 | 375 | 416 |
| 18. Churches wholly self-supporting... | 14 | 18 | 68 | 69 | 77 | 70 | 71 |
| 19. Churches partly self-supporting ... | 43 | 45 | 143 | 226 | 282 | 306 | 316 |
| 20. Number Church Buildings | 56 | 81 | 95 | 107 | 136 | 192 | 289 |
| 21. Est'd Value Church Buildings, (a) | 7,650 | 24,964 | 77,209 | 125,589 | 175,677 | 272,998 | 376,109 |
| 22. No. of Sunday Schools | 49 | 73 | 267 | 353 | 575 | 790 | 864 |
| 23. No Teachers in S. Schools | 156 | 213 | 360 | 431 | 559 | 986 | 811 |
| 24. Scholars in Sunday Schools | 4,060 | 6,853 | 16,820 | 20,886 | 28,142 | 34,440 | 33,039 |
| 25. Young people's societies | | | | 2 | 10 | 10 | 15 |
| 26. Boys' Schools (Boarding) | 4 | 8 | 14 | 17 | 18 | 16 | 15 |
| 27. Students in same (Total) | 280 | 529 | 2,072 | 1,899 | 1,603 | 1,585 | 1,898 |
| 28. Girls' Schools (Boarding) | 7 | 13 | 36 | 45 | 52 | 47 | 44 |
| 29. Students in same (Total) | 201 | 604 | 3,287 | 2,625 | 2,836 | 3,026 | 2,962 |
| 30. Day Schools (a) | 19 | 22 | 39 | 54 | 72 | 96 | 74 |
| 31. Students in same (Total) (a) | 749 | 735 | 281 | 33,225 | 4,664 | 6,727 | 5,111 |
| 32. Theological Schools | 6 | 6 | 12 | 13 | 15 | 17 | 14 |
| 33. Students in same (Total) | 47 | 32 | 233 | 316 | 247 | 164 | 98 |
| 34. Est'd Value School Property (a)... | 63,200 | 120,700 | 222,000 | 297,341 | 333,166 | 402,990 | 751,140 |
| 35. No. Graduates Theol. Schools | 8 | 32 | 62 | 112 | 154 | 224 | 234 |
| 36. Orphanages and Homes, | | | | | 2 | 4 | 15 |
| 37. Inmates in same | | | | | 30 | 36 | 140 |
| 38. Hospital and Dispensaries | 3 | 3 | 5 | 8 | 12 | 12 | 14 |
| 39. In-patients treated (a) | | | 88 | | 165 | 152 | 2,268 |
| 40. Out-patients treated (a) | 3,500 | 3,500 | 8,224 | 150 | 24,560 | 3,200 | 26,729 |
| 41. Amt. raised by Native Churches for all purposes, one year, | 9,722 | 32,843 | 54,996 | 59,894 | 63,303 | 87,132 | 107,459 |
| 42. Amt. contrib. Native Miss. Board... | | 1,786 | 2,537 | 3,500 | 5,015 | 8,836 | 8,358 |

All money values in Japanese yen—1 yen=50 cts., U. S. Gold.

(a) —Reports incomplete. No duplication in 6, 21, 34.

D. S. Spencer.

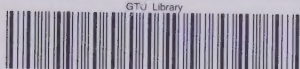
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